AR-RAHEEQUL MAKHTUM

THE SEALED NECTAR

Biography of the Noble Prophet ﷺ

Safiur-Rahman Al-Mubarakpuri







THE SEALED NECTAR

Ar-Raheequl-Makhtum



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REVISED EDITION



THE SEALED NECTAR

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Biography of the Noble Prophet ﷺ

Safiur-Rahman Al-Mubarakpuri
Islamic University Al-Madinah Al-Munawwarah

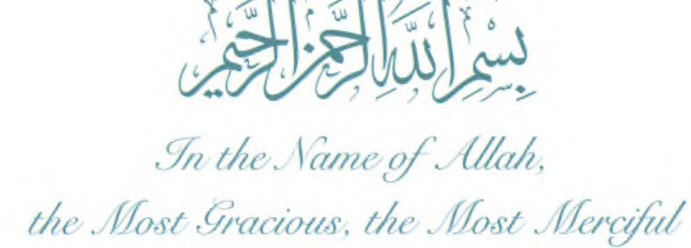


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This Book was awarded First Prize by the Muslim World League in a worldwide competition on the Biography of the Prophet held at Makkah Al-Mukarramah in 1399/1979



In the Name of Allah,
the Most Gracious, the Most Merciful

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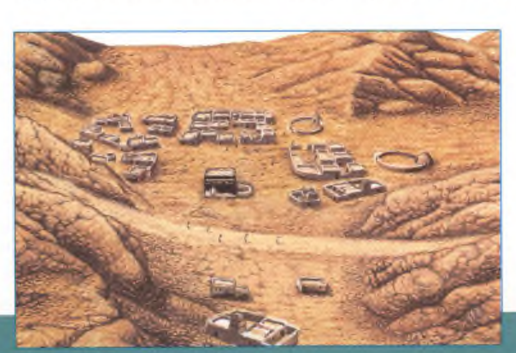


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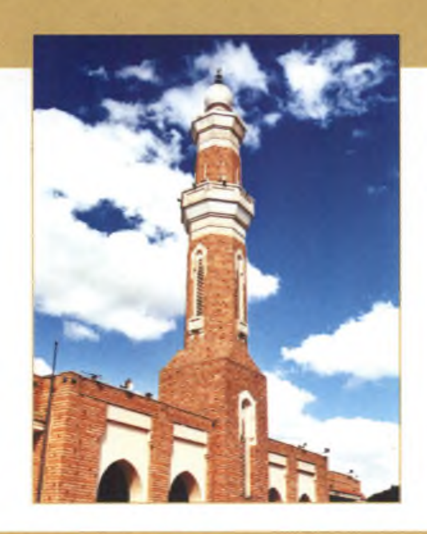


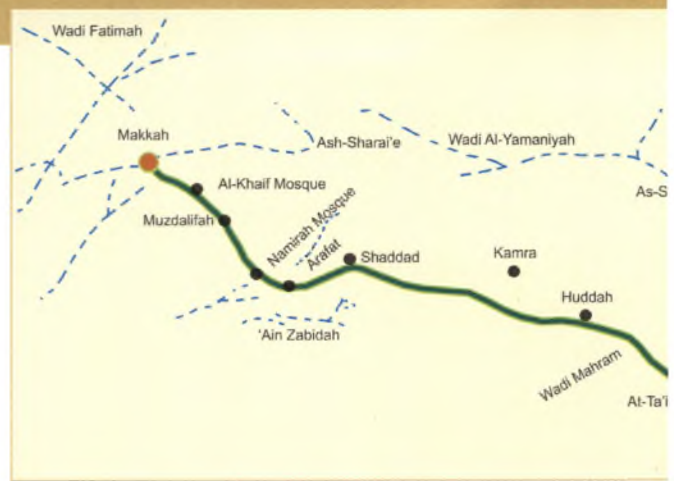


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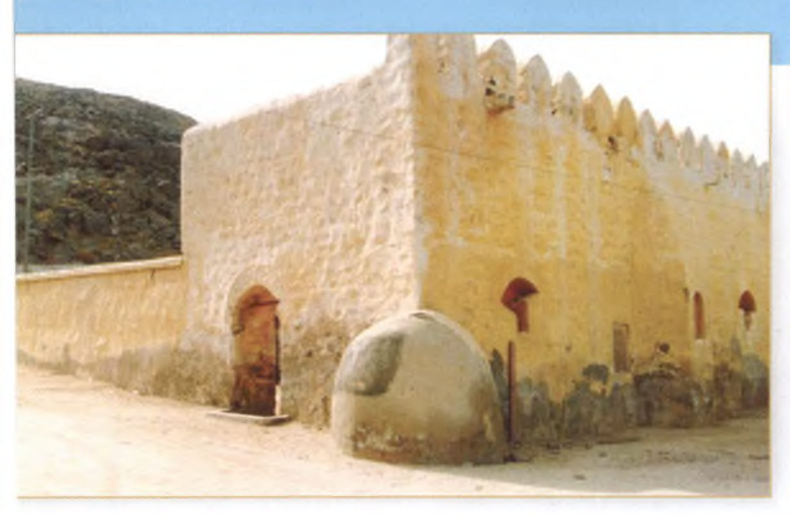
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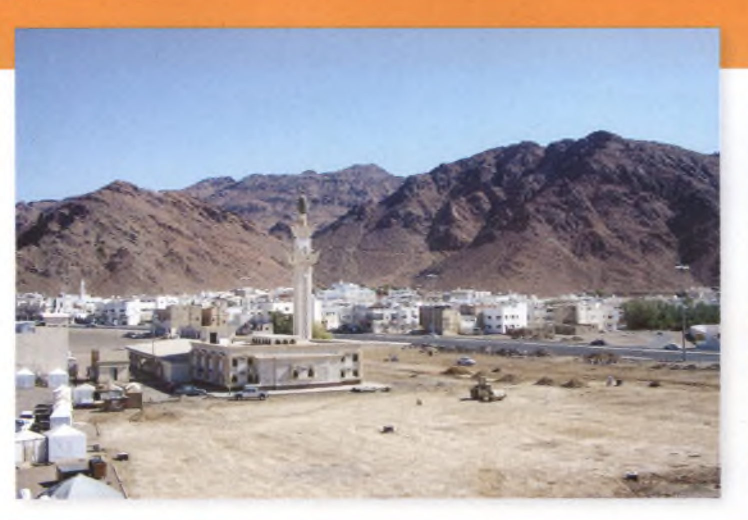
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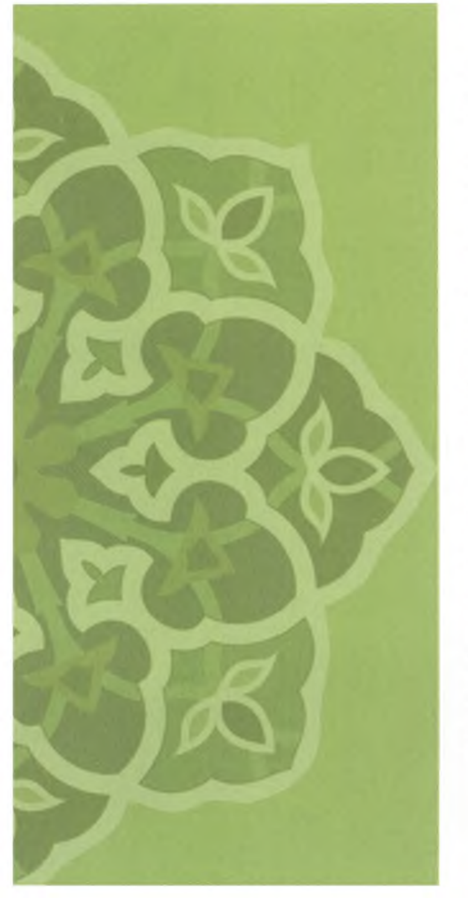
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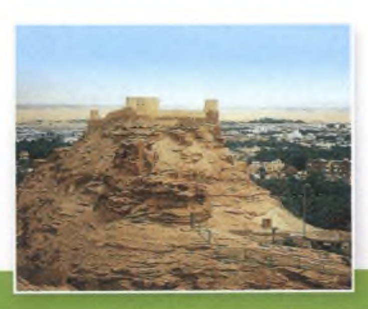

The Seald Nectar

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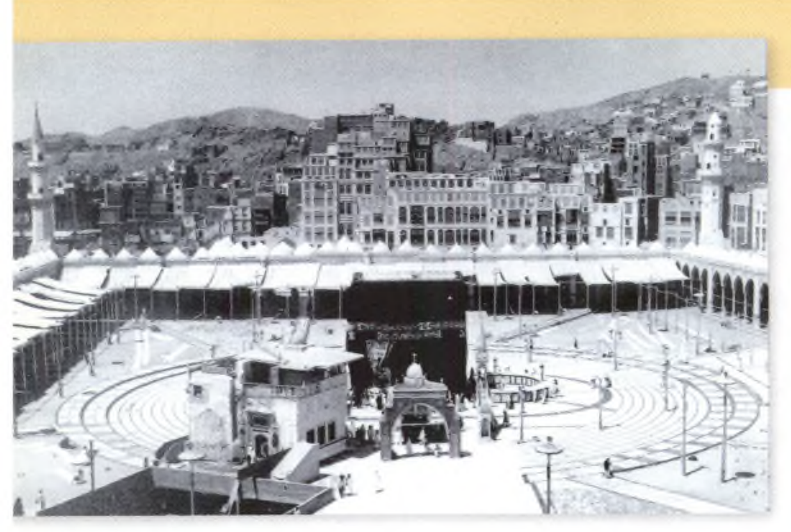


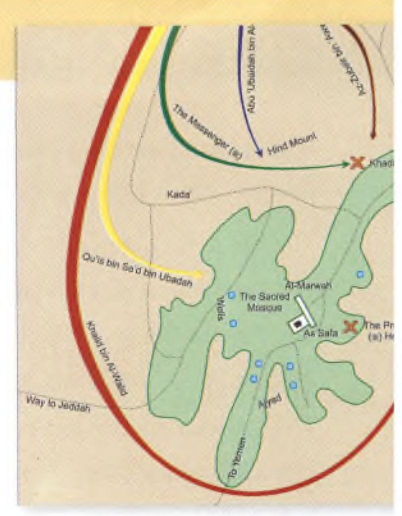
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The Messenger (ﷺ)
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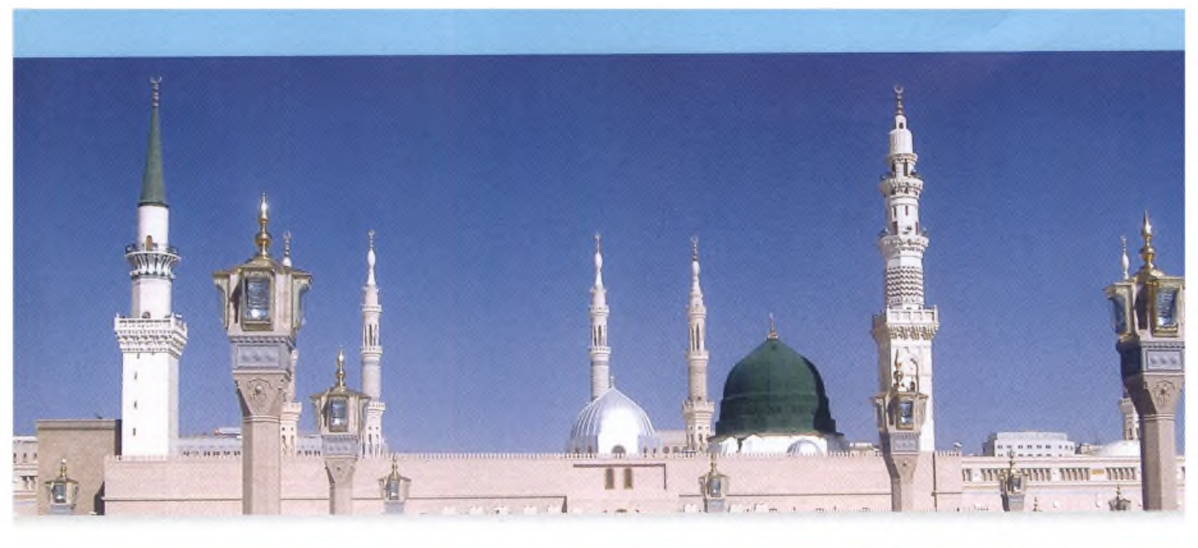
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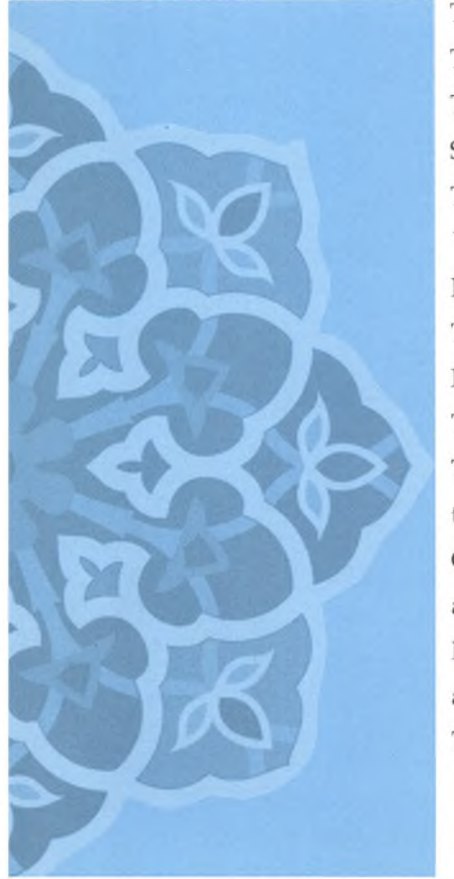


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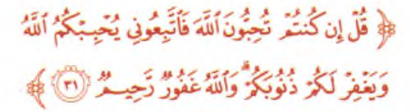


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Publisher's Note

The heart of every Muslim is filled with love for the last Prophet Muhammad ﷺ and this love of the Messenger of Allâh is an asset for him. Love and respect for a person depends on the benefits we get from him. As the Prophet ﷺ is the greatest benefactor of humanity, every Muslim has the deepest love for him. Every action of his life is to be followed by every individual of the Muslim Ummah. Achieving the highest love for the Prophet ﷺ is a test of our Faith. Allâh the All-Mighty has described and explained the status of Prophet Muhammad ﷺ in the Qur'ân:



``Say (O Muhammad ﷺ to mankind): If you (really) love Allâh then follow me (i.e., accept Islamic monotheism, follow the Qur'ân and the Sunnah), Allâh will love you..." (3:31)

Love for Allâh's Messenger ﷺ is a part of our Faith. There is a *Hadith* (narration) of the Prophet who said:

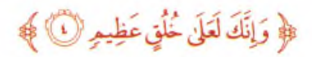
«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ
إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

``None of you has Faith unless I am dearer to him than his father and his son and all mankind."



In the early period of Islam, many books were written on the life of the Prophet ﷺ .The Qur'ân mentions that the life of Prophet Muhammad ﷺ is the best example, when it says:





``And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (68:4)

Once `Aishah (ﷺ) was asked about the noble character and manners of the Prophet and she answered: ``Have you not read the Qur'ân? His character is a complete explanation of the Qur'ân."

This means that whatever is commanded and prohibited in the Qur'ân, its practical embodiment is present in the manners of Muhammad ﷺ . In other words, the ideal and perfect example of good manners and character which the Qur'ân demands from mankind, was personified by Muhammad ﷺ in its highest degree.

Scholars of *Ahadith* (narrations) and writers of the biography of Muhammad, the Messenger of Allâh, have explored his life from every angle and aspect from birth to death. Every event and incident of his life has been described and narrated in detail, but no one can claim to have rendered the Prophet's biography its full right. Hundreds of books have been written on the life of Muhammad ﷺ and this endeavor will continue till the Day of Resurrection.

No doubt, 'The Sealed Nectar' (*Ar-Raheeq Al-Makhtum*) is a book of great value and praiseworthy work on the life of Muhammad ﷺ . This book was written by the Eminent Shaikh Safiur-Rahman Mubarakpuri of Jamiah Salafiyah, Banaras (India). The first Islamic Conference on the *Seerah* (biography of the Prophet ﷺ) was held in 1976 in Pakistan sponsored by the Muslim World League. The League announced a worldwide contest for writing a book on the life of the Prophet ﷺ. One hundred and fifty thousand Saudi Riyals (SR 150,000) (forty thousand U.S. Dollars) was announced the grand prize for the best five books.

One hundred and seventy-one manuscripts were received from all over the world. Out of these, eighty-five were in the Arabic language, sixty-four in Urdu, twenty-one were in English and one in French and Hausa.

A board of highly qualified scholars judged the manuscripts and announced the results. The manuscript of Shaikh Safiur-Rahman Mubarakpuri, Jamiah Salafiyah Banaras (India), the author of this

book (The Sealed Nectar) received the first prize of SR 50,000 (fifty thousand Saudi Riyals) for its authentic and sound collections of the narrations. Dr. Majid Ali Khan, New Delhi, India, was placed second. The third prize went to Dr. Naseer Ahmed, Islamic University, Lahore, Pakistan. The fourth prize was awarded to Mr. Hamid Mahmud of Egypt. The fifth and final prize was awarded to Abdus-Salam Hashim of Madinah Munawwarah. A grand award ceremony was held at Makkah Al-Mukarramah on 12 Rabi`ul-Awwal 1399 A.H. (1979 C.E.). Later, the book was published by the Muslim World League and then numerous other organizations gained the honor of publishing this masterpiece. Darussalam also published this book in the Arabic language. I had wished to publish this book in the English language for the wider benefit of humanity. Shaikh Safiur-Rahman willingly agreed to the idea and consented to publish the English translation. The stage of translation was traversed with the help of brother Mahir Abu Dhahab, owner and general manager of Markaz Noor Ash-Sham in Damascus, Syria.

For the first edition of this book, brother Mahir Abu Dhahab from Syria, Damascus, provided his help and cooperation as regards the translation work for which I offer my special thanks to him.

Now in your hands is the new revised edition with several changes and additions. Brother Abu Khaliyl (U.S.A.) amended and improved the translation to make its language simple and easy, besides comparing the English translation with the Arabic revised text from the beginning to the end again, to update the changes therein.

Thus, after a concerted effort spanning several months, this edition was published. الحمد لله (All praise is for Allah). Readers' opinions and views concerning this edition will be appreciated.

Your brother in Islam,
Abdul-Malik Mujahid
17th Shawwal 1422 A.H.
1st January 2002



Author's AUTOBIOGRAPHY

All praise is due to Allâh, the *Rabb* of all mankind, Jinn and all that exists. May the peace and blessings of Allâh be upon our Prophet, the Seal of all Messengers, Muhammad, his family, Companions and all those who follow him until the Day of Judgement (*Aameen*).

[The following is an updated outline on the life of Shaykh Safiur-Rahman Mubarakpuri, may Allah have mercy upon him, based on the brief biography detailing his life and professional career presented to the Muslim World League while compiling this book for publication.]



Name and Lineage

Name : Safiur-Rahman

Kunyah[1]: Abu Hisham

Lineage: Safiur-Rahman bin Abdullah bin Muhammad Akbar bin Muhammad Ali bin Abdul-Mumin bin Faqirullah Mubarakpuri, Azami.

Date and Place of Birth

I was born in the year 1942 C.E., in Husainabad, a village at a distance of one mile from the north side of Mubarakpur (Azamgarh District), a town famous for cottage industry in the northern province of India.

Educational Background

I started my studies at home reading the Qur'ân from my grandfather and uncle. Then I was admitted to Madrasah Arabia Darut-Taleem, in Mubarakpur, and began my basic Islamic education in Arabic and Persian languages.

In Shawwal 1337 A.H. (June 1954 C.E.), I received admission to the Madrasah Ehyaul-Uloom, in Mubarakpur, for further education in Islamic studies and Arabic literature. Two years later, in Shawwal 1375 A.H. (May 1956 C.E.), I joined the Madrasah Faid Aam, Maunath Bhanjan, Azamgarh District for higher studies.

Upon completion of seven years of study in Islamic courses, I received a Master Degree from the same Institute in Sha'ban 1380 A. H. I also received the Certificates of Maulvi in 1959 C.E. and Alim in 1960 C.E. from the Government Education Board on passing their examinations with high grade. After changes in the system of the Arabic schools, I participated in the Fadil Degree examination under the Government Education Board, successfully passed double Fadil examinations in 1976 and 1978 C.E. with high honors.

Professional Life

After completing my studies at the Madrasah Faid Aam in 1961

1 A surname which is usually derived from the name of a first-born son or daughter according to Muslim traditions.



C.E., I began teaching, preaching, lecturing and delivering sermons. However, unfavorable circumstances did not permit me to stay in one place for long. In March 1963 C.E., I joined the Madrasah Faid Aam in Maunath Bhanjan as a Teacher. Then I was transferred to the Madrasah Darul-Hadeeth in the same city in February 1966 C.E.

In January 1969 C.E., I was appointed as the Principal at the Madrasah Faidul-Uloom at Seoni (M.P.), India. After four years, in 1972 C.E., I was requested to serve in my native Institute Madrasah Arabia Darut-Taleem as Principal. After spending two years, I was invited by Jamiah Salafiyah Banaras to join as a Professor (Ustadh). I was appointed in Shawwal 1394 A.H. (October 1974 C.E.) working in various academic departments till Dhul-Hijjah 1408 A.H. (July 1988 C.E.).

A research institute was established in 1408 Hijrah at the Islamic University of Al-Madinah Al-Munawwarah known as ``The Center for the Services of the Prophet's Biography." I was selected to work there and was entrusted the duty of preparing an encyclopedia on the subject of the life history of the Noble Prophet ﷺ, as a research scholar.

``O our Rabb , accept from us with goodly acceptance and seek it grow in a good manner."



Books and Compilations

It is the mercy of Allâh Who favored me and provided me the ability of writing from the very beginning of my career. During my teaching period, I wrote and compiled about seventeen books in the Urdu and Arabic languages. When the monthly Urdu magazine *Muhaddith* of Jamiah Salafiyah was published in 1980 C.E., I was appointed as Chief Editor of the magazine section up to September 1988 C.E., until I joined the Islamic University at Al-Madinah Al-Munawwarah. During that period, I wrote a number of articles on social, historical, political and religious topics which were well received by many people. *Al-Hamdu lillah*!

Safiur-Rahman Al-Mubarakpuri



``And We have sent you (O Muhammad ﷺ)
not but as a mercy for the `Alamin
(mankind, Jinn and all that exists)."

Formulas used in this book:

Arabic Formula	Symbolic Image	English Translation
سبحانه و تعالي		Might and majesty belong to Him!
صلى الله عليه وسلم	ﷺ	May the peace and blessings of Allah be upon him!
عليه السلام		May peace be upon him!
رضي الله عنه		May Allah be pleased with him!
رضي الله عنها		May Allah be pleased with her!
رضي الله عنهما		May Allah be pleased with both of them!
رضي الله عنهم		May Allah be pleased with all of them!





Location &
Nature of Arab Tribes

Beyond a shadow of doubt, the biography of Prophet Muhammad ﷺ represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An authentic and comprehensive image of this Message is therefore only attainable through careful study and profound analysis of both the background and issues of such a biography. In view of this, a whole chapter is introduced here about the nature and development of Arab tribes prior to Islam as well as the circumstances and environment that surrounded the Prophet's mission.

Location of the Arabs

Linguistically, the word ``Arab" means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.



Clay rock near Riyadh

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by Shaam (ancient Syria) and parts of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

Thanks to its geographical position, the peninsula has always had great strategic importance. Considering its internal features, it comprises mostly deserts and arid areas, which made it inaccessible to foreigners and invaders and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

Its external setting, on the other hand, caused it to be the center of the ancient world and provided it with sea and land links with most nations at the time. Thanks to this strategic position, the Arabian Peninsula became a center for trade, culture, religion and art.





Multicolor mountains

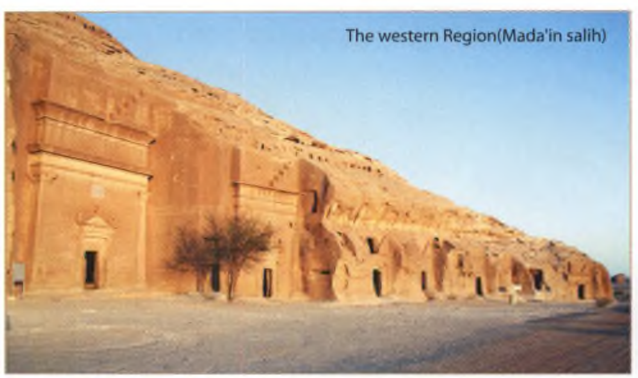
An-Nafud Great Desert

Greece
Minor Asia
Cyprus
Mediterranean Sea
Bilad Ash-Sham
Kurdistan
Iraq
Desert Land
Sinai
Al-Aqabah
An Nafud
An Nafud
Bahrain
Midian
Najd
Egypt
Hijaz
Madinah
Yanbu
Al-Yamamah
The Nuba
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The western Region(Mada'in salih)

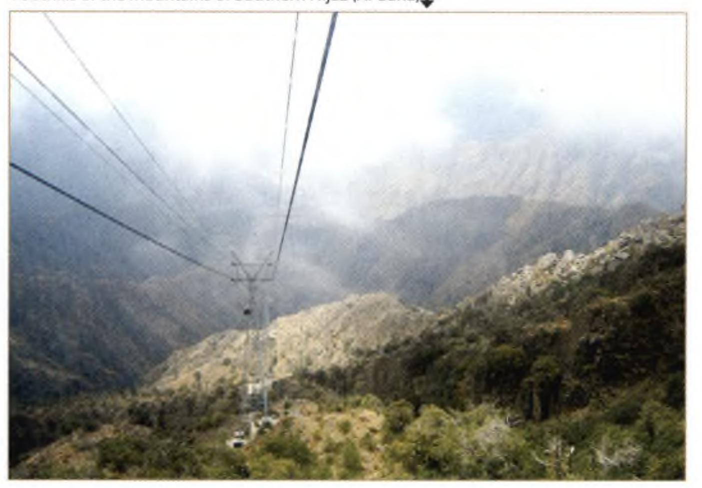


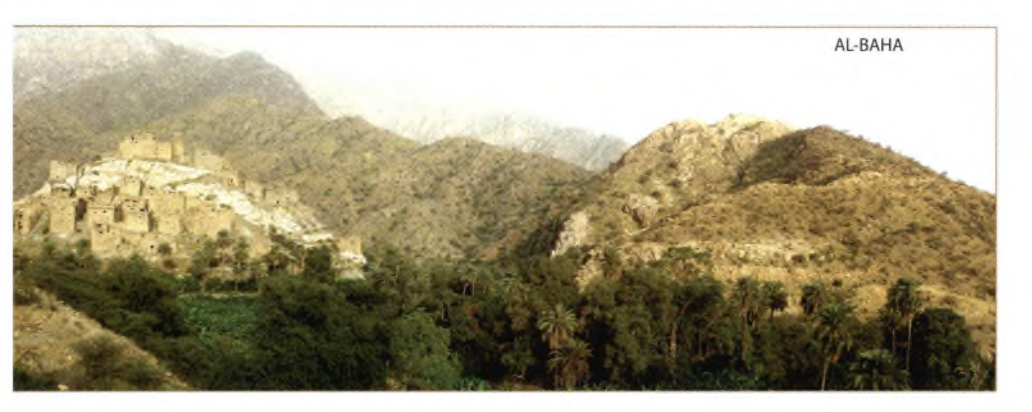




Hills in the Southwestern Region

Foothills of the Mountains of Southern Hijaz (Al-Baha)




AL-BAHA

Arab Tribes

Arab peoples have been divided according to lineage into three groups:

1. **Perished Arabs:** The ancient Arabs, of whose history little is known, and of whom were `Ad, Thamud, Tasm, Jadis, Emlaq and others.

2. **Pure Arabs:** They originated from the progeny of Ya'rub bin Yashjub bin Qahtan and were also called Qahtanian Arabs.

3. **Arabized Arabs:** They originated from the progeny of Ismael and were also called `Adnanian Arabs.

The pure Arabs -- the people of Qahtan -- originally lived in Yemen and comprised many tribes, two of which were very famous:

a) Himyar: The most famous of whose ancestors were Zaid Al-Jamhur, Quda`ah and Sakasic.

b) Kahlan: The most famous of whose ancestors were Hamdan, Anmar, Tai', Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah -- the kings of ancient Syria.

The Kahlan tribes emigrated from Yemen to dwell in different parts of the Arabian

Ibrahim
(Peace be upon him
Father of the Prophet
Khalilur-Rahm
Around 1800 BC
Mediterranean
Al Giz
El F



Peninsula prior to the Great Flood (*Sail Al-`Arim* of the Ma'arib Dam). They migrated due to the failure of trade under the Roman pressure and control of both sea and land trade routes, following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the former and the settlement of the latter in Yemen.

The emigrating tribes of Kahlan can be divided into four groups:

1. Al-Azd: They wandered in Yemen, sent pioneers under the

leadership of `Imran bin `Amr Muzayqiya', and finally headed to the north and the east. Details of their emigration can be summed up as follows:

Tha`labah bin `Amr left his tribe Al-Azd for Hijaz, and dwelt between Tha`labiyah and Dhi Qar. When he gained power, he headed for Madinah and stayed there. Of his descendants are Aws and Khazraj, sons of Harithah bin Tha`labah.

Harithah bin `Amr, known as Khuza`ah, wandered with his offspring in Hijaz until they came to Marr Az-Zahran. Later, they conquered the Haram, and settled in Makkah after having driven away its people, the tribe of Jurhum.

`Imran bin `Amr and his family went to `Oman, where they established the tribe of Azd whose offspring inhabited Tihamah and were known as Azd of Shanu'ah. Jafnah bin `Amr and his family, headed for Syria where he settled and initiated the kingdom of Ghassan who was so named after a spring of water in Hijaz, where they stopped on their way to Syria.

2. Lakhm and Judham: From them was Nasr bin Rabi`ah, founder of the Manadhirah Kings of Heerah.

3. Banu Tai': They also emigrated northwards to settle by the so-called Aja and Salma Mountains which were thereafter named the Tai' Mountains.

4. Kindah: They dwelt in Bahrain but were expelled to Hadramout and Najd, where they had no power base, just as they had none in Bahrain, and so they settled in Najd. There they established an important rulership although it did not last long, for the whole tribe soon faded away.

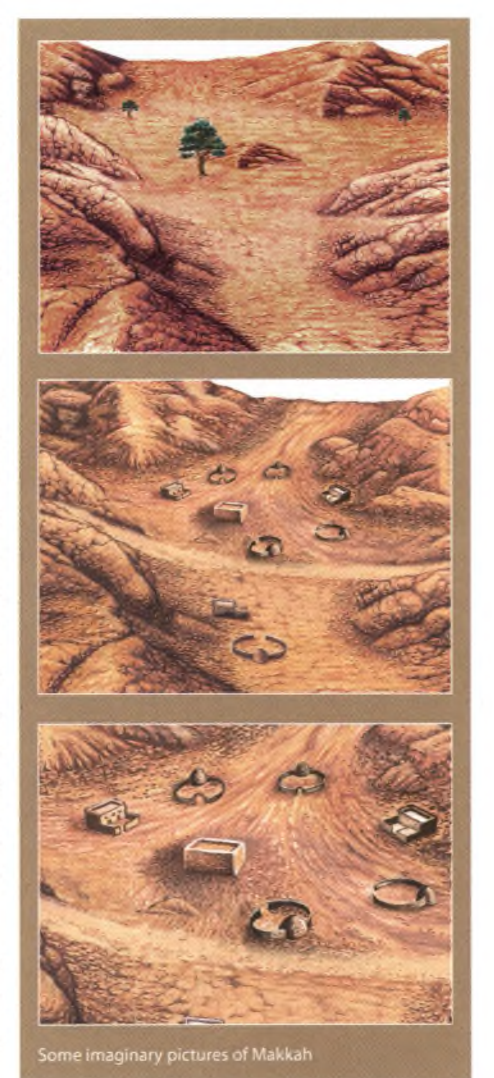
Another tribe of Himyar, known as Quda`ah, also left Yemen and dwelt in the Samawah desert on the borders of Iraq.[1]

The Arabized Arabs go back in ancestry to their great-grandfather

1 For the details of these tribes and their migration routes, see the following: Nasab Ma`d wal-Yaman Al-Kabir, Jamharatul an-Nasab, Al-`Iqdul-Farid, Qala'idul-Juman, Nihayatul-Arab, Tarikh Ibn Khaldun, Saba'ikudh-Dhahab and others among the many different historical references for these migrations and their causes. After going through all these references we have mentioned here what is most preferred in the light of the proofs.



Ibrahim from a town called ``Ar'' near Kufah on the west bank of the Euphrates in Iraq. Excavations have brought to light many details of the town, Ibrahim's family, and the religions and social circumstances prevalent at the time.



Some imaginary pictures of Makkah

It is known that Ibrahim ﷺ left Ar for Harran and then for Palestine, which he made the headquarters for his Message and traveled all over the area.[1]When he went to Egypt, the Pharaoh tried to do evil to his wife Sarah, but Allâh saved her and the Pharaoh's wicked scheme recoiled on him. He thus came to realize her strong attachment to Allâh, and, in acknowledgment of her grace, the Pharaoh rendered his daughter Hagar[2] at Sarah's service.

Sarah gave Hagar to Ibrahim ﷺ as a wife[3] and Ibrahim ﷺ returned to Palestine where Hagar gave birth to Ismael ﷺ . Sarah became jealous of Hagar and forced Ibrahim ﷺ to send Hagar and her baby away to an uncultivated valley in Hijaz, by the Sacred House, exposed to the floods from the north and south.

He chose for them a place under a lofty tree near the upper side

1 Tarikh Ibn Khaldun.

2 It is popularly believed that Hagar was a slave girl, but the great scholar and writer Qadi Muhammad Sulaiman Mansurpuri has indeed verified that she was not a slave but in fact the daughter of Pharaoh. (Rahmatul-lil-`Alamin 2/36, 37; Tarikh Ibn Khaldun 2/1/77).

3 See Rahmatul-lil-`Alamin 2/34. For the detailed story see Sahih Al-Bukhari 1/474.

of the Masjid in Makkah, where there were neither people nor water, and went back to Palestine leaving a leather case with some dates and a vessel of water with his wife and infant. Before long, they ran out of both food and water, but thanks to Allâh's favor, water gushed forth to sustain them. The story of the Zamzam spring is well known to everybody.[1]

Another Yemeni tribe, Jurhum the Second, came and lived in Makkah with Hagar's permission, after having lived in the valleys around Makkah for years. It is mentioned in *Sahih Al-Bukhari* that this tribe had come to Makkah before Ismael ﷺ was a young man, while they passed through that valley long before this event.[2]

Ibrahim ﷺ used to go to Makkah from time to time to see his wife and son. The number of these journeys is still unknown, but dependable historical referenceshavementioned four instances.



Allâh the Sublime states in the Noble Qur'ân that He caused Ibrahim ﷺ to see in a dream that he was sacrificing his son Ismael ﷺ, and therefore Ibrahim ﷺ prepared to fulfill His Order:

﴿فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ۝١٠٣ وَنَـٰدَيْنَـٰهُ أَن يَـٰٓإِبْرَٰهِيمُ ۝١٠٤ قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ۝١٠٥ إِنَّ هَـٰذَا لَهُوَ ٱلْبَلَـٰٓؤُا۟ ٱلْمُبِينُ ۝١٠٦ وَفَدَيْنَـٰهُ بِذِبْحٍ عَظِيمٍ﴾

``Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: 'O Ibrahim ﷺ! You have fulfilled the dream (vision)!' Verily, thus do we reward the *Muhsinun* (good-doers, who perform good deeds totally for Allâh's sake only, without showing off or to gain praise or fame,

1 See Sahih Al-Bukhari , the Book of the Prophets 1/474, 475 (nos. 3364, 3365).
2 See Sahih Al-Bukhari 1/475 (no. 3365).



etc. and do them in accordance to Allâh's Orders). Verily, that indeed was a manifest trial -- and We ransomed him with a great sacrifice (i.e. a ram)." [37:103-107]

It is mentioned in the *Genesis* that Ismael ﷺ was thirteen years older than his brother Ishaq. The sequence of events in the story of the sacrifice of Ismael ﷺ shows that it occurred before Ishaq's birth, and that Allâh's Promise to give Ibrahim ﷺ another son, Ishaq, came after the narration of the whole story.

This story speaks of at least one journey before Ismael ﷺ became a young man. Al-Bukhari,[1]on the authority of Ibn `Abbas, reported the other three journeys, a summary of which goes as follows:

After Ismael ﷺ became a young man, having learned Arabic from the tribe of Jurhum who had great admiration and affection for him, and gave him one of their women as a wife, his mother died. Desiring to see his wife and son again, Ibrahim ﷺ came to Makkah after Ismael's marriage, but he did not find him at home.

He asked Ismael's wife about her husband and how they were doing. She complained of poverty, so he asked her to tell Ismael ﷺ to change his doorstep. Ismael ﷺ understood the message, divorced his wife and got married again.

According to the most common narration, he married the daughter of Mudad bin `Amr, chief of the Jurhum tribe.

Once more, Ibrahim ﷺ came to see his son, but did not find him at home. He asked his new wife the same question, upon which she thanked Allâh. Ibrahim ﷺ asked her to tell Ismael ﷺ to keep his doorstep (i.e. to keep her as wife) and went back to Palestine.

A third time, Ibrahim ﷺ came to Makkah to find Ismael ﷺ sharpening an arrow under a lofty tree near Zamzam. The meeting, after a very long journey of separation, was very touching for a father so affectionate and a son so dutiful and righteous. This time, father and son built Al-Ka`bah and raised its pillars, and in compliance with Allâh's Commandment, Ibrahim ﷺ called people to perform pilgrimage to it.

1 Sahih Al-Bukhari 1/475, 476.

By the grace of Allâh, Ismael ﷺ had twelve sons from the daughter of Mudad, whose names were Nabet, Qidar, Edbael, Mebsham, Mishma', Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman, and who ultimately formed twelve tribes inhabiting Makkah and trading between Yemen, Shaam (Syria) and Egypt.

Later on, these tribes spread all over and even outside the peninsula, after which their offspring became untraceable except for the descendants of Nabet and Qidar.

The Nabeteans -- sons of Nabet -- established a flourishing civilization in the north of Hijaz, they instituted a powerful government that spread its domain over all the neighboring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans managed to vanquish their kingdom later.

A group of research scholars inclined to the view that the Ghassanide kings, along with the Aws and Khazraj were not Qahtanians but rather descendants of Nabet, the son of Ismael ﷺ, who remained in the region. Imam Al-Bukhari also inclined to this view, and Al-Hafiz Ibn Hajar preferred the view that Qahtan was among the descendants of Nabet.[1]

Descendants of Qidar, the son of Ismael ﷺ, multiplied in number and lived in Makkah for a long time. From them issued `Adnan and his son Ma`ad, to whom `Adnanian Arabs traced their ancestry. `Adnan is the twenty-first grandfather in the series of the Prophetic ancestry.

It was said that whenever Prophet Muhammad ﷺ spoke of his ancestry, he would stop at `Adnan and say: ``Genealogists tell lies'' and did not go further than him.[2]

A group of scholars, however, favored the probability of going beyond `Adnan, considering the aforementioned *Hadith* to be inauthentic. They went on to say that there were exactly forty fathers between `Adnan and Ibrahim.[3]

Nizar, Ma`ad's only son, had four sons who branched out into four

1 Sahih Al-Bukhari , Hadith no. 3507; Fathul-Bari 6/621-623. See also Nasab Ma`d wal-Yaman Al-Kabir 1/131.

2 See Tarikh At-Tabari 2/191-194, and Al-A`lam 5/6.

3 Ibn Sa`d 1/56, Tarikh At-Tabari 2/191, Tarikh Ibn Khaldun 2/2/298, Fathul-Bari 6/622, Rahmatul-lil-`Alamin 2/7, 8, 14, 15, 16, 17.



great tribes: Eyad, Anmar, Rabi`ah and Mudar.

These last two branched into several tribes. Rabi`ah fathered Asad, `Anazah, `Abdul-Qais, and Wa'il's two sons (Bakr and Taghlib), Hanifah and many others.

Mudar tribes branched out into two great divisions: Qais `Ailan bin Mudar and the tribes of Elias bin Mudar. From Qais `Ailan came Banu Sulaim, Banu Hawazin, and Banu Ghatafan of whom descended `Abs, Dhubyan, Ashja` and Ghani bin A'sur.

From Elias bin Mudar came Tamim bin Murrah, Hudhail bin Mudrikah, Banu Asad bin Khuzaimah and the tribe of Kinanah bin Khuzaimah, of whom came the Quraish, the descendants of Fihr bin Malik bin An-Nadr bin Kinanah.

The Quraish branched out into various tribes, the most famous of whom were Jumah, Sahm, `Adi, Makhzum, Tayim, Zahrah and the tribes of Qusai bin Kilab, consisting of `Abdud-Dar bin Qusai, Asad bin `Abdul-'Uzza bin Qusai and `Abd Manaf bin Qusai.

There were four divisions of the tribe of 'Abd Manaf: `Abd Shams, Nawfal, Muttalib and Hashim. It is, however, from the family of Hashim that Allâh selected the Prophet Muhammad bin `Abdullah bin `Abdul-Muttalib bin Hashim.

The Prophet Muhammad ﷺ said:

«إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

``Allâh selected Ismael ﷺ from the sons of Ibrahim, Kinanah from the sons of Ismael ﷺ, Quraish from the sons of Kinanah, Hashim from the sons of Quraish and He selected me from the sons of Hashim."[1]

Al-`Abbas bin `Abdul-Muttalib quoted Allâh's Prophet as saying:

«إِنَّ اللهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ: مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الْفَرِيقَيْنِ، ثُمَّ تَخَيَّرَ الْقَبَائِلَ، فَجَعَلَنِي مِنْ خَيْرِ الْقَبِيلَةِ، ثُمَّ تَخَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ، فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا»

1 Recorded by Muslim from Wathilah bin Al-Asqa`, the chapter of the Virtue of the Lineage of the Prophet 2/245; and At-Tirmidhi 2/201.

``Allâh created the creatures and made me among the best of them, He chose the tribes and selected me from the best whereof; and He chose families and made me among the best of them. Then He chose the households, making me among the best of their households. I am the best of them in person and the best of them in household."[1]

After increasing in number, the children of `Adnan spread out over Arabia in pursuit of pastures and water. `Abdul-Qais, together with some tribes of Bakr bin Wa'il and Tamim, emigrated to Bahrain. Banu Hanifah bin Sa`b bin Ali bin Bakr went to settle in Hajr, the capital of Yamamah. All the tribes of Bakr bin Wa'il lived in an area of land that included Yamamah, Bahrain, Saif Kazimah, the seashore, the outer borders of Iraq, Ablah and Hait.

Most of the tribe of Taghlib lived in the area around the Euphrates, while some of them lived with Bakr. Banu Tamim lived in the desert of Basrah, Banu Sulaim in the vicinity of Madinah on the land stretching from Wadi Al-Qura to Khaibar onwards to Harrah. Thaqif dwelt in Ta'if and Hawazin east of Makkah near Awtas on the route from Makkah to Basrah. Banu Asad lived on the land east of Taima' and west of Kufah, while the family of Tai' lived between Banu Asad and Taima'. They were at a distance of five days from Kufah. Dhubyan inhabited the area between Taima' and Hawran.

Some divisions of Kinanah lived in Tihamah, while some of the Quraish dwelt in Makkah and its suburbs. The Quraish remained completely disunited until Qusai bin Kilab managed to rally their ranks on honorable terms, attaching great prominence to their status and importance.[2]



1 At-Tirmidhi , the Book of Al-Manaqib , the chapter of what is narrated about the Virtue of the Prophet 2/201.

2 Muhadarat Tarikh Al-Umam Al-Islamiyah by Al-Khudari, 1/15, 16.





Rule & Government among the Arabs

When talking about the Arabs before Islam, we see that it is necessary to outline the history of rule, government, sectarianism, and the religious domination of the Arabs, to facilitate the understanding of the emergent circumstances when Islam appeared. When the sun of Islam rose, rulers of Arabia were of two kinds: crowned kings, who were in fact not independent; and heads of tribes and clans, who enjoyed the same authorities and privileges possessed by crowned kings and were mostly independent, though some of them may have shown some kind of submission to a crowned king. The crowned kings were those of Yemen, and those of Shaam (ancient geographical Syria); the family of Ghassan and the monarchy of Heerah. All the other rulers of Arabia were not crowned.



Yemen Gate-Old City-Sana'a, Yemen

Rule in Yemen

In Yemen, the people of Sheba were one of the oldest known nations of the pure Arabs. They have been mentioned in records as early as the 25th century C.E., according to excavations undertaken at Or. Their civilization flourished, and their domain spread in the 11th century C.E. It is possible to divide their ages to the following estimation:

1. **From 1300 to 620 B.C.** Their nation was known as `Ma`iniyah' during which their kings were called `Makrib Sheba'. Their capital was Sarwah, also known as Kharibah, whose ruins lie approx. 50 kms. north-west of Ma'rib, and 142 kms. east of San`a'. During this period, they began building the Dam of Ma'rib which had great importance in the history of Yemen. Sheba had so great a domain that they established colonies within and outside Arabia.

2. **From 620 B.C. to 115 B.C.** During this era, their nation was known by the name Sheba. They left the name Makrib and assumed the designation of Kings of Sheba. They also made Ma'rib their capital instead of Sarwah. The ruins of Ma'rib lie at a distance of 192 km east of San`a'.[1]

3. **From 115 B.C. until 300 C.E.** During this period, the nation became

1 Muhadarat Tarikh Al-Umam Al-Islamiyah by Al-Khudari, 1/15,16. Al-Yaman `Abrat-Tarikh pp. 77, 83, 124, 130, and Tarikhul-'Arab Qablal-Islam 101-112.



known as Himyariyah the First after the tribe of Himyar conquered the kingdom of Sheba making Redan their capital instead of Ma'rib. Later on, Redan was called Zifar. Its ruins still lie on Mudawwar Mountain near the town of Yarim. During this period, they began to decline in trade and power that eventually led to their downfall. Their trade failed to a great extent: firstly, because of the Nabetean domain over northern Hijaz; secondly, because of the Roman superiority over the naval trade routes after the Roman conquest of Egypt, Syria and northern Hijaz; and thirdly, because of the inter-tribal warfare. Due to the three above-mentioned factors, the families of Qahtan remained disunited and scattered about.

4. From 300 C.E. until Islam dawned in Yemen. During this period the nation was known as Himyariyah the Second, and it witnessed increasing disorder and turmoil, followed by civil rebellion and outbreaks of tribal wars, rendering the people of Yemen liable to foreign subjection and hence loss of independence. During this era, the Romans conquered `Adn and even helped the Abyssinians (Ethiopians) occupy Yemen for the first time in 340 C.E., making use of the constant intra-tribal conflict in Hamdan and Himyar. The Abyssinian (Ethiopian) occupation of Yemen lasted until 378 C.E., after which Yemen regained its independence. Later, cracks began to show in the Ma'rib Dam which

Palace of Queen Sheba

led to the Great Flood (450 or 451 C.E.) mentioned in the Noble Qur'ân. This was a great event, which caused the fall of the entire Yemeni civilization and the dispersal of the nations living therein.

In 523 C.E., a Jewish ruler named Dhu Nawas launched a devastating campaign against the Christians of Najran in order to force them to convert to Judaism. Having refused to do so, they were thrown alive into a big ditch where a great fire was lit. The Qur'ân refers to this event:



``Cursed were the people of the ditch." [85:4]

This aroused great wrath among the Christians, especially the Roman emperors, who not only instigated the Abyssinians (Ethiopians) against the Arabs but also assembled a large fleet of seventy thousand warriors, which helped the Abyssinian (Ethiopian) army to bring about a second conquest of Yemen in 525 C.E., under the leadership of Eriat. He was granted rulership over Yemen, a position he held until he was assassinated by one of his army leaders, Abrahah. After reconciliation with the king of Abyssinia, Abrahah gained rulership over Yemen and, later on, deployed his soldiers to attempt to demolish Al-Ka`bah, and hence, he and his soldiers came to be known as the ``People of the Elephant".

In the year 575 C.E., after the incident of the "People of the Elephant", the people of Yemen, under the leadership of Ma`dikarib bin Saif Dhu Yazin Al-Himyari, and through Persian assistance, revolted against the Abyssinian (Ethiopian) invaders, regained independence and appointed Ma'dikarib as their king. However, Ma'dikarib was assassinated by some of his Abyssinian (Ethiopian) servants. The family of Dhu Yazin was thus deprived of royalty forever. Kisra, the Persian king, appointed a Persian ruler over San'a, and thus made Yemen a Persian colony. Persian rulers maintained rulership of Yemen until Badhan, the last of them, embraced Islam in 638 C.E., thus ending the Persian dominion over Yemen.[1]

1 For details see Al-Yaman `Abrat-Tarikh pp. 77, 83, 124, 130, 157, 161, Tarikh Ardul-Qur'ân 1/133, and Tarikhul-`Arab Qablal-Islam 101-151. There is a considerable amount of discrepancy in the historical references for these dates. Indeed some such details are mentioned in the Qur'ân: ``Indeed these are but tales of the ancients." [23:83]



Rulership in Heerah

Ever since Korosh the Great (557-529 B.C.) united the Persians, they ruled over Iraq and its neighboring areas. Nobody could displace their authority until Alexander the Great vanquished their king Dara I and thus subdued the Persians in 326 B.C. Persian lands were thenceforth divided and ruled by kings known as ``the Kings of Sects'', an era that lasted until 230 C.E. Meanwhile, the Qahtanians occupied some Iraqi territories, and were later followed by some `Adnanians who managed to share some parts of Mesopotamia with them.

The Persians, under the leadership of Ardashir, who had established the Sasanian state in 226 C.E., regained enough unity and power to subdue the Arabs living in the vicinity of their kingdom, and force the Quda'ah tribe to leave for Syria, leaving the people of Heerah and Anbar under the Persian domain.

During the time of Ardashir, Jadhimah Alwaddah exercised rulership over Heerah and the rest of the Iraqi desert area, including Rabi'ah and Mudar in Mesopotamia. Ardashir reckoned that it was impossible for him to rule the Arabs directly and prevent them from attacking his borders unless he appointed one of them who enjoyed the support and power of his tribe as a king. He had also seen that he could make use of them against the Byzantine kings who persistently harassed him. At the same time, the Arabs of Iraq could face the Arabs of Syria who were under the hold of Byzantine kings. However, he deemed it fit to keep a Persian battalion under the command of the king of Heerah to be used against those Arabs who might rebel against him.

After the death of Jadhimah, and during the era of Kisra Sabour bin Ardashir, `Amr bin `Adi bin Nasr Al-Lakhmi was ruler of Heerah and Anbar (268-288 C.E.). The Lakhmi kings remained in rule of Heerah until the Persians appointed Qabaz bin Fairuz in whose reign appeared someone called Mazdak, who called for dissoluteness in social life. Qabaz, and many of his subjects, embraced Mazdak's religion and

even called upon the king of Heerah, Al-Mundhir bin Ma'-us-Sama' (512-554 C.E.), to follow suit. When the latter, because of his pride and self-respect, rejected their call, Qabaz discharged him and nominated Harith bin `Amr bin Hajar Al-Kindi, who had accepted the Mazdak doctrine.

No sooner did Kisra Anu Shairwan succeed Qabaz than he, due to hatred of Mazdak's philosophy, killed Mazdak and many of his followers, restored Mundhir to the throne of Heerah, and gave orders to summon under arrest Harith who sought refuge with Al-Kalb tribe where he spent the rest of his life.

The sons of Al-Mundhir bin Ma'-us-Sama' maintained kingship a long time until An-Nu`man bin Al-Mundhir took over. Because of a calumny borne by Zaid bin `Adi Al-`Abbadi, the Persian king got angry at An-Nu`man and summoned him to his palace. An-Nu`man went secretly to Hani bin Mas'ud, chief of Shaiban tribe, and left his wealth and family under the latter's protection, and then presented himself before the Persian king, who immediately threw him into prison until his death. Kisra, then, appointed Eyas bin Qubaisah At-Ta'i as king of Heerah. Eyas was ordered to tell Hani bin Mas`ud to deliver An-Nu`man's charge up to Kisra. No sooner had the Persian king received the fanatically motivated rejection on the part of the Arab chief, he declared war against the tribe of Shaiban. He mobilized his troops and warriors under the leadership of King Eyas to a place called Dhi Qar which witnessed a most furious battle wherein the Persians were severely routed by the Arabs for the first time in history.[1]They say that this occurred very soon after the birth of Prophet Muhammad ﷺ, eight months after Eyas bin Qubaisah's rise to power over Heerah.

After Eyas, a Persian ruler named Azadhabah was appointed over Heerah, ruling for seventeen years (614-631 C.E.) after which the authority returned to the family of Lakhm when Al-Mundhir Al-Ma`rur took over. Hardly had the latter's reign lasted for eight months when Khalid bin Al-Walid fell upon him with Muslim soldiers.[2]

1 That was reported in a tradition in Musnad Khalifah bin Khaiyat p. 24, and Ibn Sa`d 7/77.

2 Muhadarat Tarikh Al-Umam Al-Islamiyah 1/29-32. The details are mentioned by At-Tabari, Al-Mas'udi, Ibn Qutaibah, Ibn Khaldun, Al-Baladhiri, and Ibnul-Athir and others.





Ancient Roman time town in Palmyra (Tadmor), Syria. Greco-Roman & Persian Period

Rulership in Geographical Syria

During the tribal emigrations, some branches of the Quda`ah tribe reached the borders of geographical Syria where they settled down. They belonged to the family of Sulaih bin Halwan, of whose offspring were the sons of Daj`am bin Sulaih known as Ad-Daja`imah. The tribes of Quda'ah were used by the Byzantines in the defense of the Byzantine borders against both Arab bedouin raiders and the Persians. A king was put in charge of them. One of their most famous kings was Ziyad bin Al-Habulah.They enjoyed autonomy for a considerable phase of time that lasted from the beginning of the first century to near the end of the second century C.E. Their authority however ended upon defeat by the Ghassanides who were consequently granted the proxy rulership over the Arabs of Syria and had Dumatul-Jandal as their headquarters, which lasted until the battle of Yarmuk in the year 13 A.H. Their last king Jabalah bin Al-Aihum embraced Islam during the reign of the Chief of believers, `Umar bin Al-Khattab .[1]

1 ibid.

Rulership in Hijaz

Ismael ﷺ administered authority over Makkah as well as custodianship of the Ka`bah throughout his lifetime. Upon his death, at the age of 137,[1] two of his sons succeeded him; Nabet, then Qidar. It is also said that they were opposite in order. Later on, their maternal grandfather, Mudad bin `Amr Al-Jurhumi took over, thus transferring rulership over Makkah to the tribe of Jurhum, preserving a venerable position. Very little authority remained for Ismael's sons even though they held a sacred status since it was their father who built the Ka`bah.[2]

Time passed without the situation of the children of Ismael ﷺ changing, until the rule of Jurhum declined prior to the invasion of Bukhtanassar. The political role of the `Adnanides had begun to gain firmer ground in Makkah, which could be clearly attested to by the fact that upon Bukhtanassar's first invasion of the Arabs in Dhati `Irq, the leader of the Arabs was from the `Adnanides not from Jurhum.[3]

Upon Bukhtanassar's second invasion in 587 C.E., however, the `Adnanides were frightened out to Yemen, while the Israelite proclaimed Prophet Burkhiya fled to Syria from Harran with Ma`ad. But when Bukhtanassar's pressure lessened, Ma`ad returned to Makkah to find none of the tribe of Jurhum except Jursham bin Jalhamah, whose daughter, Mu`anah, was given to Ma`ad as wife. She later had a son by him named Nizar.[4]

On account of the difficult living conditions and poverty prevalent in Makkah, the tribe of Jurhum began to treat visitors to the Ka`bah poorly and seized its funds by force.[5]This aroused resentment and hatred of the `Adnanides (sons of Bakr bin `Abd Manaf bin Kinanah).

1 Genesis 25:17, Tarikh At-Tabari 1:314.

2 Ibn Hisham 1/111-113, where he only mentioned the rule of Nabet among the sons of Ishmael .

3 Tarikh At-Tabari 1:559.

4 Tarikh At-Tabari 1:559-560, 2/271, and Fathul-Bari 6/622.

5 Tarikh At-Tabari 2:284.



They, with the help of the tribe of Khuza`ah that had come to settle in a neighboring area called Marr Az-Zahran, invaded Jurhum and chased them out of Makkah. Rulership was left to Khuza'ah in the middle of the second century C.E. Upon leaving Makkah, Jurhum filled up the well of Zamzam, levelled its place and buried a great many things in it. `Amr bin Al-Harith bin Mudad Al-Jurhumi[1] was reported by Ibn Ishaq to have buried the two gold deer of the Ka`bah, together with the Black Stone in the Zamzam well. After sealing it up, he and those with him escaped to Yemen.[2]

Ismael's period is estimated to have lasted for twenty centuries B.C. It means that the Jurhum stayed in Makkah for twenty-one centuries and held rulership there for about twenty centuries.

Upon the defeat of Jurhum, the tribe of Khuza`ah monopolized rulership over Makkah. Mudar tribes, however, enjoyed three privileges:

- **First:** Leading pilgrims from `Arafat to Muzdalifah and during the rites at Mina on the Day of Sacrifice.
  This was the authority of the family of Al-Ghawth bin Murrah, descendants of Elias bin Mudar, who were called `Sufah'. This privilege meant that the pilgrims were not allowed to throw stones at Al-`Aqabah until one of the men of the Sufah did so. When they finished stoning and wanted to leave the valley of Mina, the Sufah men stood on the two sides of Al-`Aqabah and nobody would pass that position until the men of Sufah passed and cleared the way for the pilgrims. When the Sufah perished, the family of Sa`d bin Zaid Manat from the Tamim tribe inherited the responsibility.
- **Second:** *Al-Ifadah* (leaving for Mina after Muzdalifah) on the morning of the sacrifice, and this was the responsibility of the family of Adwan.
- **Third:** Postponement of the sacred months, and this was the responsibility of the family of Tamim bin `Adi from Bani Kinanah.[3]

1 This is not the earlier Mudad Al-Jurhumi Al-Akbar who was mentioned in the story of Ishmael .

2 Ibn Hisham 1/114,115.

3 Ibn Hisham 1/44-119, 120-122.

Khuza`ah's reign in Makkah lasted for three hundred years,[1] during which the `Adnanides spread all over Najd and the sides of Bahrain and Iraq, while small branches of the Quraish remained on the sides of Makkah; they were Halloul, Sarim and some other families of Kinanah. They enjoyed no privileges over Makkah or the Sacred House until the appearance of Qusai bin Kilab.[2] Qusai's father is said to have died when he was still a baby, and his mother subsequently married Rabi`ah bin Haram, from the tribe of Bani `Udhrah. Rabi`ah took his wife and her baby to his homeland on the borders of Syria. When Qusai became a young man, he returned to Makkah, which was ruled by Hulail bin Habshah from Khuza`ah, who gave Qusai his daughter, Hobbah, as wife. After Hulail's death, a war between the Khuza`ah and the Quraish broke out resulting in Qusai taking hold of Makkah and the Sacred House.[3]

The Reasons for This War Have Been Illustrated in Three Versions

First: Due to the influence and multiplicity of his offspring, increase of his property and exaltation of his honor after Hulail's death, Qusai considered himself more entitled than the tribes of Khuza`ah and Bani Bakr to shoulder the responsibility of rulership over Makkah and custodianship of the Sacred House. He also advocated that the Quraish were the chiefs of Ismael's descendants. He consulted Quraish and Kinanah to expel Khuza`ah and Bani Bakr from Makkah and they supported him.[4]

Second: The Khuza`ah claimed that Hulail requested Qusai to hold custodianship of the Ka`bah and rulership over Makkah after his death.[5]

Third: Hulail gave the right of Ka`bah service to his daughter Hobbah and appointed Abu Ghubshan Al-Khuza`i to function as her agent thereof. Upon Hulail's death, Qusai bought this right for a

1 Yaqut Maddah's Makkah and Fathul-Bari 6:633.
2 Ibn Hisham 1/117.
3 Ibn Hisham 1/117-118.
4 Ibn Hisham 1/117-118.
5 Ibn Hisham 1/118.



leather bag of wine, which aroused dissatisfaction among the men of Khuza`ah and they tried to keep the custodianship of the Sacred House away from Qusai. The latter, however, with the help of Quraish and Kinanah, managed to take over and even to expel Khuza`ah completely from Makkah.[1]

Whatever the truth might have been, the entire affair resulted in Sufah being deprived of their privileges; the evacuation of Khuza`ah and Bakr from Makkah; the transfer of rulership over Makkah and custodianship of the Holy Sanctuary to Qusai. The matter was resolved after fierce wars between Qusai and Khuza`ah, inflicting heavy casualties on both sides, reconciliation and then arbitration of Ya`mur bin `Awf from the tribe of Bakr. His judgment entailed eligibility of Qusai's rulership over Makkah and custodianship of the Sacred House; Qusai's absolution of responsibility for the bloodshed of Khuza`ah and imposition of blood money on Khuza`ah and Banu Bakr.[2] Qusai's reign over Makkah and the Sacred House began in 440 C.E.,[3] and allowed him and the Quraish after him absolute rulership over Makkah and undisputed custodianship of the Sacred House to which Arabs from all over Arabia came to pay homage.

Qusai brought his kinspeople to Makkah and allocated it to them, allowing Quraish some dwellings there. An-Nus'a, the families of Safwan, Adwan, Murrah bin `Awf preserved the same rights they used to enjoy before his arrival.[4]

A significant achievement credited to Qusai was the establishment of An-Nadwah House (an assembly house) on the northern side of Al-Ka`bah, to serve as a meeting place for the Quraish. This was very beneficial for the Quraish because it secured unity of opinions among them and cordial solutions to their problems.[5]

Qusai enjoyed the following privileges of leadership and honor:

1 Rahmatul-lil-`Alamin 2/55, Fathul-Bari 6/634, Al-Ya`qubi 1/239, Al-Mas`udi 2/58.
2 Ibn Hisham 1/123-124.
3 Fathul-Bari 6/633, Qalb Jaziratil-`Arab p. 232.
4 Ibn Hisham 1/124-125.
5 Ibn Hisham 1/125, Muhadarat Tarikh Al-Umam Al-Islamiyah by Al-Khudari 1/36, Akhbarul-Kiram p. 152.

1. Presiding over An-Nadwah House Meetings: Consultations relating to serious issues were conducted there and marriage contracts were announced.
2. The War Standard: There could be no declaration of war except with his approval or the approval of one of his sons.
3. Caravan Leader: He was the commander of all caravans. No caravan from Makkah could depart, be it for trade or otherwise, except under his authority or the authority of one of his sons.
4. Doorkeeper of the Ka`bah: He was the only one eligible to open its gate, and was responsible for its service and protection.
5. Providing Water for the Pilgrims: They would fill basins sweetened with dates or raisins for the pilgrims visiting Makkah to drink.
6. Feeding Pilgrims: This means making food for pilgrims who could not afford it. Qusai even imposed an annual land tax for food on the Quraish, paid at the season of pilgrimage.[1]

It is noteworthy however that Qusai singled out `Abd Manaf, a son of his, for honor and prestige though he was not his eldest son (who was `Abdud-Dar), and entrusted him with such responsibilities such as chairing the meetings at An-Nadwah House, custody of the standard, the doorkeeping of Al-Ka`bah, providing water and food for pilgrims. Due to the fact that Qusai's actions were regarded as unquestionable and his orders inviolable, his death did not give rise to conflicts among his sons. However, no sooner had`Abd Manaf died, fierce infighting began between his sons and their cousins, the sons of `Abdud-Dar, which would have given rise to further conflicts and strifes among the whole tribe of Quraish, had it not been for a peace treaty.

Thereby the posts were reallocated to reserve the rights of feeding

1 Ibn Hisham 1/130, Tarikh Al-Ya`qubi 1/240-241.



and providing water for pilgrims for the sons of `Abd Manaf; while An-Nadwah House, custody of the standard and the doorkeeping of Al-Ka`bah were maintained for the sons of `Abdud-Dar. The sons of `Abd Manaf, however, cast lots for their charge. Consequently they left the charge of providing food and water to Hashim bin `Abd Manaf, upon whose death, the charge was to be taken over by his brother Al-Muttalib bin `Abd Manaf. After him it was to be taken by `Abdul-Muttalib bin Hashim, the Prophet's grandfather. His sons assumed this position until the rise of Islam, during which `Abbas bin `Abdul-Muttalib was in charge.[1]

Many other posts were distributed among the Quraish for establishing the pillars of a new quasi-democratic state with government offices and councils similar to those today. Some of these posts are enumerated as follows:

1. Casting lots for the idols was allocated to Bani Jumah.

2. Keeping record of offers and sacrifices, settlement of disputes and relevant issues were to lie in the hands of Bani Sahm.

3. Consultation was to go to Bani Asad.

4. Organization of blood money and fines was with Bani Tayim.

5. Bearing the national banner was with Bani Umaiyah.

6. The military institute, footmen and cavalry would be the responsibility of Bani Makhzum.

7. Bani `Adi would function as foreign ambassadors.[2]

Rulership in Pan-Arabia

We have previously mentioned the Qahtanide and `Adnanide emigrations, and the division of Arabia between these two tribes.

The tribes dwelling near Heerah were subordinate to the Arabian king of Heerah, while those dwelling in the Syrian deserts were under

1 Ibn Hisham 1/129-179.

2 Tarikh Ardul-Qur`an 2/104-106, it is also popularly mentioned that the flag bearing tribe was Banu `Abdud-Dar and the command of troops was under Banu Umaiyah.

the domain of the Ghassanides -- a dependency that was in reality formal rather than actual. However, those living in the far-off desert areas enjoyed full autonomy.

These tribes in fact had heads chosen by the whole tribe which was a demi-government based on tribal solidarity and collective interests in defense of land and property.

Heads of tribes enjoyed dictatorial privileges similar to those of kings, and were rendered full obedience and subordination in both war and peace. Rivalry among cousins for rulership, however, often drove them to outdo one another in entertaining guests, affecting generosity, wisdom, and chivalry for the sole purpose of outranking their rivals, and gaining fame among people -- especially poets, who were the official spokesmen at the time.

The head of a tribe and its chief had special claims to spoils of war such as one-fourth of the spoils, whatever he chose for himself, or found on his way back or even the remaining undivided spoils.





The Political Situation

The three Arab regions adjacent to foreigners suffered from great weakness and inferiority. The people there were either masters or slaves, rulers or subordinates. Their masters -- especially the foreigners -- had claim to every advantage; slaves had nothing but responsibilities to shoulder. In other words, absolute rulership brought about violation of the rights of subordinates, ignorance, oppression, iniquity, injustice and hardship, and turned them into people groping in darkness and ignorance.

Under such a system, the fertile land rendered its fruits to the rulers and men of power to extravagantly spend on their pleasures and enjoyments, wishes and desires, oppression and aggression.

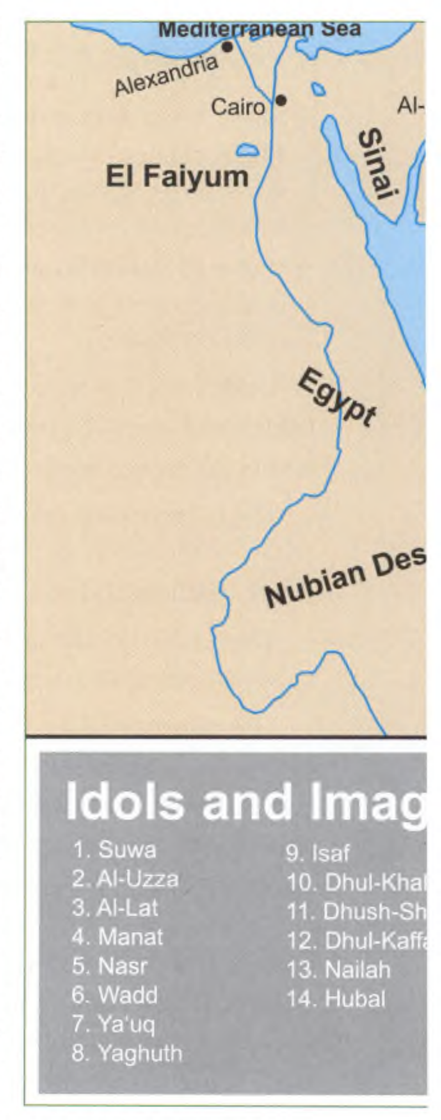
The tribes living near these regions moved between Syria and Iraq, whereas those living inside Arabia were disunited, and governed by tribal conflicts and racial and religious disputes.

They had neither a king to maintain their independence nor a supporter to seek advice from, or depend upon in hardships.

The rulers of Hijaz, however, were greatly esteemed and respected by the Arabs, and were considered rulers and servants of the religious center. Rulership of Hijaz was, in fact, a mixture of secular and official superiority as well as religious leadership. They ruled among the Arabs in the name of religious leadership and always monopolized the custodianship of the Holy Sanctuary and its neighboring areas. They looked after the interests of visitors to the Ka`bah and were in charge of putting the code of Ibrahim into effect. They even had offices and departments like those of the parliaments of today. However, they were too weak to carry the heavy burden, as this evidently came to light during the Abyssinian (Ethiopian) invasion.

Religions
of the Arabs

Most of the Arabs complied with the call of Ismael ﷺ, and professed the religion of his father Ibrahim . They worshipped Allâh, professed His Oneness, and followed His religion for a long time until they forgot part of what they had been reminded of. However, they still maintained fundamental beliefs such as monotheism as well as various other aspects of Ibrahim's religion, until the time when a chief of Khuza`ah, namely `Amr bin Luhai came back from a trip to Syria. He was renowned for his righteousness, charity, devotion and care for religion, and was granted unreserved love and obedience by his tribesmen. In Syria, he saw people worshipping idols, a phenomenon he approved of and believed to be righteous, since Syria was the land of the advent of Messengers and their Scriptures. He brought with him an idol (Hubal) which he placed in the middle of the Ka`bah and summoned people to worship it. Readily enough, idolatry spread all over Makkah and thence to Hijaz, with the people of Makkah being custodians of not only the Sacred House but of the entire Haram as well. A great number of idols, bearing different names, were introduced into the area.[1]



1 Mukhtasar Seeratir-Rasul by Sheikh Muhammad bin `Abdul-Wahhab, p. 12.



An idol called Manat was worshipped at Al-Mushallal near Qudayd on the Red Sea. Another, Al-Lat, in Ta'if; a third, Al-`Uzza, in the valley of Nakhlah, and so on . Polytheism prevailed and the number of idols increased everywhere in Hijaz. `Amr bin Luhai, with the help of a Jinn companion who told him that the idols of Noah's folk -- Wadd, Suwa`, Yaguth, Ya`uq and Nasr -- were buried in Jeddah, dug them out and took them to Tihamah. At the time of the pilgrimage, these idols were

distributed among the tribes to take back home.[1] Every tribe and house had their own idols, and the Sacred House was crowded with them. On the Prophet's conquest of Makkah, 360 idols were found around the Ka`bah. He broke them down and had them removed and burned.[2]

Polytheism and idol worship became the most prominent feature of the religion of pre-Islamic Arabs despite their alleged profession of Ibrahim's religion.

Most of the traditions and ceremonies of idol worship were instituted by `Amr bin Luhai, and were deemed as "good innovations" rather than deviations from the religion of Ibrahim. Some features of their idol worship were:

1. Devoting themselves to the idols, seeking refuge with them, uttering oaths in their names, calling for their help in hardship, and supplication to them for fulfillment of wishes, believing that the idols could intercede before Allâh for the fulfillment of people's wishes.

2. Performing pilgrimage to the idols, circumambulating around them, abasing themselves and even prostrating themselves before them.

3. Seeking favor of idols through various sacrifices in their name. These sacrifices were mentioned by Allâh in His Saying:

﴿وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ﴾

``And that which is sacrificed (slaughtered) on An-Nusub (stone-altars)" [5:3]

Allâh also says:

﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾

``Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)." [6:121]

1 Sahih Al-Bukhari 1/222.

2 Sahih Al-Bukhari 1610, 2478, 3351, 3352, 4287-4288, 4720, and Mukhtasar Seeratir-Rasul, by Sheikh Muhammad bin `Abdul-Wahhab, pp. 13, 50, 51, 52, 54.



4. Allocating certain portions of food, drink, cattle, and crops to idols. Surprisingly enough, portions were also devoted to Allâh Himself, but people often found reasons to transfer parts of Allâh's portion to idols, but never did the opposite. To this effect, Allâh Says:

﴿ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴾

"And they assign to Allâh a share of the tilth and cattle which He has created, and they say: 'This is for Allâh', according to their pretending, 'and this is for our (Allâh's so-called) partners.' But the share of their (Allâh's so-called) 'partners', reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) 'partners'. Evil is the way they judge." [6:136]

5. Seeking favors with these idols through vows of offering crops and cattle, as Allâh mentioned:

﴿ وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ﴿١٣٨﴾ ﴾

"And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh)." [6:138]

6. Dedication of certain animals (such as *Bahirah, Sa'ibah, Wasilah* and *Hami*) to idols, which meant sparing such animals from useful work for the sake of these heathen gods. The *Bahirah* , as reported by the well-known historian, Ibn Ishaq, was the daughter of a *Sa'ibah*: a female camel that gave birth to ten successive females, but no males. It was then set free and all were forbidden to tie her, burden her, shear off her wool, or milk her (except for guests

to drink from); and this was done to all her female offspring which were given the name Bahirah , after having their ears slit. The *Wasilah* was a female sheep that had ten successive female offspring in five pregnancies. Any new births from this *Wasilah* were assigned only for use or consumption by males. The *Hami* was a male camel which produced ten progressive females, and was thus similarly forbidden.

It is about these practices that Allâh revealed:

﴿مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

"Allâh has not instituted things like *Bahirah* or *Sa'ibah* , or *Wasilah* or *Ham* . But those who disbelieve, invent lies against Allâh, and most of them have no understanding." [5:103]

Allâh also says:

﴿وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ﴾

``And they say: What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." [6:139]

Other types of cattle are also mentioned in this regard.[1]

Sa`id bin Al-Musaiyib stated clearly that these kinds of cattle were dedicated to their false gods.[2]

It has been authentically reported from the Prophet that such superstitions were first invented by `Amr bin Luhai.[3]

The Arabs did all this for their idols, believing that the idols would bring them nearer to Allâh, lead them to Him, and mediate with Him for their sake. To this effect, the Qur'ân says:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

``We worship them only that they may bring us near to Allâh." [39:3], and:

1 Ibn Hisham 1/89-90.
2 Sahih Al-Bukhari 1/499.
3 ibid.



﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾

``And they worship besides Allâh things that hurt them not, nor profit them, and they say: `These are our intercessors with Allâh.''' [10:18]

Another divinatory tradition among the Arabs was casting of *Azlam*, featherless arrows which were of three kinds: one showing `yes' , another `no' and a third was blank. They would utilize them while deciding serious matters like travel, marriage and the like. If the draw showed 'yes' , they would go ahead; if `no' , they would delay it for the next year.

Other kinds of *Azlam* were cast for water, blood money or depicted `from you' , `not from you' , or `*Mulsaq*' (associated). In cases of doubt regarding the legitimacy of a child, they would resort to the idol of Hubal with a hundred-camel gift for the arrow caster. Only the arrows would then decide the child's relationship to the father. If the arrow showed `from you' , then it was decided that the child belonged to the tribe; if it showed `not from you' , he would then be regarded as an ally, but if `*Mulsaq*' appeared, the person would retain his position but with no lineage or alliance contract.[1]

This was very much like gambling and arrow-shafting whereby they used to divide the meat of the camels they slaughtered according to this tradition.

Moreover, they had a deep conviction in the tidings of soothsayers, diviners and astrologers. A soothsayer was someone who dealt in the business of foretelling future events and claimed knowledge of secrets and had Jinn subordinates who would communicate information to him. Diviners claimed that they could uncover the unknown by means of a special power granted to them, while others boasted they could reveal hidden secrets by a cause-and-effect-inductive process that would lead to detecting a stolen commodity, location of a theft, a stray animal, and the like. The astrologer belonged to a third category, observing the stars and calculating their movements and orbits whereby he would foretell the future.[2] Conviction in the information provided by the astrologer was in reality a belief in the stars, and the positions of particular stars.

1 Ibn Hisham 1/152-153, and Fathul-Bari 8/277.

2 See Lisanul-'Arab or other linguistic books.

They would say, ``We were delivered rain because of the position of this star."[1]

The belief in omens for foretelling future events was common among the Arabs. Some days, months, and particular animals were regarded as portents. They also believed that the soul of a murdered person would fly in the wilderness and would never be at rest until revenge was taken. Superstition was widespread. If a deer or bird, when released, turned right then the work they had embarked on would be regarded favorable, otherwise they would fear a negative outcome and refrain from pursuing it.[2]

The people of the pre-Islamic period, whilst believing in superstition, still retained some of the Abrahamic traditions such as devotion to Al-Ka`bah, circumambulation, observance of pilgrimage, the stay at `Arafat and offering sacrifices. All these rituals were observed despite some innovations that adulterated their sacredness. As the Quraish were the descendants of Ibrahim, custodians of Al-Ka`bah, the inhabitants of Makkah, and no Arabs besides them had the same status or rights that they did, they referred to themselves as Al-Hums and they would refrain from going to `Arafat with the crowd. Instead, they would stop short at Muzdalifah. It was about this that the following was revealed:

﴿ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ ﴾

``Then depart from the place whence all the people depart." [2:199][3]

Another heresy, deeply established in their social tradition, dictated that they would not eat dried yoghurt or cooking fat, nor would they enter a tent made of camel hair or seek shade unless in a house of adobe bricks, so long as they were in *Ihram* , the sacred state of the pilgrimage. Out of a deeply-rooted misconception, they also denied pilgrims, other than Makkans, access to the food they brought when they wanted to make pilgrimage or lesser pilgrimage.[4]

1 See Sahih Al-Bukhari .
2 Sahih Al-Bukhari 2/851,857 (India).
3 Ibn Hisham 1/199, Sahih Al-Bukhari 1/226.
4 Ibn Hisham 1/202.



They ordered pilgrims coming from outside Makkah to circumambulate Al-Ka`bah in clothes provided by Al-Hums , but if they could not acquire them, men were to do so in a state of nudity, and women with only some open shirt. Allâh says in this concern:

﴿ ۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ ﴾

``O children of Adam! Take your adornment to every *Masjid* ." [7:31]

If men or women were modest enough to go round Al-Ka`bah in their clothes, they had to discard them after circumambulation for good.[1]

When the Makkans were in the sacred state of pilgrimage, they would not enter their houses through the doors but through holes they used to dig in the back walls. They used to regard such behavior as acts of piety and God-consciousness. The Qur'ân prohibited this practice:

﴿ وَلَيۡسَ ٱلۡبِرُّ بِأَن تَأۡتُواْ ٱلۡبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلۡبِرَّ مَنِ ٱتَّقَىٰۗ وَأۡتُواْ ٱلۡبُيُوتَ مِنۡ أَبۡوَٰبِهَاۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴾

``It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful." [2:189]

Such was the religious life in Arabia, full of polytheism, idolatry, and superstition. Judaism, Christianity, Magianism and Sabianism, however, could find their ways easily into Arabia.

The migration of the Jews from Palestine to Arabia passed through two phases: first, as a result of the persecution they were subjected to, the destruction of their temple, and taking most of them as captives to Babylon at the hand of the King Bukhtanassar. In the year 587 B.C., some Jews left Palestine for Hijaz and settled in its northern areas.[2]

The second phase started with the Roman occupation of Palestine under the leadership of the Roman Butas in 70 C.E. This resulted in a tidal wave of Jewish migration into Hijaz and Yathrib, in particular to

1 Ibn Hisham 1/202-203, Sahih Al-Bukhari 1/226.
2 Qalb Jaziratil-Arab p.151.

Khaibar and Taima'. Here they converted many tribes to their faith, built forts and castles, and lived in villages. Judaism managed to play an important role in the political life before Islam. When Islam dawned on that land, there were several famous Jewish tribes -- Khabeer, Al-Mustaliq, An-Nadeer, Quraizah and Qainuqa`. As-Samhudi mentioned that the Jewish tribes numbered as many as twenty.[1]

Judaism was introduced into Yemen by a man called As`ad Abi Karb. He had gone to Yathrib as part of a fighting expedition and embraced Judaism there. Then he went back, taking with him two rabbis from Bani Quraizah to instruct the people of Yemen in this new religion. There Judaism found fertile ground to propagate and gain adherents. After his death, his son Yusuf Dhu Nawas rose to power, attacked the Christian community in Najran and ordered them to embrace Judaism. When they refused, he ordered that a pit of fire be dug and all the Christians be dropped to burn therein. Estimates say that between 20 to 40 thousand[2] Christians were killed in that human massacre. This occurred in October 523 C.E.[3] The Qur'ân related part of this story in Chapter *Al-Buruj* .

Christianity first made its appearance in Arabia following the entry of the Abyssinian (Ethiopian) and Roman colonists. The Abyssinian (Ethiopian) presence began in 340 C.E. and lasted until 378 C.E.[4] Christianity entered Yemen when a Christian missionary called Fimion, known for his selfless behavior and for working miracles, entered into Najran. There he called people to Christianity, and by virtue of his honesty and truthful devotion, he managed to persuade them to respond positively to his invitation and embrace Christianity.[5]

The Abyssinian (Ethiopian) colonizing forces entered Yemen again in 525 C.E. As retaliation for the injustices perpetrated by Dhu Nawas, they started zealously propagating their faith. They even built a church and called it the Yemeni Ka`bah with the aim of directing the Arab pilgrimage caravans towards Yemen, and then made an attempt to

1 Wafa' Al-Wafa' 1/165, Qalb Jaziratil-Arab p.151.
2 See Ibn Hisham 1/20-22, 27, 31, 35, 36, and the books of Tafsir under Surat Al-Buruj.
3 Al-Yaman `Abrat-Tarikh pp. 158-159.
4 Al-Yaman `Abrat-Tarikh pp. 158-159 and Tarikhul-`Arab Qablal-Islam p. 122.
5 See the details in Ibn Hisham 1/31-34.



demolish the Sacred House in Makkah. However, Allâh the Almighty punished them and made an example of them - in the worldly life and in the Hereafter.

The principal tribes that embraced Christianity were Ghassan, Taghlib, Tai' and some Himyarite kings as well as other tribes living on the borders of the Roman Empire.

Magianism was also popular among the Arabs living in the region of Persia, Iraq, Bahrain, Al-Ahsa' and some areas on the Arabian Gulf coast. Some Yemenis are also reported to have professed Magianism during the Persian occupation.

As for Sabianism, excavations in Iraq revealed that it had been popular amongst the Kaldanian people, the Syrians and Yemenis. With the advent of Judaism and Christianity, however, Sabianism began to give way to the new religions, although it retained some followers mixed or adjacent to the Magians in Iraq and the Arabian Gulf.[1]



1 Tarikh Ardul-Qur'ân 2/193-208.

The Religious **Situation**

The religions prevalent at the time played merely a marginal role in the life of the Arabs before the advent of Islam. The polytheists, who pretended to adhere to the religion of Abraham, were far removed from its principles and inherent ethics. They indulged in disobedience, ungodliness and peculiar superstitions that left a deleterious effect on the religious and socio-political life in Arabia.

Judaism turned into a system of repulsive hypocrisy and the struggle for power. Rabbis turned into lords to the exclusion of the Lord. Their sole ambition was gaining wealth and power even if it was at the risk of losing their religion, or the emergence of atheism and disbelief.

Likewise, Christianity opened its doors wide to polytheism, and turned too complicated to comprehend. As a religious system, it developed a peculiar mix of beliefs regarding man and God. It exercised no influence whatsoever on the souls of the Arabs who accepted it, simply because it did not concern itself with their lifestyle and did not have the least relationship with their practical life.

People of other religions were similar to the polytheists with respect to their inclinations, dogmas, customs and traditions.



Aspects of
Pre-Islamic Arabian Society

After the research we have made into the religious and political life of Arabia, it is appropriate to speak briefly about the social, economic, and ethical conditions prevalent therein.

Social Life of the Arabs

Arab society presented a social mixture, with different and diverse social levels. Women among the social elite were accorded a high degree of esteem, and enjoyed considerable free will. Their decision would be enforced and they were so highly cherished that blood would be easily shed in defense of their honor. In fact, they were the most decisive factors that held the key to bloody fighting or friendly peace. These privileges notwithstanding, the family system in Arabia was wholly patriarchal, according supremacy to the older members of the clan. The marriage contract rested completely in the hands of the woman's legal guardian whose words with regard to her marital status could never be questioned.

On the other hand, there were other social circles where prostitution and indecency were widespread and in full operation. Al-Bukhari and others reported, on the authority of `Aishah (ﷺ) that there were four

kinds of marriage in pre-Islamic Arabia:

The first was similar to present-day marriage procedures, in which case a man gives his daughter or the woman under his responsibility in marriage to another man after a proposal and a dowry has been agreed on. In the second, the husband would send his wife (after the menstrual period) to cohabit with another man in order to conceive. After conception, her husband, if he desired, would have a sexual intercourse with her.

A third kind was that a group of less than ten men would have sexual intercourse with a woman. If she conceived and gave birth to a child, she would send for these men, and nobody could abstain. They would come together to her house. She would say: `You know what you have done. I have given birth to a child and it is your child' (pointing to one of them). The man indicated in this manner would have to accept. The fourth kind was that a large number of men would have sexual intercourse with a certain woman (a prostitute), who would not prevent anybody. Such women used to affix a certain flag at their gates to invite people in. If this prostitute got pregnant and gave birth to a child, she would collect those men, and a seeress would tell whose child it was. The appointed father would take the child and declare him/her his own.

When Prophet Muhammad ﷺ declared the advent of Islam in Arabia, he cancelled all these forms of sexual contact except that of the present Islamic marriage.[1]

Women always accompanied men in their wars. The victors would freely have sexual intercourse with such women, but disgrace would follow the children conceived in this way all their lives.
Pre-Islam Arabs had no limit to the number of wives they could take. They could marry two sisters at the same time, or even the wives of their fathers if divorced or widowed.

﴿ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ

1 Sahih Al-Bukhari no. 5127, Abu Dawud , The Book of Marriage, the chapter on the view of marriages that were contracted by the people of ignorance.



وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ
نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ
تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

``And marry not women whom your father married, except what has already passed; indeed it was shameful and most hateful, and an evil way. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in -- but there is no sin on you if you have not gone in them (to marry their daughters), -- the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily Allâh is Oft-Forgiving, Most Merciful." [4:22-23]

To a very great extent, divorce was in the power of the husband.[1]

The evil of adultery prevailed among all social classes except for a few men and women whose self-respect prevented them from committing such an act. Free women were in much better conditions than the female slaves who bore the brunt of this shameful practice. Apparently, the great majority of pre-Islamic Arabs did not feel ashamed of committing this evil. Abu Dawud reported: A man stood up in front of Prophet Muhammad ﷺ and said: ``O Prophet of Allâh! That boy is my son. I had sexual intercourse with his mother in the pre-Islamic period." The Prophet said:

«لاَ دَعْوَةَ فِي الإِسْلاَمِ، ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ. الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ»

``No claim in Islam for pre-Islamic affairs. The child is to be attributed to the one on whose bed it was born, and stoning is the lot of a fornicator."[2]

1 See the last previous reference in the chapter of abrogating the return after three pronouncements of divorce. This is what is mentioned by the scholars of Tafsir about the causes of the revelation of Allâh's Saying: ``Divorce is twice." (2:229)

2 Abu Dawud -- Chapter ``The child is to the one on whose bed it was born."

The story about Sa`d bin Abi Waqqas and Abd bin Zama'ah disputing over Abdur-Rahman bin Zama'ah, the son of Umm Zama'ah is well known.[1]

With respect to the pre-Islam Arab's relation with his offspring, we see that life in Arabia was inconsistent and presented a dark picture of contrasts. Whilst some Arabs held children dear to their hearts and cherished them greatly, others buried their female children alive because an imaginary fear of poverty and shame weighed heavily on them, and they would kill their children for fear of poverty and hardship.

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

``And do not kill your children because of poverty -- We provide for you." [6:151]

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ﴾

``And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision." [16:58-59]

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

``And do not kill your children for fear of poverty. We provide for them and for you." [17:31]

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ﴾

``And when the female (infant) buried alive shall be questioned."[81:8]

We should not think, however, that the act of killing infants was commonplace and widespread, simply because they needed sons to

1 See Sahih Al-Bukhari with Al-Fath 4/343 and others.



fight with them against their enemies.

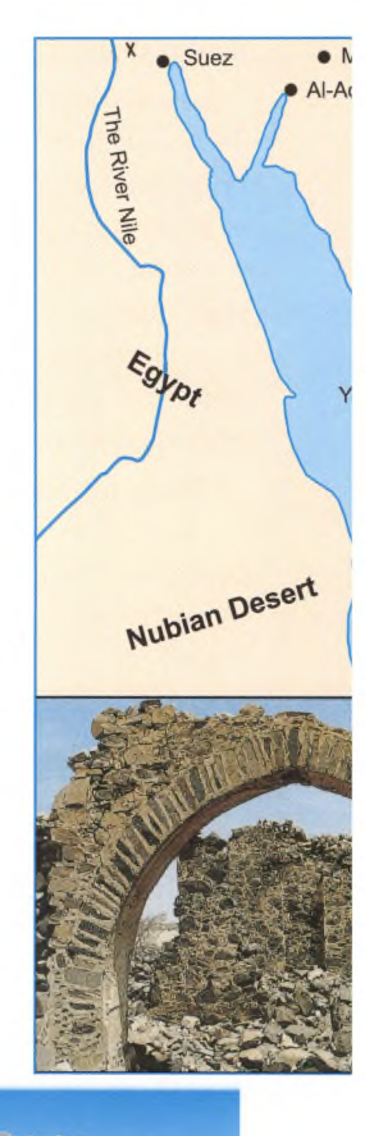
Another aspect of Arab life which deserves mention is the bedouin's deep-seated emotional attachment to his clan. Family, or perhaps tribal-pride, was one of the strongest passions with him. The doctrine of unity of blood was the principle that bound the Arabs into a social unit, and it was formed and supported by tribal-pride. Their undisputed motto was: ``Support your brother whether he is an oppressor or oppressed" in its literal meaning; they disregarded the Islamic amendment which states that supporting an oppressor brother means preventing him from aggression.

Desire for leadership, a keen sense of competition and ambition to excel others often resulted in bitter tribal warfare despite having descended from one common ancestor. In this regard, the continued bloody conflicts of Aws and Khazraj, `Abs and Dhubyan, Bakr and Taghlib, etc. are striking examples.

Inter-tribal relationships were fragile and weak due to continual, destructive inter-tribal wars. However, a deep devotion to religious superstitions and some esteemed customs used to control their reckless tendency to quench their thirst for blood. In other cases, factors like the respect for alliances, loyalty and co-dependency could successfully bring about a spirit of affinity and put an end to groundless bases of dispute. A time-honored custom of suspending hostilities during the prohibited months (Muharram, Rajab, Dhul-Qa`dah, and Dhul-Hijjah) functioned favorably and provided an opportunity for them to earn their living and coexist in peace.

We may sum up the social situation in Arabia by saying that the Arabs of the pre-Islamic period were groping about in ignorance and darkness, entangled in a mesh of superstitions paralyzing their mind and driving them to lead a cattle-like existence. The woman was a marketable commodity and regarded as a piece of inanimate property. Inter-tribal relationships were fragile. Greed for wealth and involvement in useless wars were the main objectives that governed the selfish policies of their chiefs.

The Economic Situation



The economic situation was very similar to the social atmosphere, which was clearly illustrated by the Arab way of life. Trade was the most common means of providing a livelihood. However, trade journeys could not be undertaken unless security was granted to caravan routes and there was peaceful co-existence between the tribes -- two necessities lacking in Arabia, except during the Sacred Months within which the Arabs held their assemblies of `Ukaz, Dhul-Majaz, Majannah and others.

Arabia was the farthest of lands from



The Most famous Markets of the Arabs during the Jahiliyyah.

industry. Most of the industries like knitting and tanning were done by craftsmen coming from Yemen, Heerah and the borders of Syria. There was a primitive farming and livestock industry within Arabia. Almost all Arab women were adept at spinning yarn, but even this practice was continually threatened by wars. On the whole, poverty, hunger and deprivation of basic necessities like food and clothing were the prevailing economic features in Arabia.



Ethics

We cannot deny that the pre-Islamic Arabs were involved in numerous evil practices. Social vices and evils, utterly rejected by reason, were widespread among the pre-Islamic Arabs, but this could never overshadow the highly praiseworthy virtues that were found simultaneously, of which we may mention the following:

1. **Hospitality:** They used to compete with each other in hospitality and take utmost pride in it. Almost half of all their poetry was about the praiseworthy or improper manners of entertaining one's guest. For example, if a guest were to visit a man suffering from severe cold and hunger, having no wealth besides a she-camel upon whom the lives of his entire family depended, even



so, he would slaughter it to feed his guest. They would not hesitate to incur heavy blood money and other related burdens just to stop bloodshed, and consequently, be the object of praise and eulogy.

Among their foremost qualities was their praise of wine drinking, not because it was worth boasting of by itself, but because it was a means of displaying hospitality and indulgence. For this reason, the grape vine was called *Karam* -- the same word used for honor -- and wine was called the daughter of *Karam*.

Looking at the collection of odes and poetry of the pre-Islamic period, one discovers that it is filled with chapters upon chapters of praise and boasting.

Gambling was also another of their practices closely associated with generosity since the proceeds would always go to charity. Even the Noble Qur'ân does not play down the benefits that are derived from wine drinking and gambling, but also says:

﴿وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا﴾

``And the sin of them is greater than their benefit." [2:219]

2. **Keeping a covenant:** For the Arab, to make a promise was to run into debt. He would not care for the death of his children or the destruction of his household, all for the sake of upholding the deep-rooted tradition of keeping one's oath or pledge. The literature of that period is rich in stories highlighting this merit.



3. **Sense of honor and denial of injustice:** This attribute developed mainly from a surfeit of courage and a keen sense of self-esteem. The Arab was always in revolt against the slightest hint to humiliation

or disdain. He would never hesitate to sacrifice himself to maintain his ever-alert sense of self-respect.

4. **Firm will and determination:** An Arab would never lose an opportunity that contributed to keeping up an object of pride or a standing of honor, even if it were at the expense of his life.
5. **Forbearance, perseverance and mildness:** The Arab regarded these qualities with great admiration, no wonder his impulsiveness and audacious lifestyle was sadly in need of them.
6. **Pure and simple bedouin life:** This lifestyle was still clean from the trappings of deceptive urban appearances, and was a driving reason behind his nature of truthfulness and honesty, and detachment from intrigue and treachery.

Such priceless ethics coupled with the favorable geographical position of Arabia were the factors that lay behind selecting the Arabs to undertake the burden of communicating the Message (of Islam) and leading humanity down a new course of life.

In this regard, these ethics by themselves, though harmful in some areas, and in need of modification in certain aspects, were invaluable to the ultimate welfare of humanity, and it was this task of reformation that Islam performed.

The most priceless ethics, next to keeping one's covenant, were no doubt their sense of self-esteem and strong determination -- two human qualities indispensable in combating evil and eliminating moral corruption on the one hand, and establishing a good and justice-orientated society, on the other.

To sum up, the life of Arabs in the pre-Islamic period was rich in other countless virtues which do not need to be enumerated.





The Lineage and Family of **Muhammad**

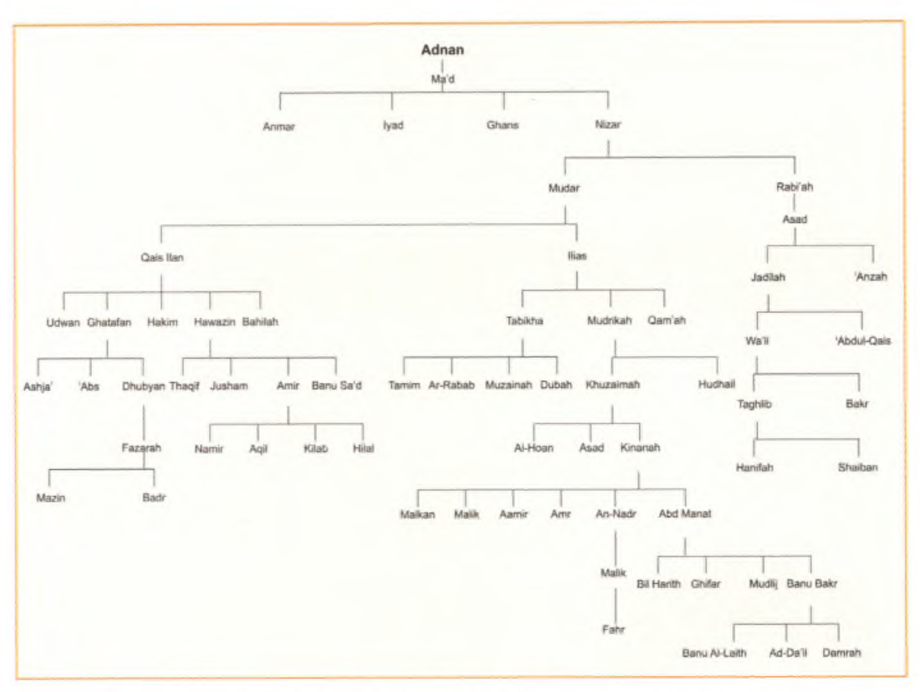


With respect to the lineage of Prophet Muhammad ﷺ, there are three levels: The first, whose authenticity is agreed upon by biographers and genealogists, states that Muhammad's genealogy has been traced to `Adnan. The second, subject to various disagreements, traces his lineage beyond `Adnan back to Ibrahim. The third version, with some parts definitely incorrect, traces his lineage beyond Ibrahim back to Adam.

Some of these points have been mentioned earlier, here are the details of these three sections of lineage.

- **The first:** Muhammad ﷺ bin `Abdullah bin `Abdul-Muttalib (who was called Shaibah) bin Hashim, (named `Amr) bin `Abd Manaf (called Al-Mughirah) bin Qusai (also called Zaid) bin Kilab bin Murrah bin Ka`b bin Lo'i bin Ghalib bin Fihr (who was called Quraish and whose tribe was named after him) bin Malik bin An-Nadr (also called Qais) bin Kinanah bin Khuzaimah bin Mudrikah (who was called `Amir) bin Elias bin Mudar bin Nizar bin Ma'ad bin `Adnan.[1]

1 Ibn Hisham 1/1-2, and Tarikh At-Tabari 2/239-271.



- **The second:** `Adnan bin Add bin Humaisi' bin Salaman bin Aws bin Buz bin Qamwal bin Ubai bin `Awwam bin Nashid bin Haza bin Bildas bin Yadlaf bin Tabikh bin Jahim bin Nahish bin Makhi bin Aid bin `Abqar bin `Ubaid bin Ad-Da'a bin Hamdan bin Sanbir bin Yathrabi bin Yahzin bin Yalhan bin Ar'awi bin Aid bin Deshan bin Aisar bin Afnad bin Aiham bin Muksar bin Nahith bin Zarih bin Sami bin Mazzi bin `Awdah bin `Aram bin Qaidar bin Ismael ﷺ son of Ibrahim ﷺ .[1]
- **The third:** Beyond Ibrahim , Ibn Tarih (Azar) bin Nahur bin Saru` (or Sarugh) bin Ra`u bin Falikh bin `Abir bin Salikh bin Arfakhshad bin Sam bin Noah, bin Lamik bin Mutwashlakh bin Akhnukh (Enoch) -- who was said to be Prophet Idris -- bin Yarid bin Mahla'il bin Qainan bin Anushah bin Shith bin Adam.[2]

1 Ibn Sa`d 1/56-57, Tarikh At-Tabari 2/272.

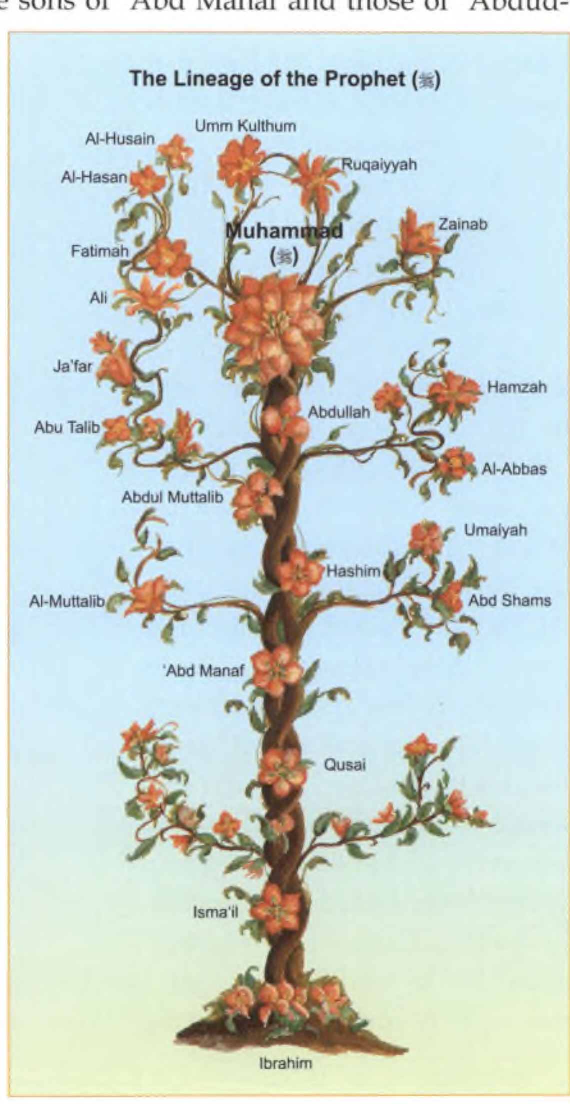
2 Ibn Hisham 1/2-4, Tarikh At-Tabari 2/276. The sources differ over some of these names.



The Prophetic Family

The family of Prophet Muhammad ﷺ is called the Hashimite family after his gratherfather Hashim bin `Abd Manaf. Let us now speak a little about Hashim and his descendants:

1. Hashim: As we have previously mentioned, he was the one responsible for giving food and water to the pilgrims. This had been his charge when the sons of `Abd Manaf and those of `Abdud-Dar compromised on dividing the duties between them.



Hashim was wealthy and honest. He was the first to offer the pilgrims sopped bread in broth. His first name was `Amr but he was called Hashim because he had been in the practice of crumbling bread (for the pilgrims). He was also the first man who started the two journeys of summer and winter of the Quraish.

It has been narrated that he went to Syria as a merchant. Upon his return he went to Madinah, where he married Salma -- the daughter of `Amr from Bani `Adi bin An-Najjar. He stayed with her in Madinah for some

time, then left for Syria again while she was pregnant. He died in Ghazzah in Palestine in 497 C.E. Later, his wife gave birth to `Abdul-Muttalib and named him Shaibah because of the white hair on his head[1], and brought him up in her father's house in Madinah. None of his family in Makkah learned of his birth. Hashim had four sons; Asad, Abu Saifi, Nadlah and `Abdul-Muttalib, and five daughters Ash-Shifa, Khalidah, Da'ifah, Ruqaiyah and Jannah.[2]

**2. `Abdul-Muttalib:** We have already learned that after the death of Hashim, the charge of the pilgrims' food and water went to his brother Al-Muttalib bin `Abd Manaf , who was honest, generous and trustworthy. When `Abdul-Muttalib reached the age of boyhood, his uncle Al-Muttalib heard of him and went to Madinah to bring him to Makkah. When he saw him, tears filled his eyes and rolled down his cheeks, he embraced him and took him on his camel. The boy, however, abstained from going with him to Makkah until he took his mother's consent. Al-Muttalib asked her to send the boy with him to Makkah, but she refused. He managed to convince her saying: ``Your son is going to Makkah to

Al-Harith
Murrah
Shanzir
Mudlij
Judhaimah
Qamar
Auf
Judi
Hamis
Malik
Umm Sufyan
Haiyyah
Abu Lahab
Quthm
Dirar
Al-Abbas
Safiyyah
Hajl

The Lineage of Kinanah and Quraish

1 Ibn Hisham 1/137, 157, as well as Ar-Rawdul-'Unuf.
2 Ibn Hisham 1/107.



udrikah bin Ilias bin Mudar bin Nizar bin Ma'd bin Adnan

Amr Hadal Malkan Malak **An-Nadr**

Bakr As-Salt Yakhlid **Malik**

Arij Damrah Du'il Laith **Fihr**

Muharib Al-Harith **Ghalib**

Junda' Aamir Dabah

Atwara Qais Ashja' Ka'b Amr Abdullah Malik Hilal Uhaib

Taym Al-Adram

Luai

Khuzaimah Usama Aamir **Ka'b**

Asad Nizar Mu'ise Hisl Adi Husais **Murrah**

Amr

Jumah Sahm

Yaqizah Taym Al-Qalamas Surair **Kilab**

Sa'd

Makhzum K'ab Zuhra **Qusai**

Al-Harith

Wahb

Tahmur Barrah Abd Qusai Abdul-Uzza Abdud-Dar **Abd Manaf**

Abd Yaghuth Aminah Asad

Khuwailid

Al-Aswad Al-Arqam Khadijah Mother of the Believers

Qilayah Haiyyah Tumadir Nawfal Abd Shams Al-Muttalib **Hashim**

Safiyyah Saifi Abu Saifi Asad Nadlah Ash-Shifa **Abdul-Muttalib**

Al-Harith Arwa Umaimah Barrah A'tikah Zubair Abu Talib Ummul-Hakim (Al-Baida') **Abdullah**

Ali

Muhammad (ﷺ)

brahim Fatimah Umm Kulthum Zainab Ruqaiyyah At-Tayeb (At-Tahir) Al-Qasim

mother is
h, the Coptic

Their mother is the Mother of the Believers
Khadijah bint Khuwailid

restore his father's authority, and to live in the vicinity of the Sacred House."

In Makkah, people wondered at seeing Abdul-Muttalib, and considered him the slave of Muttalib. Al-Muttalib said: ``He is my nephew, the son of my brother Hashim." The boy was brought up in

Al-Muttalib's house, but later on Al-Muttalib died in Radman in Yemen so `Abdul-Muttalib took over and managed to maintain his people's prestige and outdo his grandfathers in his honorable behavior which gained him Makkah's deep love and high esteem.[1]

When Al-Muttalib died, Nawfal usurped the duties of `Abdul-Muttalib, so the latter asked for help from the Quraish but they abstained from extending any sort of support to either of them. Consequently, he wrote to his uncles of Bani An-Najjar (his mother's brothers) to come to his aid. His uncle, Abu Sa`d bin `Adi (his mother's brother) marched to Makkah at the head of eighty horsemen and camped in Abtah in Makkah. `Abdul-Muttalib received the men and invited them to go to his house but Abu Sa`d said: ``Not before I meet Nawfal." He found Nawfal sitting with some old men of Quraish in the shade of the Ka`bah. Abu Sa`d drew his sword and said: ``I swear by Allâh that if you don't restore to my nephew what you have taken, I will kill you with this sword." Nawfal was thus forced to give up what he had usurped unlawfully, and the notables of the Quraish were made to witness to his words.

Abu Sa`d then went to `Abdul-Muttalib's house where he stayed for three nights, performed *`Umrah* and left to return to Madinah. Later on, Nawfal entered into an alliance with Bani `Abd Shams bin `Abd Manaf against Bani Hashim. When Khuza`ah, a tribe, saw Bani An-Najjar's support to `Abdul-Muttalib they said: ``He is our son as he is yours. We have more reasons to support him than you." `Abd Manaf's mother was one of them.

They went into An-Nadwah House and entered into an alliance with Bani Hashim against Bani `Abd Shams and Nawfal. It was an alliance that was later to constitute the main reason for the conquest of Makkah.[2] `Abdul-Muttalib did witness two important events in his lifetime, namely, digging the Zamzam well and the Elephant raid.[3]

In brief, `Abdul-Muttalib received an order in his dream to dig the Zamzam well at a particular place. He did so and found the articles that the men of the Jurhum had buried there when they were forced

1 Ibn Hisham 1/137-138. The actual date is from Tarikh At-Tabari 2/247.
2 At-Tabari detailed this in his Tarikh 2/248-251.
3 Ibn Hisham 1/142-147.



The Year of the Elephant

(30th August 571 A.D. (Or 570 AD)

Abrahah Expedition from Sana' To Mughammas

Al-'Ula
Khaybar
Hijaz
Yanbu
(Yathrib) Al-Madinah
Rabigh
Jeddah
Makkah
Turabah
Al-Mughamiss
At-Taif
Arabian Peninsula
Yemen
Asir
Red Sea
Abha
Najran
Farasan
Jizan
Ma'rib
Shabwah
Mesewa
Dahlak
Kamaran
Sana'
Zabid
Himyar
Yemen
Aksum
Shuqrah
Abyssinia
Bab el Mandeb
Ta'izz
Al-Mukha
Aseb
Aden
Gulf of Aden

to evacuate Makkah. He found swords, armors and two deer made of gold. The gate of the Ka`bah was stamped with the gold swords and the two deer, and then the tradition of providing Zamzam water to



An old picture of Zamzam well

pilgrims was established.

When the well of Zamzam gushed forth water, the Quraish made a claim to become partners in the enterprise, but `Abdul-Muttalib refused their demands on the grounds that Allâh had singled only him out for this honorable job. To settle the dispute, they agreed to consult the diviner of Bani Sa`d. On their way, Allâh showed them His Signs that confirmed `Abdul-Muttalib's privilege about the sacred spring. Only then did `Abdul-Muttalib make a solemn vow to sacrifice one of his adult children to the Ka`bah if he had ten.

The second event was that of Abrahah As-Sabah Al-Habashi, the Abyssinian (Ethiopian) viceroy in Yemen. He had seen that the Arabs made their pilgrimage to the Ka`bah, so he built a large church in San'a' in order to attract the Arab pilgrims to it to the exclusion of Makkah.

A man from the Kinanah tribe understood his motives, therefore he entered the church under the cover of night smearing excrement on its front wall. When Abrahah learned of this, he became enraged and led a great army of sixty thousand warriors to demolish the Ka`bah. He chose the biggest elephant for himself. His army included between



nine to thirteen elephants. He continued marching until he reached a place called Al-Mugmas. There, he mobilized his army and prepared his elephants to enter Makkah.

When he reached the Muhassir Valley, between Muzdalifah and Mina, the elephant knelt down and refused to go forward. Whenever they directed it to the north, south or east, the elephant moved quickly but when directed towards the Ka`bah in the west, it knelt down. Meanwhile, Allâh sent birds in flight upon them, pelting them with stones of baked clay so that they became like scattered chaff. These birds were like swallows and sparrows, each carrying three stones; one in its beak and two in its claws. The stones hit Abrahah's men, cut their limbs and killed them. A large number of Abrahah's soldiers were killed in this way and the others fled helter skelter and died at other places. Abrahah himself developed an infection that required his fingertips to be cut off. When he reached San`a', he was in a miserable state and died soon after.

The Quraish fled for their lives to the hills and mountaintops. When the enemy was routed, they returned home safely.[1]

The Elephant incident took place in the month of Al-Muharram, fifty or fifty-five days before the birth of the Prophet Muhammad ﷺ which corresponded to late February or early March 571 C.E. It was a favor from Allâh to His Prophet and his family. It could legitimately be regarded as a Divine auspicious sign of the light to come and accompany the advent of the Prophet and his family. In contrast, Jerusalem had suffered the atrocities of Allâh's enemies. Here we can recall the reign of Bukhtanassar in 587 B.C. and the Romans in 70 C.E. The Ka`bah, by Divine Grace, never came under the hold of the Christians, who were the People of the Book of that time, although Makkah was populated by polytheists.

News of the Elephant incident reached the most distant corners of the civilized world. Abyssinia (Ethiopia) maintained strong ties with the Romans while the Persians on the other hand, were watchful of any strategic changes looming on the socio-political horizon, and soon came to occupy Yemen. The Roman and Persian Empires made up the powerful civilized world at that time. The Elephant incident attracted the world's attention to the sanctity of Allâh's House, and showed that

1 Ibn Hisham 1/43-56, and the Tafsir of Surat Al-Fil in the books of Tafsir .

this House had been chosen by Allâh for its holiness.

It followed then if any of its people claimed Prophethood, it would conform with the outcome of the Elephant incident, and would provide a justifiable explanation for the ulterior Divine Wisdom that lay behind backing polytheists against Christians in a manner that went beyond the cause-and-effect formula.

`Abdul-Muttalib had ten sons: Al-Harith, Az-Zubair, Abu Talib, `Abdullah, Hamzah, Abu Lahab, Al-Ghidaq, Maqwam, Safar and Al-`Abbas. Some say that he had eleven sons, adding the name Qathim. Still others say that he had thirteen sons, with the additional names `Abdul-Ka`bah and Hajlah. They add that `Abdul-Ka`bah is the same as Maqwam and that Hajlah is the same as Al-Ghidaq, and that he did not have a son named Qathim. He also had six daughters, who were Ummul-Hakim (also called Al-Bayda'), Barrah, `Atikah, Safiyah, Arwa and Umaimah.[1]

**3. `Abdullah:** The father of Prophet Muhammad ﷺ. His mother was Fatimah, daughter of `Amr bin `A'idh bin `Imran bin Makhzum bin Yaqzah bin Murrah. `Abdullah was the brightest of `Abdul-Muttalib's sons, the most chaste and the most loved. He was also the son towards whom the divination arrows pointed to be slaughtered as a sacrifice at the Ka`bah. When `Abdul-Muttalib had ten sons and they reached maturity, he disclosed to them his secret vow which they accepted obediently. Their names were written on divination arrows and given to the guardian of their most beloved goddess, Hubal. The arrows were shuffled and drawn.

An arrow showed that it was `Abdullah who was to be sacrificed. `Abdul-Muttalib then took the boy to the Ka`bah with a razor to slaughter him. However, the Quraish, his uncles from the Makhzum tribe and his brother Abu Talib, tried to advise him against it.

He then sought their advice as regards his vow. They suggested that he would summon a woman diviner to judge the matter. She ordered that the divination arrows should be drawn again, but including ten camels and `Abdullah. She added that drawing the lots should be repeated with ten more camels every time the arrow showed `Abdullah.

1 Seerah Ibn Hisham 1/108-109 and Talqih Fuhum Ahlil-Athar pp.8, 9.



The action was thus repeated until the number of camels amounted to one hundred.

At this point the arrow showed the camels, consequently they were all slaughtered instead of his son. The slaughtered camels were left for anyone to eat from, human or animal. This incident produced a change in the amount of blood money usually accepted in Arabia. Earlier it had been ten camels, but after this event it was increased to a hundred. Later on, this was approved of in Islam. It was reported that the Prophet once said:

«أَنَا ابْنُ الذَّبِيحَيْنِ» «يَعْنِي إِسْمَاعِيلَ، وَأَبَاهُ عَبْدَاللهِ»

"I am the offspring of the slaughtered two," (meaning Ismael ﷺ and `Abdullah).[1]

'Abdul-Muttalib chose Aminah, daughter of Wahb bin `Abd Manaf bin Zuhrah bin Kilab, as a wife for his son, `Abdullah. In the light of ancestral lineage, she had an eminent standing rank to nobility of position and descent. Her father was the chief of Bani Zahrah who was attributed great honor.

They were married in Makkah, and soon after `Abdullah was sent by his father to buy dates in Madinah where he died. In another version, `Abdullah went to Syria on a trade journey and died in Madinah on his way back.

He was buried in the house of An-Nabighah Al-Ja`di. He was twenty-five years old when he died. Most historians state that his death was two months before the birth of Muhammad ﷺ. Some others said that his death was two or more months after the Prophet's birth.[2] When Aminah was informed of her husband's death, she commemorated his memory in a most heartrending eulogy.[3]

`Abdullah left very little wealth -- five camels, a small number of goats, a woman-servant, called Barakah (Umm Aiman) who would later serve as the Prophet's nursemaid.[4]

1 Ibn Hisham 1/151-155 and Tarikh At-Tabari 2/240-243.
2 Ibn Hisham 1/156-158, Tarikh At-Tabari 2/246, and Ar-Rawdul-`Unuf 1/184.
3 Tabaqat Ibn Sa`d 1/100.
4 Talqih Fuhum Ahlil-Athar p. 4, Sahih Muslim 2/96.

Muhammad's Birth and Forty Years Prior to Prophethood

His Birth

Muhammad ﷺ, the Master of Prophets, was born in the Bani Hashim area of Makkah on Monday morning, the ninth of Rabi`ul-Awwal, the same year of the Elephant incident, and forty years into the reign of Kisra (Khosru Nushirwan),i.e.,the twentieth or twenty-second of April,571 C.E.,according to the scholar Muhammad Sulaiman Al-Mansurpuri, and the astronomer Mahmud Pasha.[1]

Ibn Sa`d reported that Muhammad's mother said: ``When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad and Ad-Darimi reported something similar to this[2]. It was reported that significant signs accompanied his birth:

1 Nata'ijul-Afham by Al-Fulki pp. 28-35 (Beirut); Rahmatul-lil-`Alamin 1/38-39. The difference that exists of the month of April is merely due to the earlier and later method of calendar calculations.

2 Ibn Sa`d 1/63, Musnad Ahmad 4/127,128,185; 5/262, and Ad-Darimi 1/9.



The Place where the Prophet ﷺ was born

To Iraq
Al Muhassab
To Mina and Arafat
Al Mu'allah
Wells
To Madinah
The Red Mount
Graves
Wells
Kada'
To Fatimah Valley
Shu'ab Bani Amir
Abi Qubais Mountain
Qayqan Mountain
Shu'ab Abi Talib
Kadi
To Jeddah
Jarul
Marwah
Hira Cave
Ka'bah
Darul-Arqam
Al Khandamah Mount
Ajyad
Umar Mountain
Old Fortress
To Yemen

Makkah

Makkah Al-Mukarramah, during the time of the Messenger (ﷺ).

(The Architectural and Urban formation of cities for Hajj by Sheikh Muhammad Said Faris).

fourteen balconies of Kisra's palace collapsed, the Magians' sacred fire went out and some churches on Lake Sawa sank down and collapsed. This was recorded by At-Tabari, Al-Baihaqi and others, but none of the

chains of narration are confirmed.[1] His mother immediately sent someone to inform his grandfather `Abdul-Muttalib of the happy event. Happily he came to her, carried the infant to the Ka`bah, prayed to Allâh and thanked Him.[2] `Abdul-Muttalib called the infant Muhammad, a name not common among the Arabs. He circumcised him on the seventh day as was the custom of the Arabs.[3]



The first woman who suckled him after his mother was Thuwaibah, the freed slave of Abu Lahab, with her son, Masruh. She had suckled Hamzah bin `Abdul-Muttalib before and later Abu Salamah bin `Abdul-Asad Al-Makhzumi.[4]

Childhood

It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert. Thereby they would develop a strong body and acquire the pure speech and manners of the bedouins, who were noted both for chastity of their language and for being free from the vices which usually develop in inactive societies.

1 Dala'il by Al-Baihaqi 1/126-127, Tarikh At-Tabari 2/166-167, Al-Bidayah wan-N - hayah 2/268-269.

2 Ibn Hisham 1/159-160; Ibn Sa`d 1/103, At-Tabari 2/156-157.

3 It was said that he was born circumcised. See Talqih Fuhum Ahlil-Athar p. 4. Ibn Al-Qaiyim said, ``There is no confirmed Hadith for that." See Za'dul-Ma`ad 1/18.

4 Sahih Al-Bukhari nos. 2645, 5100, 5101, 5106, 5107, 5372.



Halimah As-Sa'diyah

Halimah As-Sa'diyah the wet-mother of the Messenger (ﷺ).

Banu Sa'd

In the desert of Al-Hudaibiyah

The Prophet was later entrusted to Halimah bint Abi Dhuaib from Bani Sa`d bin Bakr. Her husband was Al-Harith bin `Abdul-`Uzza called Abi Kabshah, from the same tribe.

Muhammad ﷺ had several foster brothers and sisters, `Abdullah bin Al-Harith, Aneesah bint Al-Harith, Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma'), and she used to take care of the Prophet, and Abu Sufyan bin Al-Harith bin `Abdul-Muttalib, the

Prophet's cousin. Hamzah bin `Abdul-Muttalib, the Prophet's uncle, was suckled by the same two wet nurses, Thuwaibah and As-Sa`diyah, who suckled the Prophet .[1]

There are delightful traditions relating how Halimah and her entire household were favored by successive strokes of good fortune while Muhammad ﷺ lived under her care as an infant. Ibn Ishaq states that Halimah narrated that she, along with her husband and a suckling infant, set out from her village in the company of some women from Banu Sa`d bin Bakr in quest of children to suckle.

She said:

It was a year of drought and famine and we had nothing to eat. I rode on a brown mule. We also had with us an old she-camel. By Allâh, we could not get even a drop of milk. We could not have a wink of sleep during the night for the child kept crying because of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman among us accepted when Allâh's Messenger ﷺ was offered to her. As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What were his grandfather and mother likely to do? So we refused to accept him because of that.

Every woman who came with me got a suckling infant and when we were about to depart, I said to my husband: ``By Allâh, I do not like to go back along with the other women without any infant. I should go to that orphan and I must take him." He said, ``There is no harm in doing so and perhaps Allâh might bless us through him." So I went and took him because there was simply no other alternative left for me but to take him. When I lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He

1 Zadul-Ma`ad 1/19.



milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: ``By Allâh! O Halimah, you must understand that you have got a blessed child." And I replied: ``By the grace of Allâh, I hope so."

The tradition is clear on the point that Halimah's return journey and her subsequent life, as long as the Prophet stayed with her, was encircled with a halo of good fortune. The donkey that she rode when she came to Makkah was lean and almost lame; it recovered speed much to the amazement of Halimah's fellow travellers. By the time they reached the encampments of the Bani Sa'd clan in the country, they found the scales of fortune turned in their favor. The barren land sprouted luxuriant grass and the animals went out to pasture and came back to them satisfied and full of milk. Muhammad ﷺ stayed with Halimah for two years until he was weaned as Halimah said:

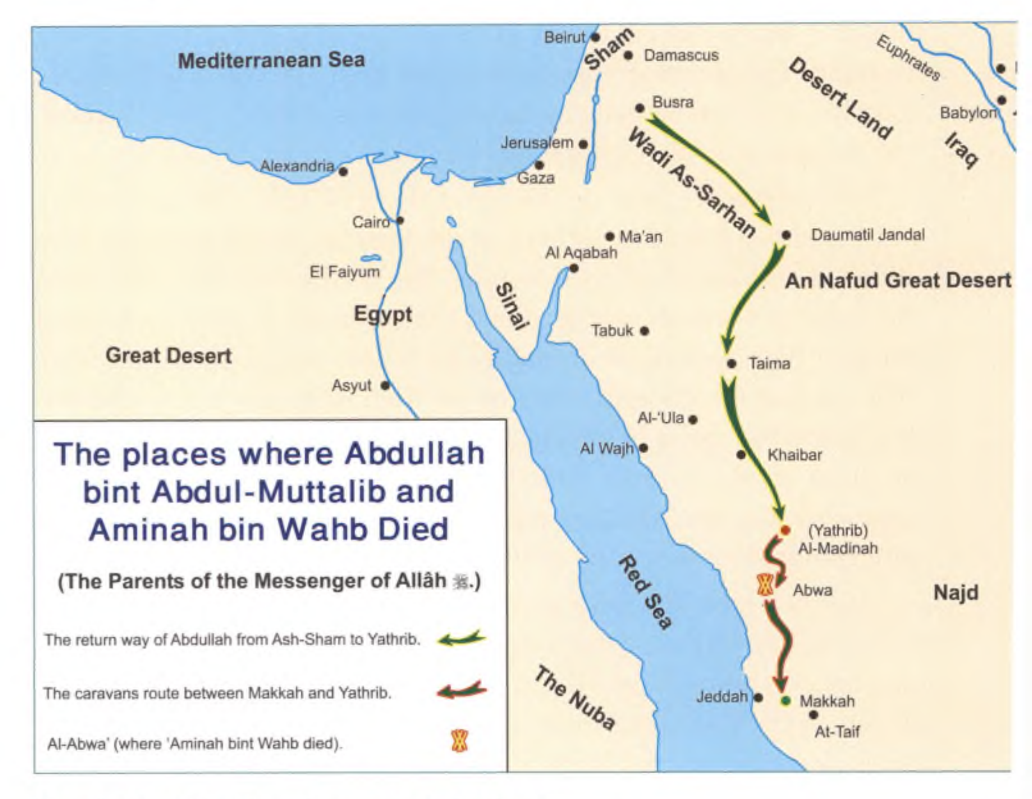
``We then took him back to his mother earnestly requesting her to have him stay with us so that we may benefit from the good fortune and blessings he brought us. We persisted in our request, expressing our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet stayed with us until we returned with him."[1]

The Prophet stayed with them until he was about four or five years old.[2]Then, as related by Anas in *Sahih Muslim* , Gabriel came down, opened his chest and took out the heart, he then extracted a blood-clot out of it and said: ``That was the part of Satan in thee." And then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and playmates went running to his mother, i.e., his nurse, and said: ``Verily, Muhammad ﷺ has been murdered." They all rushed towards him and found him to be alright and that only his face was pale. And Anas said, ``I have seen the mark that was left on his chest."[3]

1 Ibn Hisham 1/162-164.

2 Ibn Hisham 1/162-164. See Dala'ilun-Nubuwwah by Abu Nu'aim. From the remai - der of Ibn Ishaq's narration it is understood that it occurred in the beginning of the third year. (See Ibn Hisham 1/164,165) yet that seems self contradictory, because [since it mentions him working as a shepherd at the time] it is not conceivable that a shepherd could be a boy who just turned three years of age.

3 Sahih Muslim 1/92.



Back to His Passionate Mother

After this event, Halimah was worried about the boy and returned him to his mother with whom he stayed until he was six.[1]

In respect of the memory of her late husband, Aminah decided to visit his grave in Yathrib (Madinah). She set out to cover a journey of 500 kilometers with her orphan boy, her father-in-law `Abdul-Muttalib, and a woman servant Umm Aiman. She spent a month there and then made her way back to Makkah. On the route, she suffered a severe illness and died in Abwa on the road between Makkah and Madinah.[2]

To His Compassionate Grandfather

`Abdul-Muttalib brought the boy to Makkah. He had warm emotions towards the boy, his orphan grandson, whose recent calamity (his

1 Talqih Fuhum Ahlil-Athar p. 7, Ibn Hisham 1/168
2 Ibn Hisham 1/168.



mother's death) added to the pain of his past bereavement. `Abdul-Muttalib was more compassionate and loving with his grandson than with his own children. He never left the boy fall prey to loneliness, but always preferred him to his own children. Ibn Hisham reported: A mattress was put in the shade of the Ka`bah for `Abdul-Muttalib. His children used to sit around that mattress in deference to their father, but Muhammad ﷺ used to sit on it. His uncles would try to take him back, but if `Abdul-Muttalib was present, he would say: ``Leave my grandson. I swear by Allâh that this boy will hold a significant position." He used to seat the boy on his mattress, pat his back and was always pleased with what the boy did.[1]

When Muhammad ﷺ was eight years, two months and ten days old, his grandfather `Abdul-Muttalib passed away in Makkah. The charge of the Prophet now passed on to his uncle Abu Talib, who was the full-brother of the Prophet's father.

Abu Talib took on the responsibility of his nephew in the best way. He placed him with his own children and preferred him to them. He singled the boy out with great respect and held him in high esteem. Abu Talib remained thus for forty years, cherishing his nephew and extending all possible protection and support to him.

His relations with the others were determined in the light of the treatment they showed to the Prophet ﷺ.

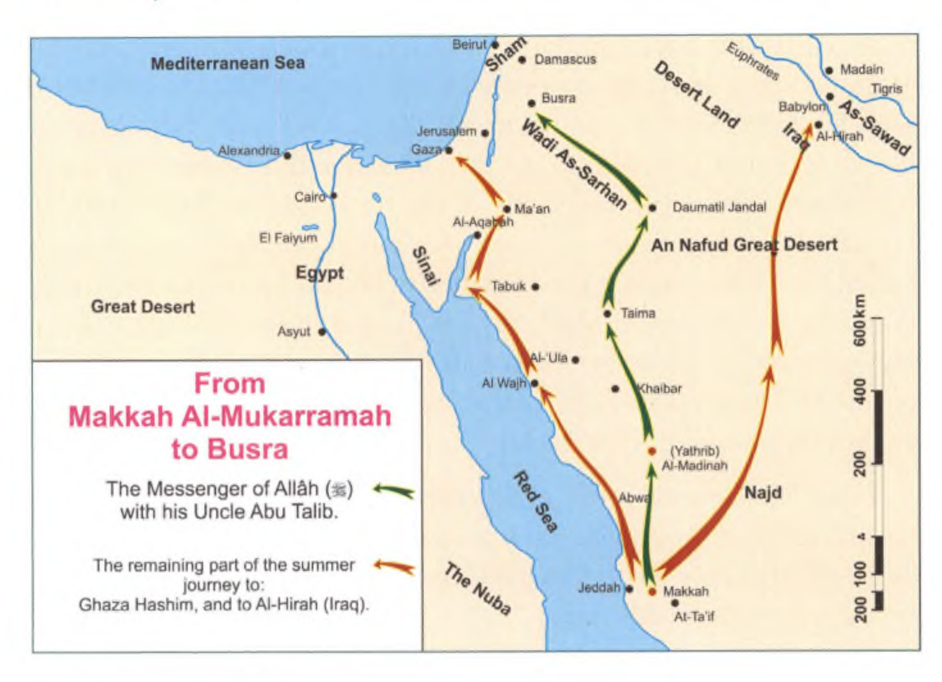
Ibn `Asakir reported on the authority of Jalhamah bin `Arfutah who said: ``I came to Makkah when it was a rainless year, so the Quraish said: 'O Abu Talib, the valley has become leafless and the children are hungry, let us go and pray for rainfall.'

Abu Talib went to the Ka`bah with a young boy who was as beautiful as the sun, and a black cloud was over his head. Abu Talib and the boy stood by the wall of the Ka`bah and prayed for rain.

Immediately clouds from all directions gathered and rain fell heavily and caused springs to flow and plants to grow in the town and the country.[2]

1 Ibn Hisham 1/168, Talqih Fuhum Ahlil-Athar p. 7.

2 Mukhtasar Seeratir-Rasul by Sheikh `Abdullah An-Najdi, pp. 15, 16.



Bahirah, the Monk

When Allâh's Messenger ﷺ was twelve years old -- and they say plus two months and ten days[1] -- he went with his uncle Abu Talib on a trade journey to Syria.

When they reached Busra (which was a part of Syria, in the vicinity of Hawran under the Roman domain), there was a monk named Bahirah (they say his name was Georges), who came out to meet them. Although he had not met them before, he easily recognized the Prophet ﷺ and said while taking his hand: ``This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings."


The Monastery of the Monk Buhaira from the outside

1 This was said by Ibn Al-Jawzi in Talqih Fuhum Ahlil-Athar p. 7.





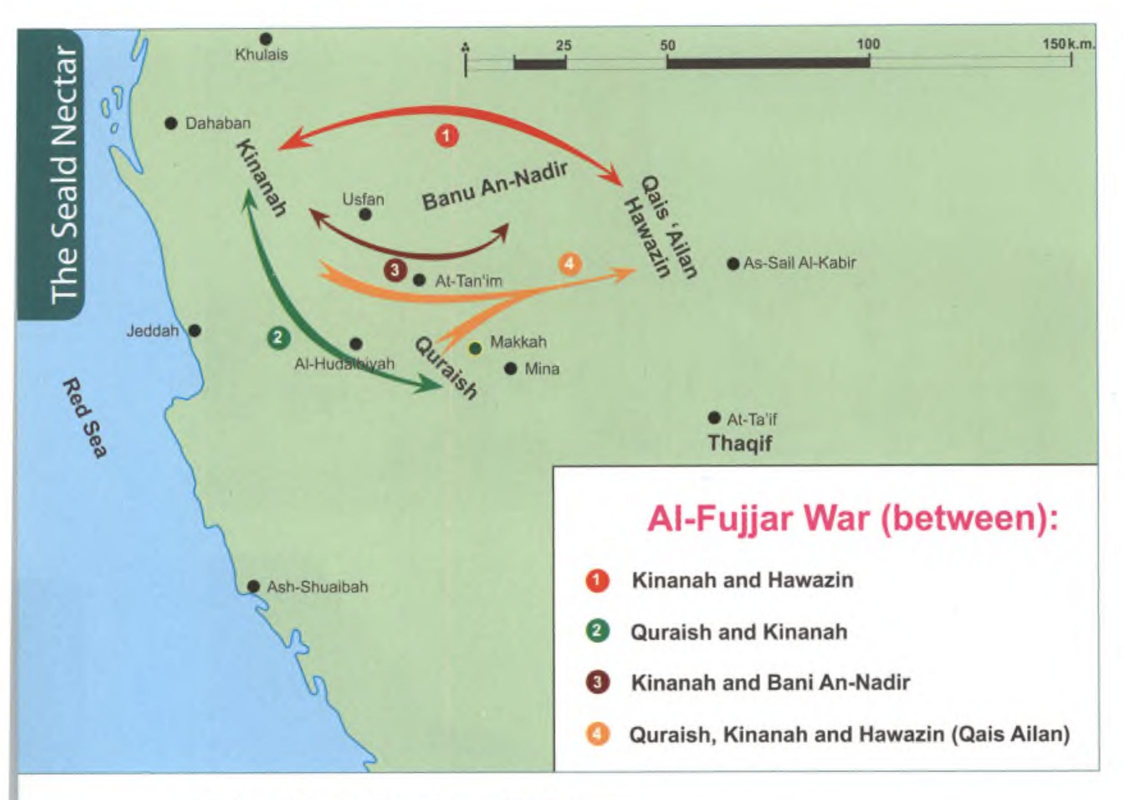
Basalt stone minaret of mosque in Bosra



The Monastery of the Monk Buhaira from the inside

Abu Talib asked: ``How do you know that?'' He replied: ``When you appeared from the direction of `Aqabah, all the stones and trees prostrated themselves, which they never do except for a Prophet. I can also recognize him by the seal of Prophethood which is below his shoulder, like an apple. We have found this in our books.'' He also asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Romans and Jews. Abu Talib obeyed and sent him back to Makkah with some of his male servants.[1]

1 At-Tirmidhi no. 3620, Al-Musannaf Ibn Abi Shaibah 11/489, Dala'il by Al-Baihaqi



The `Sacrilegious' Wars

When he ﷺ was twenty years of age, the `sacrilegious' wars -- which continued with varying fortunes and considerable loss of human life for a number of years -- broke out between tribes; the Quraish and Banu Kinanah were on one side and Qais `Ailan tribe on the other. It was thus called because the inviolable was made violable, the prohibited months being included. Harb bin Umaiyah, on account of his outstanding position and honorable lineage, used to be the leader of Quraish and their allies. In one of those battles, the Prophet ﷺ assisted his uncles. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles.[2]

2/24, 25, and At-Tabari 2/278, 289. In the version of At-Tirmidhi and others it mentions that he was accompanied by Bilal , but this is clearly an error. At that time Bilal was not present, and even if he was, he was not with his uncle or Abu Bakr . Zadul-Ma`ad 1/17.

2 Ibn Hisham 1/184-187, Al-Munammiq by Ibn Habib pp. 167-185, Al-Kamil by Ibn Al-Athir 1/468-472.



Al-Fudoul Confederacy

At the conclusion of these wars during the sacred month of Dhul-Qa`dah, when peace was restored, people felt the need to form a confederacy at Makkah for suppressing violence and injustice, and protecting the rights of the weak and the poor.

Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin `Abdul-`Uzza, Zahrah bin Kilab and Taim bin Murrah were called to meet in the house of an honorable elderly man called `Abdullah bin Jad`an At-Taimy to enter into a confederacy that would provide for the above-mentioned items. Allâh's Messenger ﷺ shortly after he had been honored with the ministry of Prophethood, witnessed this league and commented on it, with very positive words: ``I witnessed a confederacy in the house of `Abdullah bin Jad'an. It was more appealing to me than herds of cattle. Even now in the period of Islam, I would respond positively to attending such a meeting if I were invited."[1]

In fact, the spirit of this confederacy and the course of considerations therein marked a complete departure from the pre-Islamic tribal pride.

The story that led to its convention says that a man from the Zubaid clan came as a merchant to Makkah where he sold some commodities to Al-`As bin Wa'il As-Sahmi. The latter avoided paying for the goods. The trader sought help from some of his allies from the Quraish but they paid no heed to his earnest pleas. He then went to a mountaintop and began, at the top of his voice, to recite verses of complaint giving an account of the injustices he had sustained. Az-Zubair bin `Abdul-Muttalib made inquiries into the matter. Consequently, the parties to the aforesaid confederacy convened their meeting and managed to force money for the man from Zubaid out of Al-`As bin Wa'il.[2]

1 Ibn Hisham 1/113, 135; and Mukhtasar Seeratir-Rasul by Sheikh `Abdullah An-Najdi, pp. 30, 31.

2 Mukhtasar Seeratir-Rasul pp. 30, 31. Tabaqat Ibn Sa`d 1/126-128, Nasab Quraish by Az-Zubaidi p. 291.

Muhammad's Early Occupation

Muhammad ﷺ had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa`d[1] and in Makkah for a wage.[2]

At the age of 25, he went to Syria as a merchant for Khadijah ﵂. Ibn Ishaq reported that Khadijah ﵂ , daughter of Khuwailid was a businesswoman of great honor and fortune. She used to employ men to do her business for a certain percentage of the profits.

The Quraish were merchants, so when Khadijah ﵂was informed of Muhammad ﷺ , his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do business for her, and she would give him a higher rate than the others. She would also send her servant, Maisarah, with him. He agreed and went with her servant to Syria for trade.[3]

His Marriage to Khadijah ﵂

When he returned to Makkah, Khadijah ﵂ noticed greater profits and blessings in her business than usual. Her servant also told her of Muhammad's good manners, honesty, deep thought, sincerity and faith. Upon realizing this, she developed a wish for marriage. Earlier, many prominent men had asked for her hand in marriage but she had always refused their advances. She disclosed her wish to her friend Nafisah, daughter of Muniyah, who immediately went to Muhammad ﷺ to inform him.

He agreed and requested his uncles to go to Khadijah's uncle to discuss the matter. Subsequently, they were married. The marriage agreement was witnessed by Bani Hashim and the chiefs of Mudar. This took place after the Prophet's return from Syria. He gave her twenty camels as a dowry. At the time she was forty years old and was considered the best of women in lineage, fortune and wisdom. She was the first woman Allâh's Messenger ﷺ married. He did not get married to any other until she passed away.

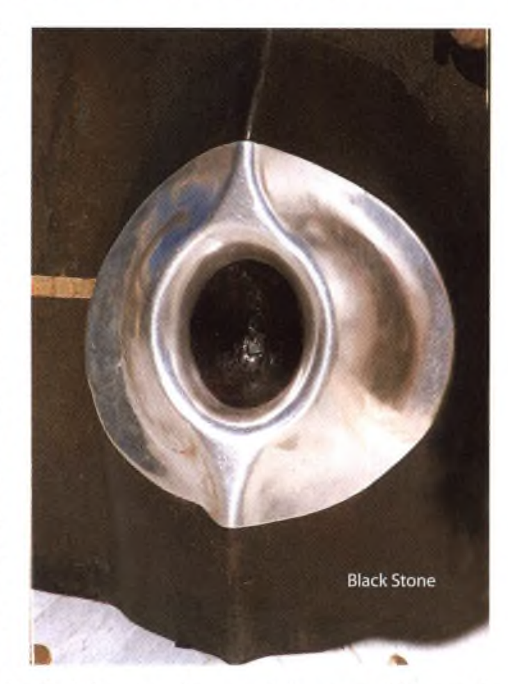
1 Ibn Hisham 1/166.
2 Sahih Al-Bukhari no. 2262.
3 Ibn Hisham 1/187, 188.



With the exception of Ibrahim, Khadijah bore all of his children: Al-Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatimah and `Abdullah who was also called Taiyyib and Tahir . All his sons died in their childhood and all the daughters except Fatimah died during his lifetime. Fatimah died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.[1]

Rebuilding Al-Ka`bah and the Arbitration Issue

When Allâh's Messenger ﷺ was thirty-five, the Quraish started rebuilding Al-Ka`bah. This was because it was a low building of white stones no more than nine arm's length, from the days of Ismael . It was also roofless leaving thieves with easy access to the treasures inside. It was also exposed to the wearing forces of nature that weakened and cracked its walls, since it was built so long ago. Five years before the advent of Prophethood, there was a great flood in Makkah that swept towards Al-Ka`bah and almost demolished it.



Black Stone

The Quraish were obliged to rebuild it to safeguard its sanctity and position. The chiefs of the Quraish decided to only use lawful money in rebuilding Al-Ka`bah, so all money derived from immoral means, usury or unjust practice was excluded. At first, they were too fearful to knock down the wall, but Al-Walid bin Al-Mughirah Al-Mukhzumi began the task. Seeing that he was unharmed, others participated in demolishing the walls until they reached the foundation laid by Ibrahim . When they started rebuilding its walls, they divided the work among the tribes such that each tribe was responsible for rebuilding a part of

1 Ibn Hisham 1/190, 191, Fathul-Bari 7/507, Talqih Fuhum Ahlil-Athar p. 7. There are some slight discrepancies in these references so we have mentioned what is preferred.

it. The different tribes collected stones and started work.

The man who laid the stones was a Roman mason called Baqum. The work went on in harmony until the time came to restore the sacred Black Stone to its proper place. Strife broke out among the chiefs, and lasted for four or five days, each contesting for the honor of placing the stone in its position. Daggers were on the point of being drawn and great bloodshed seemed imminent. Luckily, the oldest among the chiefs, Abu Umaiyah bin Mughirah Al-Makhzumi made a proposal that was accepted by all. He said: ``Let him, who enters the Sanctuary first of all, decide on the point." It was then Allâh's Will that the Messenger of Allâh should be the first to enter the Masjid . On seeing him, all the people present, cried with one voice: "Al-Ameen (the trustworthy) has come. We are content to abide by his decision." They informed him of their objective. He asked for a mantle, and spread it on the ground placing the stone in its center. He then asked the representatives of the different clans among them to lift the stone all together. When it reached the proper place, Muhammad ﷺ laid it in the original position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of the Prophet .

The Quraish ran out of the lawful money they had collected, so they eliminated an area covering six arm's length on the northern side of Al-Ka`bah which is called Al-Hijr or Al-Hateem. They raised its door from the level ground to let in only the people whom they wished. When the structure was fifteen arm-lengths high, they erected the roof which rested on six columns.

When the construction of Al-Ka`bah was complete, it assumed a square form about fifteen meters high. The side with the Black Stone and the one opposite were ten meters long each. The Black Stone was 1.50 meters from the circumambulation level ground. The two other sides were twelve meters long each. The door was two meters high from the level ground. A building structure 0.25 meter high and 0.30 meter wide on the average surrounded Al-Ka`bah. It was called Ash-Shadherwan, originally an integral part of the Sacred Sanctuary, but the Quraish left it out.[1]

1 For details on the reconstruction of Al-Ka`bah see Ibn Hisham 2/192-197, Tarikh At-Tabari 2/289, Sahih Al-Bukhari 1/215, and Muhadarat Tarikh Al-Islamiyah by Al-Khudri 1/64-65.



A Summary of Muhammad's Biography Before Commissioning of the Prophethood

In his youth, Prophet Muhammad ﷺ was a combination of the best social attributes. He was an exemplary man with a weighty mind and faultless insight. He was favored with intelligence, originality of thought and accurate means leading to his goals. His periods of long silence helped his habit of meditation and deep investigation into the truth. His vivid mind and pure nature were instrumental in assimilating and comprehending ways of life and people, from the point of view of the individual and community. He shunned superstitious practices but took an active part in constructive and useful dealings; otherwise, he would have taken a route to his self-adopted seclusion. He kept himself aloof from drinking wine, eating meat slaughtered on stone altars, or attending the festivals of the idolaters. He held the idols in extreme aversion and disgust. He could never tolerate someone swearing by Al-Lat and Al-'Uzza.[1]

Allâh's guidance and care, no doubts, detached him from all repulsive or evil practices. Even when he tried to follow his desire to enjoy some worldly pleasures or follow some unrespectable traditions, Allâh's providence intervened to control any slip on his part. Ibn Al-Athir reported Muhammad ﷺ as saying: ``I have never tried to do anything the people of ignorance did except for two times. Every time Allâh intervened and checked me from doing so and I never did that again. Once I told my fellow-shepherd to take care of my sheep when we were in the upper part of Makkah. I wanted to go down to Makkah and entertain myself as the young men did. I went down to the first house in Makkah where I heard music. I entered and asked: `What is this?' Someone answered: `It is a wedding party.' I sat down and listened but soon went into a deep sleep. I was awakened by the heat of the sun. I went back to my fellow-shepherd and told him what happened to me. I never tried it again."[2]

Al-Bukhari reported on the authority of Jabir bin `Abdullah that

1 See Ibn Hisham 1/128, At-Tabari 2/161, and Tahdhib Tarikh Dimashq 1/373, 376.

2 There is a disagreement over the authenticity of this *Hadith* . Al-Hakim said that it was authentic, but Adh-Dhahabi graded it weak, as did Ibn Kathir in Al-Bidayah wan-Nihayah 2/287.

he said: ``While the people were rebuilding Al-Ka`bah, the Prophet Muhammad ﷺ went with `Abbas to carry some stones. `Abbas said: `Put your loincloth round your neck to protect you from the stones.' (As he did that) the Prophet fell to the ground and his eyes turned skyward. Later on, he woke up and called: `My loincloth...my loincloth.' He wrapped himself in his loincloth."[1] In another report: ``His loins were never seen afterwards."[2]

The Prophet was distinguished among his people for his modesty, virtuous behavior and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in his speech and the mildest in temper. He was the most gentle-hearted, chaste and hospitable. He always impressed people by his virtuous words and expressions. He was the most truthful and the best to keep a covenant.

His fellow-citizens, by common consent, gave him the title of Al-Ameen (the trustworthy). The Mother of Believers, Khadijah ﵂, once said: ``He maintains ties of kinship, helps the poor and the needy, he entertains the guests and stands with the oppressed for truth."[3]



1 Sahih Al-Bukhari , Chapter: The building of Al-Ka`bah, 1/540.
2 See the previous reference with the explanation of Al-Qastalani.
3 Sahih Al-Bukhari 1/3.



The Makkan Period

The life of Allâh's Messenger ﷺ is divided into two periods after Allâh honored him with Prophethood and the Message. Each of these periods of his life were distinguished from the other, they are:

1. **The Makkan Period:** Approximately thirteen years.
2. **The Madinan Period:** Approximately ten years.

Each period consisted of distinct levels, which become apparent after investigating the phases that the invitation to the Message passed through during each of the two periods.

The Makkan period may be divided into three levels:

- **The Phase of Secret Invitation ,** which lasted for three years.
- **The Phase of Public Invitation** to the people of Makkah, spanning from the beginning of the fourth year of Prophethood until he migrated to Madinah.
- **The Phase of Invitation outside Makkah ,** from the end of the tenth year of Prophethood through the Madinan period until the end of the Prophet's life.

The Period of the Madinan Phase is discussed in its appropriate place.


Mount Hira'

Life in Makkah

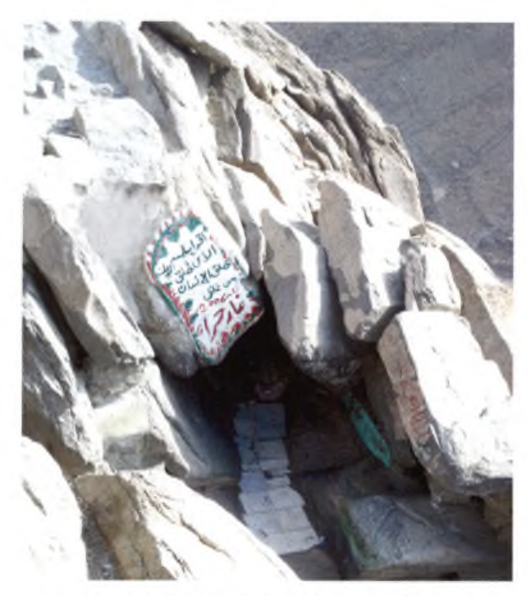
In the Shade of the Message and Prophethood

In the Cave of Hira'

When Prophet Muhammad ﷺ was nearly forty, he was accustomed to passing long hours in seclusion, meditating and reflecting over all aspects of creation around him. This meditative temperament served to widen the mental gap between him and his compatriots. He used to provide himself with *Saweeq* (barley porridge) and water and then directly head for the hills and ravines in the neighborhood of Makkah. One of these in particular was his favorite retreat -- a cave named Hira',



in the Mount An-Noor. It was only two miles from Makkah, a small cave four arm-length long and 1.75 arm-length wide. He would always go there and feed any poor people who came to him. He used to devote most of his time, and Ramadan in particular, to worship and meditate on the universe around him. His heart was restless about the moral evils and idolatry that were widespread among his people. However, he was helpless because he had not been guided to any definite course of action to follow and clear away the ill practices existing around him. Seclusion coupled with this sort of reflective approach must be understood in its Divine perspective. It was a preliminary stage to the period of grave responsibilities that he was to shoulder very soon.



"Read!" The light of guidance shone from the cave of Hira' and revived a nation who alongside the people whose lands they conquered produced a new civilization that represented the pinnacle of human achievemnets.

Privacy and separation from the impurities of worldly life were two indispensable prerequisites for him to meet what Allâh had in store for him, preparing him to carry the great trust, to change the face of the earth, and alter the course of history. It was an intense period of privacy which lasted for three years prior to the beginning of his mission, entering a new era of lasting contact with the Unseen that Allâh would permit him to witness.[1]



Cave of Hira'

1 See the basic story in Sahih Al-Bukhari no. 3, and Ibn Hisham 1/235-236.



Jibreel Brings Down **the Revelation**

When he was forty, the peak of one's life -- and it is said that this is the age when Prophets were always ordered to disclose their Message -- signs of his Prophethood began appearing on the horizons of his life. Among these signs were that stones in Makkah would greet him with salutations of peace (*Salam*) . He would not have a dream except that it would become reality, as clear as dawn: this lasted for a period of six months. The period of Prophethood was 23 years, so this six-month

period full of true visions constituted an integral part of the forty-six parts of Prophethood. In Ramadan, in his third year of solitude in the cave of Hira', Allâh's Will desired His mercy to flow on earth and Muhammad ﷺ was honored with Prophethood, and the light of Revelation burst upon him with some Verses of the Noble Qur'ân.[1]

As for the exact date, careful investigation into circumstantial and relevant evidence allows us to fix it to Monday, Ramadan 21 at night, i.e., August, 10, 610 C.E. with Prophet Muhammad ﷺ exactly 40 lunar years, 6 months and 12 days of age, i.e., 39 Gregorian years, 3 months and 22 days.[2]

1 Ibn Hajar said, ``Al-Baihaqi mentioned that the dreams continued for six months. Accordingly, the Prophethood began with the dreams that occurred during the month of his birth, Rabi'ul-Awwal after he reached the age of forty. Then the Revelation that came while he was awake began during Ramadan (Fathul-Bari 1/27).

2 Historians differ a great deal over the month in which Allâh honored him with Prophethood, and the month in which the Revelation descended. A large group holds the view that it was the month of Rabi`ul-Awwal. Another group says that it was Ramadan. Some say that it was Rajab (see Mukhtasar Seeratir-Rasul by Sheikh 'Abdullah An-Najdi, p. 50). We prefer the second view, that it was during Ramadan, due to the words of Allâh: ``The month of Ramadan in which was revealed Al-Qur'ân..." [2:185] And His Saying: ``Verily, We have sent it down in the Night of Al-Qadr ." [97:1] And it is well known that the Night of Al-Qadr is during Ramadan, and this is the meaning of His Saying: ``We have sent it down on a blessed night. Verily, We are ever warning." [44:3] Additionally, his seclusion in Hira' was during Ramadan, and Gabriel would descend during that month as is well known.

Then they differ over the day that the Revelation began. Some say it was the seventh, some say the seventeenth, and others the eighteenth (see Mukhtasar Seeratir-Rasul by Sheikh 'Abdullah An-Najdi, p. 75 and Rahmatul-lil-`Alamin 1/49). Al-Khudari determined that it was the seventeenth (Muhadarat Tarikh Al-Islamiyah 1/69). We gave preference to the view that it was on the twenty-first, since most of the scholars of *Seerah* agree that the Prophet was commissioned on a Monday, as supported by what the Imams of Hadith narrate from Abu Qatadah that Allâh's Messenger ﷺ was asked about fasting on Monday and he replied, "On it I was born, and on it the Revelation descended upon me." And in one narration, "That is the day I was born on, and the day I was commissioned" or "Revelation descended upon me." (Sahih Muslim 1/368, Ahmad 5/297, 299, Al-Baihaqi 4/286, 300, Al-Hakim 2/602) During that year in Ramadan, Monday occurred on the seventh, the fourteenth, the twenty-first, and the twenty-eighth. The authentic narrations prove that the Night of Al-Qadr occurred on an odd numbered night during the last ten nights of Ramadan. So, when we look at Allâh's Saying: ``Verily, We have sent it down in the Night of Al-Qadr ." [97:1] and Abu Qatadah's narration that the Prophet was commissioned on a Monday and then we consider the calculations based upon the science of dating, the Monday that occurred during Ramadan that year, then we determine that he was commissioned on Monday the twenty-first night of Ramadan.

`Aishah (ﷺ) gave the following narration of that most significant event that brought the Divine light which would drive out the darkness of disbelief and ignorance. It led life down a new course and brought about the most serious reforms in the history of humanity:

The first initiation of revelation for Allâh's Messenger ﷺ assumed the form of true dreams that would strikingly come true all the time. After that, seclusion became dear to him and he would go to the cave of Hira', to engage in *Tahannuth* (devotion) there for a certain number of nights before returning to his family, and then he would return for provisions for a similar stay. At length, unexpectedly, the Truth came to him while in the cave. The angel came to him and said, ``Recite." 'I cannot recite," he (Muhammad ﷺ) said. The Prophet described: ``Then he took me and embraced me tightly and then let me go and repeated the order, `Recite.' 'I cannot recite,' said I; and once again he squeezed me and let go me until I was exhausted. Then he said, `Recite.' I said, 'I cannot recite.' He squeezed me for a third time and then let me go and said:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ﴾

`Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! and your Lord is the Most Generous.' [96:1-3][1]

The Prophet repeated these Verses, trembling with fear. After this, he came back to his wife Khadijah ﷺ, and said, ``Cover me, cover me." They covered him until he regained composure and felt at ease. He informed Khadijah ﷺ of the incident of the cave and added that he was frightened. His wife tried to soothe him and reassured him saying, ``Allâh will never disgrace you. You unite relations of the womb, bear the burden of the weak, help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness."

She set out with the Prophet to her cousin Waraqah bin Nawfal bin Asad bin `Abdul-`Uzza, who had embraced Christianity in the pre-Islamic period, and used to write the Hebrew Scriptures and he would write from the Injeel in Hebrew what Allâh willed for him to write. He was an old blind man. Khadijah ﷺ said, ``My cousin! Listen to your nephew!" Waraqah said, ``O my nephew! What did you see?" Allâh's

1 The Verses revealed on that occasion included: ``Has taught man which he knew not." [96:5]



Messenger ﷺ told him what happened to him. Waraqah replied, ``This is the *'Namus'* , i.e., (the angel who is entrusted with Divine Secrets) that Allâh sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out." Muhammad ﷺ asked, ``Will they drive me out?" Waraqah answered in the affirmative and said, ``Anyone who came with something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly."
A few days later Waraqah died and the Revelation also subsided.[1]

Interruption of Revelation

Ibn Sa`d reported on the authority of Ibn `Abbas that the Revelation paused for a few days,[2] after careful study, this seems to be the most authentic version. To say that it lasted for three and or two and a half years, as is commonly understood, is not correct, but there is no room to go into more details at this juncture.

Meanwhile, the Prophet was caught in a mixture of emotions: despondency coupled with astonishment and bewilderment.

In the Book of Dreams, Al-Bukhari recorded that the Divine inspiration paused for a while and the Prophet became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains.

Every time he went up the top of a mountain in order to throw himself down, Jibreel would appear before him and say: ``O Muhammad! You are indeed Allâh's Messenger ﷺ in truth," whereupon his heart would become tranquil and he would calm down and return home.

Whenever the interval between the Revelation became prolonged, he would do as before, but Jibreel would appear again before him and repeat his words as before.[3]

1 Sahih Al-Bukhari 1/2, 3. And Al-Bukhari recorded it with slightly different wording in the Books of Tafsir and Interpretation of Dreams.
2 Fathul-Bari , 1/27 12/360.
3 Sahih Al-Bukhari 2/340.

Once more, Jibreel Brings **Allâh's Revelation**

Ibn Hajar said: `That (the pause of Allâh's Revelation for a few days) was to relieve the Messenger ﷺ of the fear he experienced and to make him long for the Revelation."[1] When the bewilderment diminished, the flags of truth were raised, Allâh's Messenger ﷺ knew for certain that he had become the Messenger of the Great Lord. He was also certain that what had come to him was no more than the ambassador of inspiration. His waiting and longing for the Revelation was a major contributing factor for his steadfastness and self-possession on the advent of Allâh's inspiration. Al-Bukhari reported on the authority of Jabir bin `Abdullah that he had heard Allâh's Messenger ﷺ speak about the period of pause as follows:

> ``While I was walking, I heard a voice from the sky. I looked up, and lo, it was the same angel who had visited me in the cave of Hira'. He was sitting on a chair between the earth and the sky. I was very afraid of him and knelt on the ground. I went home saying: `Cover me ..., cover me ...' Allâh revealed to me the Verses:



'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allâh) magnify! And your garments purify! And keep away from *Ar-Rujz* (the idols)!'" [74:1-5]

After that the Revelation started coming with greater intensity, frequently and regularly.[2]

1 Fathul-Bari 1/27.

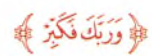
2 Sahih Al-Bukhari , The Book of Tafsir , 2/733.



Also in the *Sahih* : ``I stayed at Hira' for a month. When my stay ended I descended to hear a call when I reached the interior of the valley." Then he mentioned something similar to what has been mentioned in the preceding portion. Meaning that he descended after the completion of the month of Ramadan, and it clarifies that the pause between revelations was merely ten days, because another Ramadan did not pass after the first Revelation.

The Messengership was postponed to the extent of the delay in Revelation, and it began with these Verses, which carry two categories of clear responsibilities:

- **Conveying and Warning:** This was the first of his duties as Allâh says:



``Arise and warn!" [74:2]

Meaning that he was to warn the people against the punishment of Allâh if they did not revert from their tyranny, deviation, and worship of other than Allâh and associating others with Him, His Attributes, His Rights, and His Actions.

- **Adhering to the Commands of Allâh Himself:** This was the other duty, as Allâh says:



``And your Lord (Allâh) magnify!" [74:3]

Meaning revere Him alone, without partners.



``And your garments purify!" [74:4]

The apparent objective of this is that he should purify his garments and body, since one who stands before Allâh to praise His Greatness does not do so in a filthy state.

Yet if it is this kind of purification that is desired, then purification from the filth of associating partners with Allâh, and repulsive deeds and behavior is more worthy of being the desired objective.

﴿ وَالرُّجْزَ فَاهْجُرْ ﴾

``And keep away from *Ar-Rujz* (the idols)!" [74:5]

Meaning stay away from the causes that earn Allâh's wrath, by abiding in obedience and refraining from acts of disobedience.

﴿ وَلَا تَمْنُن تَسْتَكْثِرُ ﴾

``And give not a thing in order to have more." [74:6]

Meaning do not behave kindly to people merely for reward from them or some portion of benefit in this life.

As for the last Verse, it indicates the harms to expect from his people when religious separation begins, when he is calling them to Allâh alone and warning them against His punishment and force. He says:



``And be patient for the sake of your Lord." [74:7]

These Verses begin with the exalted call commissioning the Prophet with this mighty command, taking him from his sleep and comfort, to struggle and continue under hardship:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ﴾

``O you enveloped in garments! Arise and warn." [74:1-2]

Some Details Pertinent to the Successive Stages of Revelation

Before we go into the details of the period of communicating the Message and Prophethood, we would like to get acquainted with the stages of the Revelation which constituted the main source of the Message and the subject of the invitation. Ibn Al-Qayyim, mentioning the stages of the Revelation, said:

- **The First:** The period of true vision. It was the starting point of the Revelation to Allâh's Messenger ﷺ.
- **The Second:** What the angel invisibly cast in the Prophet's



mind and heart, without being seen. Allâh's Messenger ﷺ said: ``The Noble Spirit revealed to me, `No soul will perish until it exhausts its due course, so fear Allâh and gently request Him. Never get impatient to the point of disobedience of Allâh. What is with Allâh can never be acquired except through obedience to Him.'"

- **The Third:** The angel used to visit Allâh's Messenger ﷺ in the form of a human being and would speak to him directly. This would enable him to fully understand what the angel said. The angel was sometimes seen in this form by the Prophet's Companions.
- **The Fourth:** The angel came to him like the toll of a bell and this was the most difficult form because the angel used to seize him firmly and sweat would stream from his forehead even on the coldest day. If the Prophet was on his camel, the camel would not withstand the weight, so it would immediately kneel down on the ground. Once the Prophet had such a revelation when he was sitting and his thigh was on Zaid's thigh, Zaid felt such intense pressure as if he had almost injured his thigh.
- **The Fifth:** The Prophet saw the angel in his actual form. The angel would reveal to him what Allâh had ordered him to reveal. This, as mentioned in (the Qur'ân) *Surat An-Najm* (Chapter 53 -- The Star), happened twice.
- **The Sixth:** What Allâh Himself revealed to him in heaven, i.e., when he ascended to heaven and received Allâh's Order for *Salat* (prayer).
- **The Seventh:** Allâh's Words to His Messenger ﷺ first hand without the mediation of an angel. It was a privilege granted to Moses and clearly attested in the Qur'ân, as it is attested to our Prophet in *Surat Al`-Isra'* (Chapter 17 -- The Journey by Night) of the Noble Qur'ân.

Some religious scholars added a controversial eighth stage in which they state that Allâh spoke to the Prophet directly without a curtain in between." This is the end of what he said, with some revision on the first and eighth point. The truth is that the last point is not confirmed.[1]

1 Zadul-Ma`ad 1/18

The First Stage
Strife in the Way of the Call

Three Years of Secret Call

It is well-known that Makkah was the religious center for the Arabs, and housed the custodians of the Ka`bah. Protection and guardianship of the idols and carved stone images that were honored by all the Arabs, lay in the hands of the Makkans. Accordingly, we can gauge the difficulty of achieving the target of reform and goodness in a place considered the center of idolatry. Working in such an atmosphere no doubt requires unshakable will and determination. That is why the initial call to Islam assumed a limited form so that the Makkans would not be enraged by the unexpected surprise.



The Early Converts



The Prophet ﷺ naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought would attest to the truth which had come from his Lord. In fact, a host of people who did not nurse even the least seed of doubt as regards the Prophet ﷺ, immediately responded and readily embraced the true faith. They are known in Islamic history as the early converts.

Khadijah, the Prophet's spouse, the Mother of Believers, was the first to enter the fold of Islam followed by his freed slave **Zaid bin Harithah bin Sharahil Al-Kalbi**,[1] his cousin **`Ali bin Abi Talib**, who had been living with him since his early childhood, and next came his intimate friend **Abu Bakr** *As-Siddiq*. They all professed Islam on the very first day of the call. Abu Bakr, from the first day he embraced Islam, proved to be an energetic and most zealous activist. He was wealthy, obliging, mild and upright. People used to frequent his house and draw close to him for his knowledge, friendship, pleasant company and business. He invited to Islam whomever he had confidence in. Through his personal efforts a good number of people converted to

1 Khadijah owned him and gave him to Allâh's Messenger . Later his father and uncle came to take him back to his family and people, but he chose to stay with Allâ's Messenger . He was considered his son according to the Arab custom, and that is why he was called Zaid bin Muhammad until Islam came and abolished such adoption. He died at the Battle of Mu'tah while the commander of the army during Jumada Al-Ula during the year 8 H. *Rahmatul-lil-`Alamin:1/5*

Islam, such as **`Uthman bin `Affan Al-Umawi**, **Az-Zubair bin `Awwam Al-Asadi**, **`Abdur-Rahman bin `Awf**, **Sa`d bin Abi Waqqas Az-Zuhri** and **Talhah bin `Ubaidullah At-Taimy**. These eight men constituted the forerunners and more specifically the front line of the new faith in Arabia. Among the early Muslims were: Bilal bin Rabah (the Abyssinian), Abu `Ubaidah `Amir bin Al-Jarrah from Bani Harith bin Fihr (the most trustworthy of the Muslim nation),[1] Abu Salamah bin `Abdul-Asad, Al-Arqam bin Abul-Arqam from the tribe of Makhzum, `Uthman bin Maz'oun and his two brothers Qudamah and `Abdullah, `Ubaidah bin Al-Harith bin Al-Muttalib bin `Abd Manaf, Sa'id bin Zaid Al-'Adawi and his wife Fatimah -- daughter of Al-Khattab (the sister of `Umar bin Al-Khattab), Khabbab bin Al-Aratt, `Abdullah bin Mas'ud Al-Hudhali and many others. These were known as the first of Muslim predecessors. They belonged to various clans of the Quraish. The biographer Ibn Hisham, counted them to be more than forty.[2] And considering some of them to be among the foremost converts may not be correct.

Ibn Ishaq said: ``Then people entered the fold of Islam in hosts, men and women and the new faith could no longer be kept secret."[3]

The Prophet ﷺ used to meet and teach the new converts the religion in privacy, because the call to Islam was still running on an individual and secret basis. Revelation accelerated and continued after the first Verses of ``O you wrapped in garments." The Verses and parts of *Surahs* (Chapters) revealed at this time were short with wonderful strong pauses and fascinating rhythms in full harmony. The central topic running through them focused on purifying the soul, and preventing the Muslims from falling prey to the deceptive glamour of life. The early Verses used to give as well a highly accurate account of Hell and the Garden (Paradise), leading the believers down a new course diametrically opposed to the ill practices widespread amongst their compatriots.

1 Ibn Hisham 1/245-262. For this description of him see Sahih Al-Bukhari in the Book of Manaqib under Abu `Ubaidah bin Al-Jarrah 1/530.

2 Ibn Hisham 1/245-262.

3 Ibn Hisham 1/262.



As-Salat
(the Prayer)

The order for *Salat* was not among the early Revelations. Ibn Hajar said: ``Definitely the Prophet ﷺ used to pray before `The Night Journey' but it still remains a matter of controversy whether or not the prayer was established as an obligatory ritual before imposing the rules of the usual five prayers a day. It is related that obligatory prayer was established twice a day, in the morning before sunrise and after sunset." It is reported (through a chain of narrators) that when the Prophet ﷺ received the first Revelation, the angel Jibreel ﷺ proceeded to teach him how to perform *Wudhu* (ablution). When the Prophet ﷺ finished, he took a handful of water and sprinkled it on his loins. A narration with similar meaning was recorded by Ibn Majah. Similar was reported from Al-Bara' bin `Azib and Ibn `Abbas , but in his narration Ibn `Abbas said, ``And that was during the beginning of its obligation."[1]

Ibn Hisham mentioned that when there was a time for prayers, the Prophet ﷺ and his Companions would go into a mountain valley to pray secretly.

Abu Talib once saw Allâh's Messenger and `Ali ﷺ praying, he asked them what they were doing. When he was informed that it was obligatory prayer, he told them to stay constant in their practice.[2]

1 Mukhtasar Seeratir-Rasul by Sheikh Abdullah An-Najdi, p. 88.

2 Ibn Hisham 1/247.

The Quraishites Learn About the Call

During this stage of the Call, even though conducted in a private manner and on an individual basis, news leaked to the Quraish but they paid little attention to it since the Prophet ﷺ was not assaulting their religion nor speaking about their gods.

After three years of undercover activism, a group of believers emerged stamped by a spirit of brotherhood and cooperation with one definite objective in their mind: propagating and deeply establishing the call unto Islam. For full three years Muhammad ﷺ had been content to teach within a rather narrow circle. The time, however, had come to preach the faith of the Lord openly. Then Revelation descended giving Allâh's Messenger ﷺ the duty of publicizing it for his people, to confront them, invalidate their falsehood, and crush down their idolatrous practices.

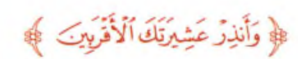




The Second Stage

Open Preaching

First Revelation Regarding the Preachinging



"And warn your tribe of near kindred." [26:214]

This was the first Verse to be revealed in this context. It is included in *Surah Ash-Shu`ara'* (Chapter 26 -- The Poets) which relates the story of Moses from his early days of Prophethood going through his migration with the Children of Israel, their escape from Pharaoh and his folk, and the drowning Pharaoh and his armies. This Chapter in fact narrates the different stages that Moses passed through in his struggle with Pharaoh and the mission of calling his people unto Allâh. Moreover, it includes stories that speak about the terrible end in store for those who belied the Messengers such as the people of Noah, `Ad, Thamud, Ibrahim, Lut, and *Ahlul-Aikah* ('Companions of the Wood', a group of people who used to worship a tree called *Aikah*). These stories are mentioned along with that of Pharaoh and his people in order to teach those who spread falsehood the outcome of those who did the same before them and their end. It also lets them know the awaiting punishment from Allâh if they continue spreading falsehood, and lets the believers know that the good end is for them, not the supporters of evil.

Calling the Closest Kinspeople

In obedience to Allâh's Commands, Muhammad ﷺ called his kinsmen of Bani Hashim with a group of Bani Al-Muttalib bin `Abd Manaf. The audience numbered forty-five men.

Abu Lahab immediately took the initiative and addressed the Prophet ﷺ: ``These are your uncles and cousins, speak to the point, but first of all you have to know that your kinspeople are not in a position to withstand all the Arabs. You must bear in mind that your relatives are sufficient for you. If you follow their tradition, it will be easier for them than to face the other clans of Quraish supported by other Arabs. Verily, I have never heard of anyone who has incurred more harm on his kinspeople than you." Allâh's Messenger ﷺ kept silent and said nothing in that meeting.

He invited them to another meeting and managed to secure an audience. He ﷺ then stood up and delivered a short speech explaining the matter clearly.

He ﷺ said:

``I celebrate Allâh's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no deity worthy of being worshipped but Allâh with no associate. A guide can never lie to his people. I swear by Allâh that there is no god but He, that I have been sent as a Messenger ﷺ to you in particular, and to all the people in general. I swear by Allâh ﷻ that you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) forever."

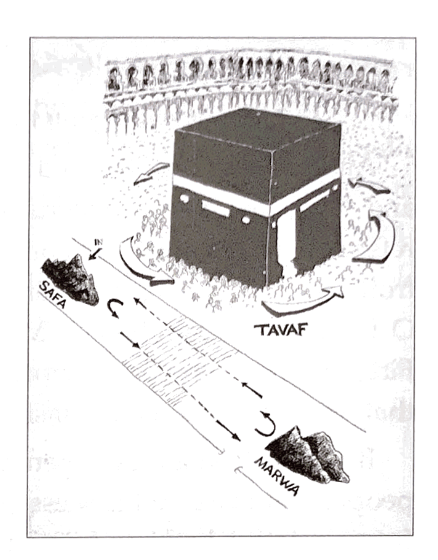
Abu Talib replied: ``We love to help you, accept your advice and believe in your words. These are your kinspeople whom you have gathered and I am one of them but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I cannot quit the religion of `Abdul-Muttalib."

Abu Lahab then said to Abu Talib: ``I swear by Allâh that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: ``I swear by Allâh to protect him as long as I am alive."[1]

1 Al-Kamil by Ibn Al-Athir 1/584, 585.



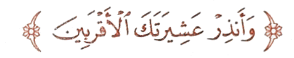
On Mount As-Safa



After the Prophet ﷺ became sure of Abu Talib's commitment to his protection while he called the people unto Allâh, he stood up on Mount As-Safa one day and called out loudly: ``*Ya Sabahah*! ''[1]

Groups of the Quraish came to him. He called them to *Tawhid* (Islamic Monotheism), faith in Allâh, his Messengership and the Day of Resurrection.

Al-Bukhari reported part of this story on the authority of Ibn `Abbas . He said: ``When the following Verses were revealed:



``And warn your tribe of near kindred.'' [26:214]

Allâh's Messenger ﷺ ascended Mount As-Safa and started to call: ``O Bani Fihr! O Bani `Adi (two clans of Quraish).'' Many people gathered and those who could not, sent somebody instead to report to them. Abu Lahab was also present. The Prophet ﷺ said: ``If I were to tell you that there were some horsemen in the valley planning to raid you, would you believe me?'' They said: ``Yes, we have only witnessed the truth from you.'' He ﷺ said: ``I am a warner to you before a severe torment.'' Abu Lahab promptly replied: ``Perish you all the day! Have you summoned us for such a thing?'' The Verses were immediately revealed on that occasion:[2]



``Perish the two hands of Abi Lahab...'' [111:1]

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1 This is an Arabic expression used when one appeals for help or draws the attention of others to some dangers.

2 Sahih Al-Bukhari 2/702, Sahih Muslim 1/114.

Muslim reported another part of this story on the authority of Abu Hurairah ﷺ, he said: ``When the following Verses were revealed:

﴿ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴾

``And warn your tribe of near kindred." [26:214]

Allâh's Messenger ﷺ called all the people of Quraish; so they gathered and he gave them a general warning. Then he made a particular reference to certain tribes, and said: ``O Quraish, rescue yourselves from the Fire; O people of Bani Ka`b, rescue yourselves from the Fire; O Fatimah ﷺ, daughter of Muhammad ﷺ, rescue yourself from the Fire, for I have no power to protect you from Allâh in anything except that I would sustain relationship with you."[1]

It was indeed a loud, open call stating unequivocally to the closest people that belief in his Message constituted the basic element of any future relation between him and them, and that the blood relation on which the entire Arabian life was based, had lost its relevance in the light of that Divine ultimatum.

Declaring the Truth and the Polytheists' Reaction

The Prophet's voice kept reverberating in Makkah until the following Verse was revealed:

﴿ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴾

``Therefore proclaim openly, that which you are commanded, and turn away from *Al-Mushrikun* (polytheists)." [15:94]

Then Allâh's Messenger began to proclaim the invitation to Islam at the gatherings and assemblies of the idolaters.

He would recite from Allâh's Book to them, saying as the Messengers told their peoples:

﴿ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ﴾

"O people! Worship Allâh, you have no god but Him." [7:59]

1 Sahih Muslim 1/114, Sahih Al-Bukhari 1/385, 2/702.



Then he began worshipping Allâh right before their eyes, praying aloud in the courtyard of the Ka`bah during the daytime while they watched.

He then started expressing disapproval of the superstitious practices of idolatry, revealing its worthless reality and utter uselessness, and giving concrete proofs that idolatry by itself, or taking it as the media through which an idolater could approach Allâh or draw closer to Him, is manifest falsehood.

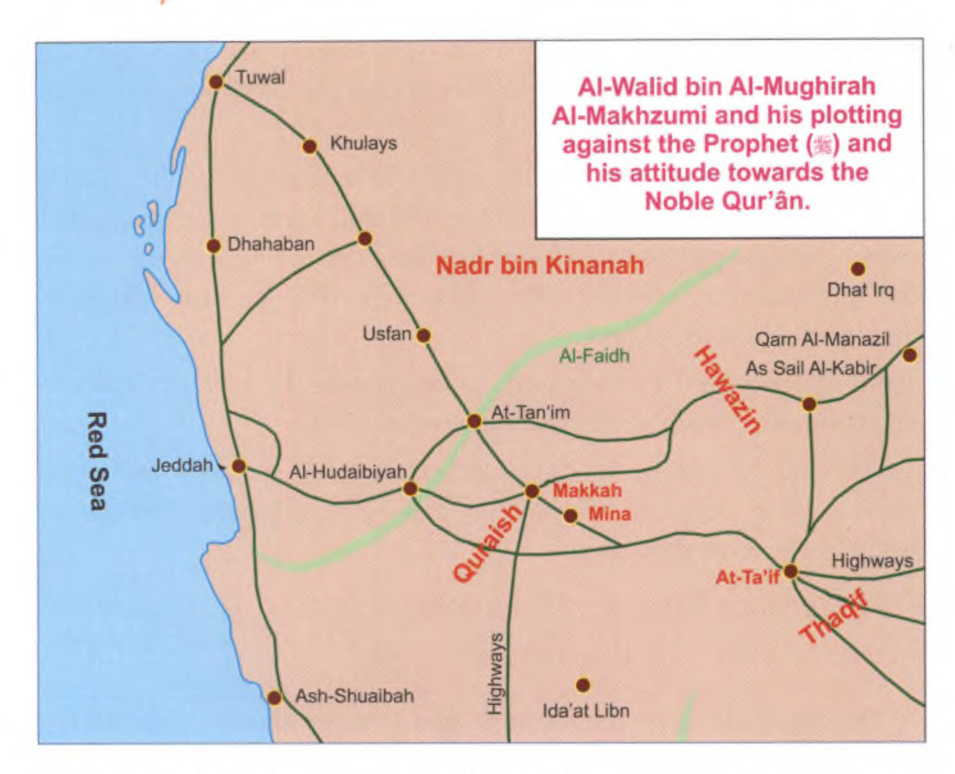
All this resulted in increased acceptance of the call, and people began entering Allâh's religion one after another.

This caused enmity to develop between the converts and their relatives, and these developments made the Quraish shudder in disgust over what they saw.

An Advisory Council to Hinder Pilgrims From Muhammad's Call

During those days, the Quraish had another serious concern; the proclamation of the Call was a few months old when the pilgrimage season was about to commence. The Quraish knew that the Arab delegates were coming within a short time. They agreed that it was necessary to think about a strategy that could push away the Arab pilgrims from the new faith preached by Muhammad .

They went to see Al-Walid bin Al-Mughirah to plan something on this issue. Al-Walid invited them to agree on a unanimous resolution that could enjoy the approval of them all. However, they remained in a state of disagreement. Some suggested that they should describe him as a *Kahin* , i.e., soothsayer; but this suggestion was turned down on grounds that his words did not rhyme in a similar manner. Others proposed to slander him as *Majnun* , i.e., possessed by *Jinn*; this was also rejected because no signs peculiar to that state of mind were detectable if they claimed thus. ``Why not say he is a poet?" some said. Here again they could not reach a common consent, alleging that his words were completely outside the lexicon of poetry. ``Alright then, let us accuse him of practicing witchcraft," was a fourth suggestion. Here also Al-Walid showed some reluctance, saying that the Prophet ﷺ was known



to have never involved himself in the practice of blowing on knots, and admitted that his speech was sweet in its entirety, root and branch. He, however, found that the most plausible charge that could be levelled against Muhammad was "magical eloquence". The ungodly company adopted this opinion and agreed to propagate one uniform formula to the effect that he was a magician so powerful and commanding in his art that he could successfully separate son from father, man from his brother, wife from her husband and man from his clan.[1]

It is noteworthy in this regard to say that Allâh revealed sixteen Verses as regards Al-Walid and the cunning method he devised to manipulate the people expected to arrive in Makkah for pilgrimage. Allâh says:

﴿إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ﴾

"Verily, he thought and plotted; so let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought;

1 Ibn Hisham 1/271.



then he frowned and he looked in a bad tempered way; then he turned back and was proud; then he said: `This is nothing but magic from that of old; this is nothing but the word of a human being!'" [74:18-25][1]

As for Allâh's Messenger , he would go to the people who gathered during the *Hajj* season, following them to their camps in `Ukaz, Majannah and Dhul-Majaz, inviting them to Allâh. Abu Lahab would shadow the Prophet's steps crying aloud, ``Do not listen to him for he is a liar; he is an apostate.'' Nevertheless, Muhammad managed to create a stir in the whole area, and even to convince a few people to accept his Call.[2]

Attempts Made to Check the Onward March of Islam

Having fully perceived that Muhammad could never be prevented from his Call, the Quraish, in a desperate attempt to suppress the tidal wave of the Call, turned to other dishonorable means acting from base motives:

1. Taunting, degrading, ridiculing, belying and instigating laughter by their actions, all of which were directed towards the new converts in general, and the person of Muhammad in particular, with the aim of imbuing the spirit of despair into their high morale, and slowing their continuous struggle.

They concentrated their efforts on degrading the Prophet ﷺ as a man possessed by a Jinn or an insane person:

﴿ وَقَالُوا۟ يَـٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴾

``And they say, O you (Muhammad) to whom the *Thikr* (the Qur'ân) has been sent down: `Verily, you are a mad man.'" [15:6]

or a liar practicing witchcraft:

1 Ibn Hisham 1/271.

2 This was recorded by Ahmad in his Musnad , 3/492, 4/34. See also Al-Bidayah wan-Nihayah 5/75, and Kanzul-`Ummal 12/449, 450.

﴿ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴾

``And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: `This (Prophet Muhammad ﷺ) is a sorcerer, a liar.''' [38:4]

Their eyes would also look at the righteous man as if they would `devour him', or stop him, or disturb him from the position of steadfastness or firmness. They used all sorts of terms of abuse: `madman' or `one possessed by an evil spirit', and so on:

﴿ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴾

``And verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder (the Qur'ân), and they say: `Verily, he (Muhammad) is a madman!''' [68:51]

Among the early converts, there was a group who had unfortunately no strong clan at their back to support them. These innocent souls were ridiculed and taunted in season and out of season. Referring to such people, the elite Quraish nobles used repeatedly to ask the Prophet ﷺ , with jest and disrespect:

﴿ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ ﴾

``Allâh has favored from amongst us?" [6:53]

Allâh said:

﴿ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴾

``Does not Allâh know best those who are grateful?" [6:53]

They were as Allâh described for us:

﴿ إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴾

``Verily! (During the worldly life) those who committed crimes used to laugh at those who believed; and whenever they passed by them,



used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: `Verily! These have indeed gone astray!' But they (disbelievers, sinners) had not been sent as watchers over them (the believers)." [83:29-33]

2. Distorting the teachings of Muhammad, creating doubts, circulating false propaganda, forging groundless allegations about his doctrines, person and character, and exaggerating in a manner so as to screen off any scope of sound consideration from the public. With respect to the Qur'ân, they used to allege that it was:

﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا﴾

``Tales of the ancients, which he (Muhammad) has written down, and they are dictated to him morning and afternoon." [25:5]

The wicked people went on ceaselessly insinuating to people that the Qur'ân was not a true Revelation:

﴿إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ﴾

``This (the Qur'ân) is nothing but a lie that he (Muhammad) has invented, and others have helped him at it." [25:4]

They claimed:

﴿إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ﴾

``It is only a human being who teaches him." [16:103]

They also raised another baseless and superficial objection:

﴿مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ﴾

``Why does this Messenger (Muhammad) eat food and walk about in the markets (like ourselves)?" [25:7]

The Noble Qur'ân strongly refuted their allegations and explained that the statements of the Prophet ﷺ were Revelations of the Lord, and their nature and content presented a bold challenge to those who

attributed his words to some base origin -- at times to the deranged rants of a dreaming reformer, at others to the feelings of an obsessed poet or the uncertain mutterings of an insane man.

3. Contrasting the Qur'ân with the mythology of the ancients in order to divert people's interest from the Word of Allâh. It is narrated that An-Nadr bin Harith, went to Heerah where he got conversant with the traditions of the kings of Persia and the accounts of people like Rustum and Isphandiyar, and then returned to Makkah. He would always shadow the Messenger's steps wherever he preached the new faith and cautioned people against Allâh's wrath. An-Nadr would directly follow the Prophet ﷺ and narrate to the same audience long tales about those people of Persia. He would then always add a question after his talk, cunningly inquiring if he did not surpass Muhammad.[1] Ibn `Abbas related that An-Nadr used to purchase female singers who would, through their bodily charms and songs, entice away from Islam anyone developing the least attachment to the Prophet ﷺ; in this regard, Allâh revealed:

﴿ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ﴾

``And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the path of Allâh." [31:6][2]

Persecution

At the beginning of the fourth year of the Call and for a period of some months thereafter, the polytheists confined their harassment tactics to those mentioned above. After they realized that they could not restrict the inflow of people to Islam without persecuting the believers and torturing them, they arranged for another meeting. This time, they consulted amongst themselves and approved of a campaign of persecuting the Muslims and torturing them to get them to leave their religion. Each of the leaders began persecuting anyone in their tribe found to be following the religion of Islam.

Whenever Abu Jahl heard of the conversion of a man of high birth

1 Ibn Hisham 1/299, 300, 358.

2 Ad-Durrul-Manthur , the Tafsir of Surat Luqman no. 6 (5/307).



with powerful friends, he would deride his good sense and intellect, undermine his judgment and threaten him with terrible consequences if he was a merchant. If the new convert was socially weak, he would beat him mercilessly and subject him to unspeakable torture.[1]

The uncle of `Uthman bin `Affan ﷺ used to wrap `Uthman in a mat of palm leaves, and set fire under him.[2] When Umm Mus`ab bin `Umair heard of her son's conversion, she subjected him to starvation and then expelled him from her house. He used to enjoy a luxurious and easy life, but as the outcome of the tortures he had to bear, his skin became marked with wrinkles and his suffering showed.[3]

Bilal ﷺ, the slave of Umaiyah bin Khalaf, was severely beaten by his master when the latter came to know of his conversion to Islam. Sometimes a rope was put around his neck and street urchins were made to drag him through the streets and even across the hillocks of Makkah. At other times he was subjected to prolonged deprivation of food and drink. Once, he was bound during the hottest part of the day and left in the valley in Makkah. Then Umaiyah had a giant stone brought and placed it upon his chest. He said, ``By Allâh! I will not stop until you are dead or until you reject Muhammad and worship Lat and `Uzza." Yet, even while Bilal ﷺwas suffering, he said only, ``One, One." Abu Bakrﷺ was passing by, and moved by pity, he purchased him and released him from slavery.[4]

Another victim of the cruelty of Quraish was `Ammar bin Yasir , a freed slave of Bani Makhzum. He, along with his mother and father, embraced Islam in its early phase. They were repeatedly made to lie on the burning sand and were beaten severely.

'Ammar was at times thrown on embers. The Prophet ﷺ once passed by while they were being tortured and said:

``O family of Yasir! Be patient, you will certainly find your place in Paradise."

Yasir , the father, died because of the unrelenting torture. Sumaiyah , `Ammar's mother was bayoneted to death by Abu Jahl himself, and

1 Ibn Hisham 1/320.
2 Rahmatul-lil-`Alamin 1/57.
3 Al-Isabah 4/255, and Ibn Sa`d 3/248.
4 Talqih Fuhum Ahlil-Athar p. 61, and Ibn Hisham 1/317-318.

thus merited the title of the first woman martyr in Islam.

'Ammar himself was subjected to various modes of torture and was always threatened with continuous severe suffering unless he abused Muhammad and made an open confession of error to Al-Lat and `Uzza.

In a weak moment, he uttered a word interpreted as his retraction from Islam, although his heart never wavered, and he came back at once to the Prophet ﷺ, who consoled him for his pain and confirmed his Faith. Immediately afterwards the following Verse was revealed:

﴿ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ ﴾

``Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith." [16:106][1]

Abu Fakih Aflah, a freed slave of Bani `Abdud-Dar, was another of those helpless victims. The Makkan polytheists used to lay him down on scorching sand with a stone on his back so that he could not move, leaving him in this state until he lost consciousness. They used to tie his legs with rope and drag him around a lintel until they thought he was dead. Abu Bakr ﷺ also passed him while he was being tortured, and he purchased his freedom for the sake of Allâh.[2] The oppressors used to fasten his feet with a rope and drag him in the streets of Makkah.[3]

Khabbab bin Al-Aratt was the slave of Umm Anmar bint Saba` Al-Khuza`iyah. He was also an easy victim to similar brutality on every possible occasion and experienced unprecedented torture and ill treatment. He was seized by his hair and dragged, twisted by his neck and thrown into fire. Then his tormentors would drag him through the fire and not stop until his back was burnt.[4]

Even the women converts were not spared, and the list is too long to include all of them. Zanirah , An-Nahdiyah and her daughter, Umm `Ubais and many others had their full share of persecution at the hand of the oppressors -- `Umar bin Al-Khattab ﷺ included -- of course,

1 Ibn Hisham 1/319, 320, Ibn Sa`d 3/248, 249. Some of this was narrated by Al-'Awfi from Ibn 'Abbas . See the Tafsir of Ibn Kathir about the Verse mentioned.
2 Usdul-Ghabah 5/248, and Al-Isabah 8/152.
3 Eijaz At-Tanzil p. 53.
4 Usdul-Ghabah 1/591, 592, Talqih Fuhum Ahlil-Athar p. 60.



before his conversion to Islam.[1]

Abu Bakr, who was wealthy among the early believers, purchased and freed some of those slaves, just as he did with regard to Bilal and `Amir bin Fuhairah .

The pagans would also throw some of the Companions into animal enclosures and then drag them into the hot sun. They would put an iron armor on some of them and throw them upon boulders to swelter in the sun.[2] No one would let his conversion to Islam be known, except that he would have to undergo severe torture and suffering for the sake of Allâh.

As for the Prophet ﷺ, it was not easy to harm him because he had such significance, nobility and matchless perfection of character that prevented even his enemies from committing any act of foolishness against him. He had, as well, Abu Talib, his uncle, who came from noble descent and had a large, influential clan to support him. This situation was a source of great worry to the infidels, but they felt that they could no longer exercise patience or show any tolerance before a frightening power marching steadily to rescind their religious office and worldly authority.

The Quraish Approach Abu Talib

Ibn Ishaq said, ``Some men among the notables of the Quraish went to Abu Talib. They said; ``O Abu Talib! Your nephew curses our gods; finds fault with our way of life, mocks our religion and degrades our forefathers; either you must stop him, or you must let us get at him. For you are opposed to his views just as we are in opposition to him; and we will rid you of him." Abu Talib tried to calm them down by giving a polite reply. The Prophet ﷺ, however, continued on his way of preaching Allâh's religion and calling to it.[3] The Quraish could not be patient for very long while they witnessed his work in inviting others to Allâh. The more he worked, the more they talked about the problem.

1 Ibn Hisham 1/319.
2 Rahmatul-lil-`Alamin 1/58.
3 Ibn Hisham 1/265.

The Quraish Pressure Abu Talib

The notables of the Quraish came to Abu Talib and insisted that he put a stop to his nephew's activities. Such activities, if allowed unchecked, they said, would draw him into severe hostility. Abu Talib was deeply distressed at this open threat of his people and their enmity, but he could not afford to desert the Messenger ﷺ too. He sent for his nephew and told him what the people had said, adding, ``Spare me and yourself and put not a burden on me that I can't bear.'' Upon this the Prophet ﷺ thought that his uncle would let him down and would no longer support him, so he replied:

``O my uncle! By Allâh if they put the sun in my right hand and the moon in my left on condition that I abandon this course, I would not abandon it until Allâh has made me victorious or I perish therein.''

The Prophet ﷺ got up, and as he turned away, his uncle called him and said, ``Come back, my nephew,'' and when he came back, he said, ``Go and preach what you please, for by Allâh, I will never forsake you.''

He then recited two lines of verse with significant meanings of full support to the Prophet ﷺ and absolute gratification by the course that his nephew had chalked out in Arabia.[1]

The Quraish Confront Abu Talib a Second Time

Seeing that Allâh's Messenger ﷺ was still intent on his Call, the Quraish realized that Abu Talib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more, taking with them a youth called `Umarah bin Al-Walid bin Al-Mughirah, and said, ``O Abu Talib! We have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social conflict, found fault with your way of life, so that we kill him and rid you of his endless troubles; man for man.''

Abu Talib's reply was, ``This is really an unfair bargain. You give

1 Ibn Hisham 1/265, 266, and Dala'il An-Nubuwwah by Al-Baihaqi, 2/188.



me your son to bring him up and I give you my son to kill him! By Allâh, it is something incredible!" Al-Mut'im bin `Adi, a member of the delegation, interrupted saying that the Quraish had been fair in the bargain because ``they meant only to rid you of a source of hateful trouble, but as I see, you are determined to refuse their favors."
Abu Talib, of course, turned down all their offers and challenged them to do whatever they pleased.[1]Historical sources do not give the exact date of these two meetings with Abu Talib. However, they seem more likely to have taken place in the sixth year of Prophethood with a brief lapse of time in between.

Atrocities Against Allâh's Messenger ﷺ

Abu Lahab himself took the initiative in the new series of persecutions, and started instigating countless incidents of harmful acts, and other manifestations of hatred and nastiness against Muhammad ﷺ. He stopped at nothing -- from throwing stones at him, forcing his two sons to divorce their wives Ruqaiyah and Umm Kulthum , the Prophet's daughters, [2]showing delight at the death of his second son and calling him `the man cut off from offspring', [3]and then shadowing his steps during the pilgrimage seasons and in open forums, as we mentioned earlier, to belie him and persuade the bedouins against him and his Call. Tariq bin `Abdullah Al-Muharabi narrated that he would not stop at merely rebuking the Prophet ﷺ , rather he would throw stones at him until his ankles bled. [4]

His wife, Umm Jamil bint Harb, the sister of Abu Sufyan also had her share in this merciless campaign. She proved that she was not less than her husband in the enmity and hatred she had for the Prophet ﷺ. In order to cause him bodily injury, she used to tie bundles of thorns with ropes of twisted palm-leaf fiber and scatter them in the paths which the Prophet ﷺ was expected to take.

She was an ill-mannered and bad-tempered woman who used abusive language, and was highly skilled in the art of hatching intrigues, and enkindling the fire of enmity and hatred. She was deservedly

1 Ibn Hisham 1/266 267.
2 Usdul-Ghabah , volume 6, the biographies of Ruqaiyah and Umm Kulthum .
3 Tafsir Ibn Kathir, Surat Al-Kawthar.
4 Kanzul-`Ummal 12/449.

labeled as 'the carrier of firewood' in the Noble Qur'ân.

On receiving this news, she directly proceeded to the Ka`bah with a handful of pebbles to throw at the Prophet ﷺ.

However, Allâh the Almighty took away her sight and she saw only Abu Bakr who was sitting next to the Prophet ﷺ.

She then addressed Abu Bakr in the most insolent manner, threatening to break his Companion's mouth with her handful of pebbles, and recited a line of verse having words full of disrespect and disobedience:

``We have disobeyed the dispraised one, rejected his Call, and alienated ourselves from his religion."

When she left, Abu Bakr turned to the Prophet ﷺ and inquired about the matter. The Prophet ﷺ said:

``She did not see me. Allâh prevented her from being able to see me."[1]

Abu Bakr Al-Bazzar also recorded this story, but in his version when she stopped at Abu Bakr , she said, ``O Abu Bakr! We ridicule your companion." Abu Bakr replied, ``No by the Lord of this structure(Ka'bah)! He has not articulated nor uttered poetry." She replied: ``You have said the truth."

Abu Lahab and his household used to inflict shameful forms of torture and harassment in spite of the blood relation that tied them, for he was the Prophet's uncle and lived next door to him. Similarly, other neighbors of the Prophet ﷺ would cause harm to him in his own house as well.

Ibn Ishaq said, ``The group of those who used to harm Allâh's Messenger in his house included Abu Lahab, Al-Hakam bin Abul-'As bin Umaiyah, `Uqbah bin Abi Mu'ait, `Adi bin Hamra' Ath-Thaqafi and Ibn Al-Asda' Al-Hudhali. These were his neighbors and he was not safe from any of them except for Al-Hakam bin Abul-'As. One of them would throw the womb of a sheep on him while he was praying, another would throw it in his prepared pot (of food). Then Allâh's Messenger would use a rock to screen himself from them when he prayed. When

1 Ibn Hisham 1/335, 336.



they would throw these harmful things on him, he would remove them with a piece of wood and put it by the door then say:

``O Bani `Abd Manaf! What kind of neighborly treatment is this?"

Then he would throw it in the street. [1]

Al-Bukhari, on the authority of Ibn Mas'ud , narrated: ``Once the Prophet ﷺ was offering prayers near the Ka`bah. Abu Jahl was sitting with some of his companions. Some of them said to the others, `Who among you will bring the guts of a camel of Bani so-and-so and put it on the back of Muhammad ﷺ, when he prostrates?' The most wretched of them ('Uqbah bin Abi Mu'ait) got up and brought it. He waited until the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them.

They started laughing and falling upon one another in their mirth. Allâh's Messenger ﷺ was in prostration and he did not lift his head up until Fatimah ؓ(the Prophet's daughter) came and removed it from his back.

He raised his head and said thrice,

'O Allâh ﷻ! Destroy the (infidels of) Quraish.'

It was hard for Abu Jahl and his companions when the Prophet ﷺ invoked Allâh against them as they had a belief that prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said:

'O Allâh ﷻ! Destroy Abu Jahl, `Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Al-Walid bin `Utbah, Umaiyah bin Khalaf, and `Uqbah bin Abi Mu'ait...'

And he mentioned the seventh whose name I cannot recall. By Allâh in Whose Hand my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger in the Qalib (one of the wells) of Badr." [2] The seventh person was `Umarah bin Al-Walid.[3]

Umaiyah bin Khalaf would slander and talk badly about Allâh's Messenger whenever he saw him. It was about him that Allâh revealed:

1 Ibn Hisham 1/416.

2 Sahih Al-Bukhari , the Book of Ablution, chapter: When dead body or polluted thing touches the praying person, 1/37.

3 Sahih Al-Bukhari no. 520, the last in the Book of Prayer.

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

``Woe to every slanderer and backbiter." [104:1]

Ibn Hisham said, " *Al-Humazah* is the one who publicly mocks a person...and *Al-Lumazah* is the one who secretly declares the defects of people and defames them."[1]

`Uqbah bin Abi Mu'ait, Umaiyah's brother, once attended an audience of the Prophet ﷺ and listened to him preaching Islam. A close friend of his, Ubai bin Khalaf, heard of this. He could not bear this, so he strongly condemned `Uqbah and ordered him to spit in the face of Allâh's Messenger , and he shamelessly did it. Ubai did not spare any conceivable means to harm the Prophet ﷺ ; he even ground old decomposed bones and blew the powder on him.[2]

Al-Akhnas bin Shuraiq Ath-Thaqafi used to slander the character of the Prophet ﷺ and vilify him at every opportunity. The Noble Qur'ân, in direct reference to this man's shameful deeds, attached to him nine repulsive characteristics:

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝١٠ هَمَّازٍ مَّشَّاءٍۭ بِنَمِيمٍ ۝١١ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝١٢ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ﴾

``And obey not everyone who swears much, -- and is considered worthless, a slanderer, going about with calumnies, hinderer of the good, transgressor, sinful, cruel -- after all that base-born (of illegitimate birth)."[3] [68:10-13]

Sometimes Abu Jahl would come to listen to Allâh's Messenger recite the Qur'ân, then he would leave without believing in it, nor taking heed to its warnings. He would harm Allâh's Messenger in speech, he would take every opportunity to obstruct the Message of Allâh, and then he would go around arrogantly boasting about what he did. Allâh revealed about him:

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ﴾

``So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad) nor prayed!" [75:31]

1 Ibn Hisham 1/356, 357.
2 Ibn Hisham 1/361, 362.
3 Ibn Hisham 1/356.



He, moreover, wanted to debar the Prophet ﷺ from praying in the Noble Sanctuary. It happened once that the Prophet ﷺ was praying within the area of the Sacred House, when Abu Jahl proceeded toward him threateningly and uttering abusive language. The Prophet ﷺ admonished him severely to which Abu Jahl answered back rudely claiming that he was the mightiest in Makkah; Allâh then revealed:

﴿ فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴾

``Then, let him call upon his council (of helpers).'We will call out the guards of Hell(to deal with him)." [96:17]

In another version of the same incident, the Prophet ﷺ took Abu Jahl by his neck, moved him back and forth severely saying:

﴿ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴾

``Woe to you [O man] And then (again) woe to you! Again, woe to you [O man] And then (again) woe to you!"[1][75:34, 35]

Notwithstanding this reproach, Abu Jahl never woke up to his mistakes nor did he realize the harm of his foolish actions.

On the contrary, he was determined to go to extremes, and swore he would throw dust in the Messenger's face and step on his neck. No sooner had he proceeded to fulfill his wicked intention than he was seen turning back, shielding himself with his hands (as if something horrible was in his pursuit).

His companions asked him what was the matter. He said: ``I perceived a ditch of burning fire and some wings flying." Later on, the Messenger ﷺ commented saying:

«لَوْ دَنَا مِنِّي لاَخْتَطَفَهُ الْمَلاَئِكَةُ عُضْوًا عُضْوًا»

``If he had proceeded further, the angels would have plucked off his limbs one after another."[2]

Such was the disgraceful treatment meted out to the Prophet ﷺ and the Muslims at the hands of the evil pagans who claimed that they were Allâh's people, living in His Sanctuary.

1 Recorded by Ibn Jarir in his Tafsir , At-Tirmidhi in the Tafsir of Surat Iqra' , Ibn Kathir 4/477, and Ad-Durrul-Manthur 6/478.

2 Sahih Muslim , the Description of the Hypocrites, no. 38.

The House of Al-Arqam

In the light of this inhuman harassment, the Prophet ﷺ deemed it wise to advise his followers to conceal their conversion, in both word and deed. He took the decision to meet them secretly lest the Quraish should get to know of his designs, and plot to foil his goals. He also wanted to avoid open confrontation with the polytheists because at that early stage, such action would not be in the interest of the fledgling Call to Islam, that was still fragile and weak. Once, in the fourth year of Prophethood, the Muslims were on their way to the hillocks of Makkah to hold a secret meeting with the Prophet ﷺ, when a group of polytheists observed their suspicious movement and began to abuse and fight them. Sa`d bin Abi Waqqas beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam.[1]

On the other hand, the Prophet ﷺ proclaimed the Islamic faith and preached it openly with deep devotion and steadfast pursuit. However, for the general welfare of the new converts and in consideration of the strategic interests of Islam, he took Dar Al-Arqam, the estate of Al-Arqam bin Abul-Arqam Al-Makhzumi on As-Safa, as a temporary center to meet his followers secretly and instruct them in the Qur'ân and in Islamic wisdom.

The First Migration to Abyssinia (Ethiopia)

The series of persecutions started late in the fourth year of Prophethood, slowly at first, but steadily accelerated and worsened day by day and month by month.

By the middle of the fifth year, the situation got so grave and intolerable that the Muslims began to think of feasible ways to avert the painful torture meted out to them.

It was in this depressing and desperate period that Allâh informed them that His earth was not restricted for them, alluding to migration. He revealed *Surat Az-Zumar* (Chapter 39 -- The Groups) saying in it:

1 Ibn Hisham 1/263.



Migration to Abyssinia

When the Prophet (ﷺ) saw that his Companions were constantly persecuted, and that he cannot protect them, he said to them: "If you leave for the land of Abyssinia, there is a king who oppresses no one, and it is a land of truth, stay there until Allâh finds you a relief from this misery," and this was the first migration in Islam.

﴿لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

``Good is for those who do good in this world, and Allâh's earth is spacious. Only those who are patient shall receive their rewards in full, without reckoning." [39:10]

The Prophet ﷺ knew that Ashamah, who held the title of Negus, king of Abyssinia (Ethiopia), was a just ruler who would not wrong any of his subjects, so he permitted some of his followers to seek asylum in Abyssinia (Ethiopia).

In Rajab of the fifth year of Prophethood, a group of twelve men and four women left for Abyssinia (Ethiopia). Among the emigrants were `Uthman bin `Affan ؓ and his wife Ruqaiyah (the daughter of the Prophet ﷺ). With respect to these two emigrants, the Prophet ﷺ said:

«إِنَّهُمَا أَوَّلُ بَيْتٍ هَاجَرَ فِي سَبِيلِ اللهِ بَعْدَ إِبْرَاهِيمَ وَلُوطٍ عَلَيْهِمَا السَّلَامُ»

``They are the first people to migrate in the cause of Allâh after Ibrahim and Lot."[1]

They slipped out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), which was their destination. News of their intended departure reached the ears of the Quraish, so some men were sent after them, but the believers had already left the port of Shu'aibah towards their place of protection, where they were received warmly and accorded due hospitality.[2]

In Ramadan of the same year, the Prophet ﷺ went into the Holy Sanctuary where there was a large host of Quraish polytheists, including some notables and elders. Suddenly he began reciting *Surat An-Najm* (Chapter 41 -- The Star). The awe-inspiring Words of Allâh descended unexpectedly upon them and they were stunned by them. It was the first time they were astounded by the truthful Revelation. Formerly, it had been the favorite trick of the people who wished to dishonor Revelation, to avoid listening to it by talking loudly and rudely when it was being read, so that even the other listeners would not be able to hear. They used to think that they were drowning out Allâh's Speech; they would say:

1 Zadul-Ma`ad 1/24.
2 Zadul-Ma`ad 1/24.



﴿لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾

``Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." [41:26]

When the unspeakably fascinating Words of Allâh came into direct contact with their hearts, they were spellbound and lost consciousness of the material world around them and were caught in a state of complete attentiveness to the Divine Words to such an extent that when the Prophet ﷺ reached the stormy ending:



``So fall you down in prostration to Allâh and worship Him (Alone)." [53:62]

The idolaters, unconsciously and with full compliance, prostrated themselves in a truly helpless state. It was in fact a wonderful moment when the Truth cleaved through the shameless souls of the arrogant ones and the attitude of the scoffers.[1] They stood stunned when they perceived that Allâh's Words had conquered their hearts and they had done the very act that they had been trying hard to eradicate and exterminate. The other polytheists who had not been present on the scene accused and blamed them severely; consequently they began to fabricate lies and began blaming the Prophet ﷺ, alleging that he had attached to their idols great respect and ascribed to them the power of desirable intercession. This was merely a desperate attempt to establish a justification for prostrating themselves with the Prophet ﷺ on that day. Of course, this foolish and wicked slanderous behavior was in line with their already common practice of telling lies and hatching plots.

News of this incident was reported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the entire Quraish had embraced Islam so they made their way back home. They arrived in Makkah in Shawwal of the same year. When they were only at an hour's

1 Al-Bukhari recorded a brief version of this story from Ibn Mas`ud and Ibn Abbas . See the chapter on the prostration in Surat An-Najm , and the chapter on when the Muslims and the idolaters prostrated (1/146), and the chapter on what the Prophet ﷺ and his Companions met from the Quraish in Makkah (1/543).

distance from Makkah, they discovered the reality of the situation. Some of them returned to Abyssinia (Ethiopia), others entered secretly into the city or went in publicly but under the protection of a local notable person.[1]

The Second Migration to Abyssinia (Ethiopia)

The polytheists were incensed on receiving news about the hospitality and warm welcome accorded to the Muslims in Abyssinia (Ethiopia), and started meting out even more severe ill-treatment and torture to the Muslims.

Thereupon Allâh's Messenger permitted the helpless servants of Allah to seek asylum in Abyssinia (Ethiopia) for a second time. Migration this time was not as easy as it was the previous time, for the Quraish were on the alert to the least suspicious moves of the Muslims.

In due course, however, the Muslims managed their escape too fast for the Quraishites to spoil their attempt. The group of emigrants this time comprised eighty-three men and nineteen or, in some versions, eighteen women. Whether or not `Ammar was included is still a matter of doubt.[2]

Quraish Machinations Against the Emigrants

The Quraish could not tolerate the prospect of a secure and safe haven available for the Muslims in Abyssinia (Ethiopia), so they dispatched two messengers to request their expulsion. They were `Amr bin Al-`As and `Abdullah bin Abi Rabi`ah -- (before they embraced Islam). They took with them valuable gifts for the king and his clergy, and won over some of the courtiers to their side. The pagan envoys demanded that the Muslim refugees should be expelled from Abyssinia (Ethiopia) and handed over to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them

1 Zadul-Ma`ad 1/24, 2/44, Ibn Hisham 1/364.
2 Zadul-Ma`ad 1/24.



to explain the teachings of their religion. So they gathered there, determined to speak the truth before him. He asked them, ``What is this religion that has caused you to separate from your people, to not enter my religion or any of the others'?" Ja`far bin Abi Talib stood up and addressed the king in the following words:

``O king! We were an ignorant people. We worshipped idols and ate the meat of dead carcasses. We were accustomed to lewd behavior, to severing the ties of kinship, neglecting our neighbors, and the strong among us consumed [the property of] the weak. This is how we were, but then Allâh sent a Messenger to us. We were aware of his lineage, his truthfulness, that he was trustworthy, and chaste. He began inviting us to Allâh, that we single Him out and that we worship him. So we left the religion of our forefathers that we had followed previously, we left the worship of stones and idols, of all others besides Allâh. He also commanded us to be truthful in our speech, fulfill trusts, nurture the ties of kinship, be kind to our neighbor, and to refrain from spilling blood unlawfully. He forbade us from lewd behavior, from obscene speech, from consuming the orphan's wealth, and from slandering chaste women. He commanded that we worship Allâh Alone without associating anything with him, he commanded us to perform the prayer, give charity, and fast" -- and he listed the Islamic injunctions. He continued, ``Thus, we trusted him and believed in him, and followed the religion of Allâh that he delivered. We began to worship Allâh Alone, we would not associate anything with Him, and we began prohibiting what He made unlawful for us, as well as allowing what He had made lawful for us. At this, our people rose as enemies against us, punishing us, torturing us to get us to leave our religion and return to worshipping idols instead of worshipping Allâh, and they expected us to consider all the filthy things lawful as we previously did. So when they overpowered us, oppressed us and restricted us, when they came between us and our religion, then we came to your land, we chose you over others besides you, desiring to be your neighbor, and hoping that you -- O king -- will not wrong us."

The Negus said, ``Is there anything with you that he told you to be from Allâh?"

Ja`far said, ``Yes!" The Negus said, ``Then recite some of it for me." He then recited the opening Verses of *Surat Maryam* (Chapter 19 -- Mary) wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously. Thereupon the king, along with the bishops of his kingdom, was moved to tears that rolled down his cheeks and even wet his beard. He exclaimed: ``It seems as if these words and those which were revealed to Jesus are rays of light which have radiated from the same source." Turning to the subdued messengers of Quraish, he said, ``I am afraid, I cannot give you back these refugees. They are free to live and worship in my kingdom as they please."

The next day, the two messengers went to the king again and said that Muhammad and his followers blasphemed against Jesus Christ. The Muslims were summoned again and asked what they thought of Jesus. Ja`far again stood up and replied: ``We speak about Jesus as we have been taught by our Prophet ﷺ, that is, he is the servant of Allâh, His Messenger, His spirit and His Word breathed into the Virgin Mary." The king remarked that they believed the same. Then turning to the frowning members of the delegation and to his bishops who got angry, he said that they may fret and fume as they liked but Jesus was nothing more than what Ja`far has said about him. He then assured the Muslims of full protection. He returned, the gifts the delegation of the Quraish had brought with them and sent them away. The Muslims lived in Abyssinia (Ethiopia) undisturbed for a number of years till they left to Madinah.[1]

This is the version narrated by Ibn Ishaq, and others mentioned that `Amr bin Al-`As went to the Negus after the battle of Badr. To bring these two views in accord, others say that the delegation went on two occasions. However, the question and answer session between the Negus and Ja`far that they say occurred on the second occasion, is the same in general content as that narrated here by Ibn Ishaq. Thus, it is obvious that the event took place when they first arrived in Abyssinia.

1 Summarized from Ibn Hisham 1/334-338.



The Tyrants' Decision to Kill the Prophet ﷺ

Now that all the schemes and conspiracies of the Quraish had failed, they returned to their old practices of persecution and inflicting torture on the Muslims in an even more severe and brutal manner than ever before. They also began to nurse the idea of killing the Prophet ﷺ. The Muslims who remained in Makkah were very few. They were either the influential elite, who were thereby safe from annoyances, or they were neighbors of such people. Yet, they had to hide their Islam, and keep it out of the public eye as much as possible since they were not safe from the harm of their neighbors.

As for Allâh's Messenger ﷺ, he would pray and worship Allâh openly before the eyes of the tyrants, inviting publicly and covertly to Allâh. There was nothing that could prevent or divert him from this. For this was the essence of the order to convey the Message of Allâh ﷻ when He said:

﴿ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴾

``Therefore proclaim openly that which you are commanded, and turn away from *Al-Mushrikun*." [15:94]

Among what is mentioned in the books of *Sunnah* and *Seerah* about the events of this period is the incident with `Utaibah bin Abi Lahab. He once approached the Prophet ﷺ and most rebelliously and shamelessly shouted at him, ``I disbelieve in:

﴿ وَٱلنَّجْمِ إِذَا هَوَىٰ ﴾

`By the star when it goes down.' [53:1]

and in the one who:

﴿ ثُمَّ دَنَا فَتَدَلَّىٰ ﴾

`...approached and came closer.'" [53:8]

In other words: ``I do not believe in any of the Qur'ân."

He then began treating the Prophet ﷺ arrogantly and laid a violent

hand on him, tore his shirt and spat at him, but he missed the face of the Prophet ﷺ.

Thereupon, the Prophet ﷺ invoked Allâh's wrath on `Utaibah and supplicated:

«اللَّهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِنْ كِلاَبِكَ»

``O Allâh! Set one of Your dogs on him."

Allâh ﷻ responded positively to the Prophet's supplication, and it happened in the following manner: Once `Utaibah with some of his companions from the Quraish set out for Syria and took accommodation in Az-Zarqa'. There a lion approached the group to the great fear of `Utaibah, who at once recalled Muhammad's words in supplication, and said: ``Woe to my brother! This lion will surely consume me just as Muhammad supplicated. He has really killed me in Syria while he is in Makkah." The lion jumped at `Utaibah, snatched him from his people, and crushed his head.[1]

It is also reported that an idolater from the Quraish, named `Uqbah bin `Abi Mu`ait once pressed the Prophet's neck with his feet until his eyes protruded while he was prostrating himself in prayer.[2]

More details reported by Ibn Ishaq testify to the tyrants' deeply-rooted intentions of killing the Prophet ﷺ.

Abu Jahl, the archenemy of Islam, once addressed some of his accomplices: ``O people of Quraish! It seems that Muhammad is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life and abusing our gods. I bear witness to our god that I will carry a very heavy rock and drop it on Muhammad's head while he is in prostration to rid you of him once and for all. I am not afraid of whatever his clan, Banu `Abd Manaf, might do." The unfortunate audience approved his plan and encouraged him to translate it into decisive action.

Demonstrating their intent to kill the Prophet ﷺ is what is recorded by Ibn Ishaq from `Abdullah bin `Amr bin Al-`As , that some people of the Quraish were at Al-Hijr (of Isma'il) complaining that they had been too patient with the Prophet ﷺ, who suddenly appeared in their midst and began his usual circumambulation. They started winking at him

1 Al-Isti`ab, Al-Isabah, Dala'il An-Nubuwwah , etc.

2 Mukhtasar Seeratir-Rasul, by Sheikh `Abdullah An-Najdi, p.113.



and uttering sarcastic remarks but he remained silent for two times, then on the third, he stopped and addressed the infidels saying:

«أَتَسْمَعُونَ يَا مَعْشَرَ قُرَيْش، أَمَا وَالَّذِي نَفْسِي بِيَدِه، لَقَدْ جِئْتُكُمْ بِالذَّبْح، فَأَخَذَتِ الْقَوْمَ كَلِمَتُهُ، حَتَّى مَا مِنْهُمْ رَجُلٌ إِلاَّ كَأَنَّمَا عَلَى رَأْسِهِ طَائِرٌ وَاقِعٌ حَتَّى إِنَّ أَشَدَّهُمْ فِيهِ لَيُرَفِّؤُهُ بِأَحْسَنِ مَا يَجِدُ، وَيَقُولُ: انْصَرِفْ يَا أَبَا الْقَاسِمِ، فَوَاللهِ مَا كُنْتَ جَهُولاً»

"O people of Quraish! Listen, I swear by Allâh in Whose Hand is my soul, that you will one day be slaughtered to pieces."As soon as he ﷺ uttered the word 'slaughter', they all stood shocked and switched off to a new style of language portraying fear and even horror trying to soothe his anger and comfort him saying: ``You can leave Abul-Qasim, for you have never been foolish."

In the morning of the following day, they gathered talking again about him. This time, they confronted and surrounded him. I saw one of them strangling him with his upper-garment. Abu Bakr ﵁ came over crying, ``Do you want to kill a man just because he says, `My Lord is Allâh'?" Then they left him alone. Ibn `Amr said, ``That was the worst behavior I had ever seen from the Quraish."[1]

`Urwah bin Az-Zubair narrated: I asked Abdullah bin `Amr bin Al-`As to tell me of the worst thing that the pagans did to the Prophet ﷺ . He said: ``While the Prophet ﷺ was praying in Al-Hijr of Al-Ka`bah, `Uqbah bin Abi Mu'ait came and put his garment around the Prophet's neck and strangled him violently. Abu Bakr ﵁ came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said: `Do you want to kill a man just because he says: My Lord is Allâh'?"[2]

In the narration of Asma' , she said: Someone came yelling to Abu Bakr ﵁, ``Look at your companion." So he left us while wearing four braids. He left while saying to them, ``Do you kill a man simply because he says, `Allâh is my Lord'?" So they beat Abu Bakr ﵁. He returned to us, and whatever we touched of his hair, would fall out."[3]

1 Summarized from Ibn Hisham 1/289-290.

2 Sahih Al-Bukhari , the chapter on what the pagans did to the Prophet ﷺ and his Companions in Makkah 1/544.

3 Mukhtasar Seeratir-Rasul by Sheikh Abdullah An-Najdi, p.113.

The Conversion of Hamzah bin `Abdul-Muttalib

In a gloomy atmosphere infested with dark clouds of injustice and oppression, there shone a promising light for the oppressed on the horizon, i.e., the conversion of Hamzah bin `Abdul-Muttalib in Dhul-Hijjah, the sixth year of Prophethood.

It is recorded that one day, the Prophet ﷺ was seated on the hillock of Safa when Abu Jahl happened to pass by and abused the religion preached by him. Muhammad , however, kept silent and did not utter a single word. Abu Jahl went on unchecked, took a stone and cracked the Prophet's head which began to bleed. The aggressor then went to join the Quraish in their place of assembly. It so happened that shortly after that, Hamzah, while returning from a hunting expedition, passed by the same way, his bow hanging by his shoulder. A slave-girl belonging to `Abdullah bin Jad'an, who had noted the offensive behavior of Abu Jahl, told him the whole story of the attack on the Prophet ﷺ .

On hearing this, Hamzah was deeply offended and hurried to Al-Ka`bah and there, in the courtyard of the Holy Sanctuary, found Abu Jahl sitting with a company of Quraishites. Hamzah rushed to him and struck his head with the bow violently and said: ``You have been abusing Muhammad; I too follow his religion and profess what he preaches."

The men of Bani Makhzum came to his help, and the men of Bani Hashim wanted to provide help, but Abu Jahl sent them away saying: ``Leave Abu `Umarah alone, by Allâh I did shamelessly abuse his nephew."[1]

In fact, Hamzah's conversion derived initially from the pride of a man who would not accept the concept of others humiliating his relative.

Later on, however, Allâh ﷻ purified his nature and he managed to grasp the most trustworthy handhold (faith in Allâh ﷻ). He proved to be a source of great strength to the Islamic faith and its followers.[2]

1 Ibn Hisham 1/291-292.

2 Mukhtasar Seeratir-Rasul p.101.



The Conversion of `Umar bin Al-Khattab ﵁

Another significant addition to the strength of Islam was the conversion of `Umar bin Al-Khattab ﵁ in Dhul-Hijjah, the sixth year of Prophethood,[1] three days following the conversion of Hamzah. He was a man of fearless courage and determination, feared and respected in Makkah, and until then a bitter opponent of the new religion. The traditional account reveals that the Prophet ﷺ once raised his hands in prayer and said:

«اللَّهُمَّ أَعِزَّ الإِسْلَامَ بِأَحَبِّ الرَّجُلَيْنِ إِلَيْكَ: بِعُمَرَ بْنِ الْخَطَّابِ أَوْ بِأَبِي جَهْلِ بْنِ هِشَامٍ»

"O Allâh! Give strength to Islam especially through either of two men you love more: `Umar bin Al-Khattab ﵁ or Abu Jahl bin Hisham."

'Umar, obviously, was the one who merited that privilege.[2]

When we scrutinize the several versions that speak of `Umar's conversion, we can safely conclude that various contradictory emotions were conflicting with one another in his soul. On the one hand, he used to regard the traditions of his people highly, and was used to indulgence in wine parties; on the other hand, he greatly admired the fortitude of the Muslims and their persistent dedication to their faith. These two extreme views created an uncertainty in his mind and made him at times tend to believe that the doctrines of Islam could bear better and more sacred seeds of life, which is why he would always experience fits of rage directly followed by unexpected fatigue. On the whole, the account of his conversion is very interesting and requires us to go into some details.

One day, `Umar bin Al-Khattab ﵁ set out from his house, and headed for the Holy Sanctuary where he saw the Prophet ﷺ offering prayer and overheard him reciting the beginning of *Surat Al-Haqqah* (Chapter 69, The Reality) of the Noble Qur'ân. He said to himself, ``By Allâh! This is poetry as the Quraish have said." Then the Prophet ﷺ recited:



``This is verily the word of an honored Messenger (i.e., Jibreel ﵇ or

1 Tarikh 'Umar bin Al-Khattab by Ibn Al-Jawzi, p.11.

2 At-Tirmidhi, the chapters of the Virtues; the Virtue of Abu Hafs 'Umar bin Al-Kha - tab, 2/209.

Muhammad which he has brought from Allâh). It is not the word of a poet, little is that you believe!" [69:40-41]

So he said to himself, ``He is a soothsayer." The Prophet ﷺ was then reciting:

﴿وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۝٤٢ تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

``Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the `*Alamin* (mankind, jinns and all that exists)." [69:42-43] Up to the end of the *Surah*.

`Umar ؓ narrated: ``Then Islam came into my heart."[1]

However, the dark layer of pre-Islamic tendencies, the deep-seated traditional prejudice as well as the blind pride in his forefathers overshadowed the essence of the great Truth that began to find its way into his heart. He, therefore, persisted in his violence against Islam and its believers, being unmindful of the pure innate nature and disposition that lay behind the fragile cover of pre-Islamic ignorance and mentality. His sharp temper and excessive enmity towards the Prophet ﷺ led him one day to leave his house, sword in hand, with the intention of killing the Prophet ﷺ. He was in a fit of anger, irritated and fuming. Nu'aim bin `Abdullah, or [it is reported] a man from the tribe of Zahrah, or a man from the tribe of Makhzum -- met him along the way. He asked him where he was headed. `Umar ؓ said furiously: ``To destroy that man, Muhammad." He said, ``How will you be safe from Bani Hashim and from Bani Zahrah while you have killed Muhammad? Why don't you take care of your own family first and set them right?"

``Which of the folk of my house?" asked `Umar ؓ angrily. ``Your brother-in-law and your sister have apostatized (meaning to say: They have become followers of Muhammad) and abandoned your religion."

`Umar ؓ headed to his sister's house. As he drew near, he heard the

1 Tarikh `Umar bin Al-Khattab ؓ p.6. A similar report has been noted by Ibn Ishaq from `Ata' and Mujahid, but the end is different. See Ibn Hisham 1/346-347. Again, Ibn Al-Jawzi mentioned something else similar to it with a different wording at the end. See Tarikh `Umar bin Al-Khattab ؓ pp. 9-10.



voice of Khabbab bin Aratt , who was reciting the Qur'ânic Chapter *Ta-Ha* to them from some pages. Khabbab , perceiving the noise of 'Umar's footsteps, went inside the house. Fatimah ﷺ , `Umar's sister, took hold of the page and hid it. However, `Umar ﷺ had already heard the voice. ``What was that sound I heard just now?" he said, entering angrily. Both his sister and her husband replied, ``You heard nothing." ``Nay," said he swearing fiercely, ``I have heard that you have turned from your religion."

He moved forward towards his brother-in-law and beat him severely, but Fatimah ﷺ rushed to the rescue of her husband. Thereupon, `Umar ﷺ fell upon his sister and struck on the head. The husband and wife could not contain themselves and cried aloud: ``Yes, we are Muslims, we believe in Allâh and His Messenger Muhammad , so do what you will."

When `Umar ﷺ saw the face of his dear sister smeared with blood, he felt pity and said: ``Let me see what you were reading, so that I may know for myself what Muhammad has brought." Fatimah ﷺ was satisfied with the assurance, but said: ``O brother, you are unclean on account of your idolatry, none but the pure may touch it. So go and wash first." He did so, and took the page and read the opening Verses of the Chapter *Ta-Ha* until he reached:

﴿ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴿١٤﴾ ﴾

``Verily! I am Allâh! *La ilaha illa Ana* (none has the right to be worshipped but I), so worship Me and maintain prayer (*Salat*), for My Remembrance." [20:14]

'Umar read the Verses with great interest and was fascinated with them. ``How excellent it is, and how graceful! Please guide me to Muhammad," he said. And when Khabbab heard that, he came out of concealment and said, ``O `Umar ﷺ, I hope that Allâh has answered the prayer of the Prophet ﷺ , for I heard him say: 'O Allâh! Strengthen Islam through either `Umar bin Al-Khattab ﷺ or Abu Jahl bin Hisham.'" `Umar ﷺ then left for a house in Safa where Muhammad ﷺ had been holding secret meetings along with his Companions.

`Umar ﷺ reached that place with the sword swinging by his arm.

He knocked at the door. The Companions of the Prophet ﷺ turned to see who the intruder was. One of them peeped through a chink in the door and turned back in worry, saying: ``It is `Umar ﷺ with his sword." Hamzah , dispelling the fears of his friends, said: ``Let him in. As a friend he is welcome. As a foe, he will have his head cut off with his own sword." The Prophet ﷺ asked his Companions to open the door. In came the son of Khattab. The Prophet ﷺ advanced to receive the dreadful visitor, caught him by his garment and scabbard, and asked him the reason for his visit. At that `Umar ﷺ replied: ``O Messenger of Allâh, I come to you in order to believe in Allâh and his Messenger and that which he has brought from his Lord." Filled with delight, Muhammad together with his Companions shouted: *'Allahu Akbar'* (Allâh is Great) saying it so loud that it could be heard at the Ka`bah.[1]

The conversion of `Umar ﷺ was a real triumph for the cause of Islam. So great and instant was the effect of his conversion on the situation that the believers who had until then worshipped Allâh within the four walls of their homes in secret, now assembled and performed their rites of worship openly in the Holy Sanctuary itself. This raised their spirits, and anxiety and uneasiness began to seize the Quraish.

Ibn Ishaq narrated on the authority of `Umar ﷺ : ``When I embraced Islam, I remembered the archenemy of Muhammad , i.e., Abu Jahl. I set out, and knocked at his door. When he came out to see me, I told him directly that I had embraced Islam. He immediately slammed the door repulsively disapproving my move as infamous and my face as ugly."[2]In fact, `Umar's conversion created an enormous stir in Makkah and some people denounced him as an apostate, yet he never wavered in Faith, on the contrary, he persisted in his stance even at the risk of his life.

The polytheists of Quraish marched towards his house with the intention of killing him. It is recorded by Al-Bukhari that `Abdullah bin `Umar ﷺ narrated: ``While `Umar ﷺ was at home in a state of fear, there came Al-`As bin Wa'il As-Sahmi Abu `Amr, wearing an embroidered cloak and a shirt having a silk hem. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-`As said to `Umar ﷺ: `What's wrong with you?' He said: `Your people claim that they will kill me if I become a Muslim.'

1 [1] Tarikh `Umar bin Al-Khattab ﷺ pp. 7-11, Ibn Hisham 1/343-346.

2 Ibn Hisham 1/349-350.



Al-`As said: `Nobody will harm you after I have given protection to you.' So Al-`As went out and met the people gathered in the whole valley. He said: `Where are you going?' They replied: `We want the son of Al-Khattab who has embraced Islam.' Al-`As said: There is no way anybody can touch him.' After this, the people backed away."[1]

`Umar's conversion had a tremendous impact on the Muslims in Makkah . Mujahid, on the authority of Ibn `Abbas , related that he asked `Umar bin Al-Khattab ﷺ why he had been given the epithet of *Al-Farooq* (he who distinguishes truth from falsehood), he replied: ``After I embraced Islam, I asked the Prophet ﷺ : `Aren't we on the right path here and in the Hereafter?' The Prophet ﷺ answered:

`Of course you are! I swear by Allâh in Whose Hand my soul is, that you are right in this world and in the Hereafter.'

I, therefore, asked the Prophet : `Why then do we have to conduct our activities secretly? I swear by Allâh Who has sent you with the Truth, that we will leave our concealment and proclaim our noble cause publicly.'

We then went out in two groups, Hamzah leading one and I the other. We headed for the *Masjid* in broad daylight when the polytheists of Quraish saw us, their faces went pale and they got incredibly depressed and resentful.

On that very occasion, the Prophet ﷺ attached to me the epithet of *Al-Farooq*."

Ibn Mas'ud related that they (the Muslims) were never able to pray at the Ka`bah until `Umar ﷺ embraced Islam.[2]

Suhaib bin Sinan Ar-Rumi , in the same context, said that it was only after `Umar's conversion, that they started to proclaim the Call, assemble around and circumambulate the Sacred House freely.

They even dared to retaliate against some of the injustices done to harm them.[3]

In the same context, Ibn Mas`ud said: ``We have been strengthened a lot since `Umar ﷺ embraced Islam."[4]

1 Sahih Al-Bukhari 1/545, Ibn Hisham 1/349.

2 Tarikh `Umar bin Al-Khattab ﷺ p. 13, Mukhtasar As-Seerah p. 103.

3 Tarikh `Umar bin Al-Khattab ﷺ p. 13.

4 Sahih Al-Bukhari 1/545.

Quraish's Representative Negotiates With Allâh's Messenger ﷺ

Shortly after the conversion of these two powerful heroes, Hamzah bin `Abdul-Muttalib ؓ and `Umar bin Al-Khattab ؓ , the clouds of tyranny and oppression started clearing away and the polytheists realized that it was no use meting out torture to the Muslims. Consequently, they began to direct their campaign on a different course.

The authentic records of the biography of the Prophet ﷺ show that it had occurred to the Makkan leaders to credit Muhammad with ambition. They, therefore, time and again tried to tempt him. Ibn Ishaq reported a narration from Muhammad bin Ka`b Al-Qurazi who said it was narrated to him that one day some of the important men of Makkah gathered in the enclosure of the Ka`bah, and `Utbah bin Rabi'ah, a chief among them, offered to approach the Prophet ﷺ and contract a bargain with him whereby they would give him whatever worldly wealth he asked for, on condition that he kept silent and no longer proclaimed his new Faith. The people of Quraish approved his proposal and requested him to undertake that task. `Utbah approached Muhammad and addressed him in the following words:

"O nephew! You are a man who holds an important family position among us, with noble lineage. Yet, you come to your people with a grave matter that separates their groups. You have outraged our gods and religion and accused our forefathers and wise men of impiety and error and created strife amongst us. So listen to my proposals for you to consider, and perhaps you will accept one of them."

Allâh's Messenger ﷺ said:

``Speak Abul-Walid, I am listening."

He said, ``O nephew! If you are doing all this with a view to getting wealth, we will join together to give you greater riches than any member of the Quraish possesses. If ambition moves you, we will make you our chief. If you desire kingship we will readily offer you that. If you are under the power of an evil spirit which seems to haunt and dominate



you so that you cannot shake off its yoke, then we shall call in skillful physicians to cure you."

``Have you said all that you had to say?" asked Muhammad ; and then hearing that all had been said, he spoke forth, and recited:

﴿حمٓ ١ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٢ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ٣
بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٤ وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ
ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ﴾

`` *Ha-Mim* . A Revelation from Allâh, the Most Gracious, the Most Merciful. A Book whereof the Verses are explained in detail; -- a Qur'ân in Arabic for people who know. Giving glad tidings and warning, but most of them turn away, so they listen not. And they say: `Our hearts are under coverings (screened) from that to which you invite us ...'" [41: 1-5]

Allâh's Messenger ﷺ went on reciting the Chapter while `Utbah sat and listened attentively with his hand behind his back to support him. When the Messenger ﷺ reached the Verse that required prostration, he immediately prostrated himself. After that, he turned to `Utbah saying:

``Abul-Walid! You have heard my reply, you are now free to do whatever you please."

`Utbah then returned to his company to tell them of the Prophet's attitude. When his companions saw him, they swore that he had returned to them with an expression unlike the one he had before meeting the Prophet ﷺ . He immediately communicated to them the details of his proposal and the reply he received, and added saying: ``I have never heard words similar to those he recited. They definitely relate neither to poetry nor to witchcraft nor do they derive from soothsaying. O people of the Quraish! I request you to take note of my advice and grant the man full freedom to pursue his goals, in which case you could safely detach yourselves from him. I swear that his words bear a supreme Message. Should the other Arabs rid you of him, they will then spare you the trouble, on the other hand if he gains power over the Arabs, then you will enjoy his kingship and share him in his might." These

words of course fell on deaf ears, and did not appeal to the infidels, who mocked at `Utbah and claimed that the Prophet ﷺ had bewitched him.[1]

In another version of the same event, it is related that `Utbah went on attentively listening to the Prophet ﷺ until the latter began to recite Allâh's Words:

﴿ فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَـٰعِقَةً مِّثْلَ صَـٰعِقَةِ عَادٍ وَثَمُودَ ﴾

"But if they turn away, then say (O Muhammad): ``I have warned you of a *Sa`iqah* (a destructive awful torment) like the *Sa`iqah* which overtook (the people of) `Ad and Thamud." [41:13]

Here `Utbah stood up panicked and stunned, placed his hand on the Prophet's mouth and requested him: ``I beg you in the Name of Allâh and the ties of kinship to stop lest the calamity should befall the people of Quraish." He then hurriedly returned to his companions and informed them of what he had heard.[2]

The Heads of the Quraish Challenge the Messenger ﷺ and Abu Jahl Passes Judgment on Him

Still the Quraish had hope. This was because the Prophet ﷺ had not clearly rejected their offers in a way that would completely rule out an agreement. One day they gathered behind the Ka`bah after sunset for a meeting and sent a message to the Prophet ﷺ inviting him to attend. When he came, they presented him with the same proposals that `Utbah had done previously. He made clear to them that none of these applied, that he was merely a Messenger conveying the Message of his Lord. If they accepted then it would benefit them in this life and the Hereafter; if they rejected it then he would be patient until Allâh judged between them and him.

Then they asked him to produce a sign, asking his Lord to either move a mountain for them, level the city, make the dawn appear, or

1 Ibn Hisham 1/293, 294.
2 Tafsir Ibn Kathir 6/159-161.



bring to life some of the dead so they would believe him. He responded in a similar manner.

Then they told him to ask his Lord to send an angel to them testifying to his words, bringing gardens, treasures, and castles of gold and silver. He answered again in the same manner.

Then they asked him to bring a punishment: that he makes a piece of the sky fall down upon them, he replied:

``That is up to Allâh ﷻ, He does as He wills."

At this, they criticized him sharply and threatened him, and he went away, grieving and upset.

After he had gone, Abu Jahl, the archenemy of Islam, addressed them: ``O people of Quraish! It seems that Muhammad is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life and abusing our gods. I bear witness to our god that to rid you of him, once and for all, I will carry a heavy rock and drop it on Muhammad's head while he is in prostration. I am not afraid of whatever his tribe, Banu `Abd Manaf, might do." The unfortunate audience approved his plan and encouraged him to translate it into action.

In the morning of the following day, Abu Jahl lay waiting for the arrival of Allâh's Messenger ﷺ to offer prayer. The people of Quraish were in their assembly rooms waiting for news. When the Prophet ﷺ prostrated himself, Abu Jahl proceeded, carrying the big rock to fulfill his wicked intention.

No sooner had he approached the Prophet ﷺ than he turned back pale-faced, shuddering with his hands straining while the rock dropped. The people watching hurried forward asking him what was wrong. He replied: ``When I approached, a male camel unusual in figure with fearful canines intercepted and almost devoured me." Ibn Ishaq reported that the Prophet ﷺ , in the context of his comment on the incident, said:

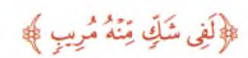
«ذلِكَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ لَوْ دَنَا لأَخَذَهُ»

``It was Jibreel ﷺ *, if Abu Jahl had approached closer, he would have killed him."*[1]

1 Ibn Hisham 1/298-299.

The Quraish Attempt to Negotiate

Although the Quraish tried to challenge the Prophet ﷺ and Abu Jahl tried to kill him, they still hoped to come to some terms of agreement with the Prophet ﷺ since they were not completely convinced that he was false. Rather they felt about the Message, as Allâh said:



``They are in grave doubt concerning it." [11:110]

They saw that the Prophet ﷺ was firm in the matter of his religion, and they wanted to meet him somewhere in the middle of the road. They were willing to give up some of their faith, requesting him to give up some of his. They thought that through this method they would be able to arrive at the truth, if what he called them to was indeed true.

Ibn Ishaq reported that some people were mocking Allâh's Messenger while he was circumambulating around the Ka`bah. They included Al-Aswad bin Al-Muttalib bin Asad bin `Abdul-`Uzza, Al-Walid bin Al-Mughirah, Umaiyah bin Khalaf, and Al-`As bin Wa'il As-Sahmi, and these were the elders of their people. They said, ``O Muhammad! Come and let us worship what you worship, and you worship what we worship. We can be partners with you in this matter. If the one you worship is better than what we worship then we will get some kind of benefit. Whereas, if what we worship is better than the one you worship then you will get some kind of benefit. So Allâh revealed:

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ﴾

``Say: 'O you disbelievers! I will not worship what you worship..." to the end of the *Surah* [109][1]

'Abd bin Humaid and others reported that Ibn `Abbas said that the Quraish said, ``If you submit to our gods then we will worship your god." So Allâh revealed:

1 Ibn Hisham 1/362.



﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾

``Say: 'O you disbelievers! ...'' to the end of *Surah* [109][1]

At-Tabari and others report that Ibn `Abbas said that the Quraish said, ``Worship our gods for one year, and we will worship your god for one year.'' So Allâh revealed:

﴿قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَـٰهِلُونَ﴾

``Say: `Is it other than Allâh that you order me to worship O you fools?'' [39:64][2]

The Quraish's Bewilderment and Their Consultation With the Jews

The route the pagans had taken began to seem dark after these events, and they were perplexed over what to do. Finally one of their devils, An-Nadr bin Harith stood to advise them saying: ``O Quraish! By Allâh ﷻ ! You have experienced an unprecedented phenomenon which has rendered you helpless. Muhammad ﷺ grew up here and nursed among you, and he always proved to be highly obliging, the most truthful and trustworthy young man. However, when his sideburns began to gray, he brought forth this problem. You said, `He is a sorcerer.' No by Allâh ﷻ! He is not a sorcerer for we have seen sorcery and its spells. Then you said, `He is a soothsayer.' No by Allâh! He is not a soothsayer, for we have seen soothsayers and their taste for passions and we have heard their rhymes. Then you said, `He is a poet.' No by Allâh! He is not a poet, for we have seen poets and heard their words of song and obscenity. Then you said, `He is possessed.' No by Allâh! He is not a possessed, for we have seen the possessed and he has never been witnessed to develop any sort of hallucinations or fits peculiar to the insane. O people of the Quraish, this is really a serious matter and I recommend that you seriously consider what to do.''

Then the Quraish decided to contact the Jews for help in this matter. They authorized An-Nadr bin Harith to go with some others to the

1 Ad-Durrul-Manthur 6/692.

2 The Tafsir of Ibn Jarir At-Tabari: *Surat Al-Kafirun*

Jews of Madinah.

There the rabbis told him, ``Ask him three questions. If he informs you about them then he is indeed a Messenger ﷺ. Ask him about the young men who went away in earlier times; what happened to them? Ask him about a man whose journeys reached the east and west of the earth; what was his prophecy? Ask him about the soul; what is it?"

When he returned to Makkah he said that he had returned with some details that could be used against Muhammad ﷺ and he informed them about what the Jews said.

Thus, the Quraish asked Allâh's Messenger ﷺ about these three matters. After a few days, *Surat Al-Kahf* was revealed; it narrated the story of the young men known as the People of the Cave. It also narrated about the journeys of the man known as Dhul-Qarnain. The answer about the soul was revealed in *Surat Al-Isra'* . This clarified to the Quraish that the Prophet ﷺ was following the truth, yet the wrongdoers were bent on disbelief.[1]

Abu Talib Assembles His Family

While the pagans were doing this, Abu Talib still had a deep portent of fear for his nephew. He had given considerable thought to the previous series of incidents including the case of `Uqbah bin Abi Mu`ait's attempt to strangle the Prophet ﷺ, Abu Jahl with his rock, and finally `Umar's intention to kill Muhammad (before his conversion). Since all of these men were from Banu Hashim and Banu Al-Muttalib, the wise man understood that all this unequivocally pointed to a serious plot being hatched to kill the Prophet ﷺ. Abu Talib exhorted them to protect the Prophet ﷺ. All of them, whether believers or disbelievers, responded positively except his brother Abu Lahab, who sided with the idolaters.[2]



1 Ibn Hisham 1/299-301.
2 Ibn Hisham 1/269.



General Social Boycott

A Pact of Injustice and Aggression

After exhausting their plots, and with the covenant of Banu Hashim and Banu Al-Muttalib to protect Allâh's Prophet ﷺ , the pagans grew even more desperate to get the tribes to abandon their plan to protect him -- at whatever the cost. They held a meeting at Khaif Banu Kinanah in a place called Wadi Al-Muhassab, and formed a confederation hostile to both Bani Hashim and Bani Al-Muttalib. They all took an oath not to have any business dealings with them nor any sort of inter-marriage, social relations, visits and even verbal contact until the Prophet ﷺ was given up to them to be killed. They wrote this down, drawing up a pact and a covenant. Ibn Al-Qayyim said, ``They say that this was written down by Mansur bin `Ikrimah bin `Amir bin Hashim, or Nadr bin Al-Harith. What is correct is that it was Bagheed bin `Amir bin Hashim. The Prophet ﷺ invoked Allâh's curse upon Bagheed, whose hand was later paralyzed.[1]

This treaty was affixed to the wall of the Ka`bah, all of Banu Hashim and Banu Al-Muttalib were boycotted, whether they were believers or disbelievers, except for Abu Lahab.

1 Sahih Al-Bukhari (Fathul-Bari) 3/529, nos. 1589, 1590 and others. Zadul-Ma`ad 2/46.

Abu Talib wisely and quietly took stock of the situation and decided to withdraw to a valley on the eastern outskirts of Makkah. Banu Hashim and Banu Al-Muttalib, who followed suit, were thus confined within a narrow pass (Shi`b of Abu Talib), from the beginning of Muharram, or later as some say, the seventh year of Muhammad's mission till the tenth year, viz., a period of three years. It was a horrible and deadly siege. The supply of food was virtually stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the people in Ash-Shi'b, who were so constrained that they were compelled to eat leaves of trees and skins of animals. The cries of little children suffering from hunger used to be heard clearly. Nothing eatable reached them except, when on a few occasions, some small quantities of food were smuggled by some compassionate Makkans. During `the prohibited months' when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the foodstuff was unjustly overpriced so that their financial situation would cause them to fall short of finding access to it.

Hakim bin Hizam was once on his way to smuggle some wheat to his aunt Khadijah ﷺ when Abu Jahl intercepted him and tried to prevent him. Only when Al-Bukhtari intervened, did Hakim manage to reach his destination. Abu Talib was so concerned about the personal safety of his nephew that whenever people retired to sleep, he would ask the Prophet ﷺ to lie in his place, but when all the others fell asleep, he would order him to change his place and take another, all in attempt to trick a potential assassin.

Despite all the odds, Muhammad persisted, and his determination and courage never weakened. He continued to go to the Ka`bah and to pray publicly. He used every opportunity to preach to outsiders who visited Makkah for business or on a pilgrimage during the sacred months and *Hajj* season.



Dissolution of the Pact

This situation ultimately created disagreement among the various Makkan factions, who were tied to the besieged people by blood relations. After three years of blockade, in the month of Muharram,[1]the tenth year of Muhammad's mission, the pact was broken. Hisham bin `Amr, who used to smuggle some food to Bani Hashim secretly at night, went to see Zuhair bin Abi Umaiyah Al-Makhzumi and condemned him for agreeing to the intolerable treatment meted out to his uncles in exile. The latter expressed weakness, but agreed to work with Hisham and form a pressure group that would secure the liberation of the exiles. Motivating each other on the basis of ties of kinship, there emerged a group of five people who set out to abolish the pact and declare all its clauses null and void. They were Hisham bin `Amr, Zuhair bin Abi Umaiyah, Al-Mut`im bin `Adi, Abul-Bukhtari and Zam`ah bin Al-Aswad. They decided to meet in their assembly place and begin their mission from the precinct of the Sacred House.

After circumambulating seven times, Zuhair and his companions approached the assembly of people there and criticized them for indulging in the pleasures of life whereas their kith and kin of Bani Hashim were perishing on account of starvation and economic boycott. They swore they would never give up until the parchment of boycott was torn to pieces and the pact broken at once. Abu Jahl, standing nearby, replied in a sharp tone that it would never be torn. Zam'ah became angry and accused Abu Jahl of telling lies, adding that the pact was established and the parchment was written without seeking their approval. Abul-Bukhtari interfered and backed Zam'ah. Al-Mut'im bin `Adi and Hisham bin `Amr attested to the truthfulness of their two companions. Abu Jahl, with a cunning attempt to settle the heated argument that was running counter to his evil plans, surmised that the issue had already been resolved earlier [i.e, they were acting in collusion with one another].

1 The proof for this is that Abu Talib died six months after the pact was cancelled, and the correct view is that he died during the month of Rajab. If one were to say that he died during Ramadan, as some claim, then that would mean that he died eight months after the pact was cancelled.

Abu Talib meanwhile was sitting in a corner of the *Masjid* . He came to communicate to them that a Revelation had been sent to his nephew, the Prophet ﷺ , to the effect that ants had eaten away those parts of the document that had points of injustice and aggression except the parts that bore the Name of Allâh. He proposed that he would be ready to give Muhammad up to them if his words proved untrue, otherwise, they would have to withdraw and cancel their boycott. The Makkans agreed to the soundness of his proposition. Al-Mut`im went to see the parchment and there he discovered that it was eaten away by ants and nothing was left except the part bearing the Name of Allâh.

Thus, the declaration was cancelled, and Muhammad ﷺ and the other people were permitted to leave Ash-Sh'ib and return home. In the context of this trial to which the Muslims were subjected, the polytheists had an unparalleled opportunity to experience a striking sign of Muhammad's Prophethood (the ants eating away the parchment) but to their miserable lot they persisted and increased in disbelief:

﴿ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴾

``But if they see a Sign, they turn away, and say `This is continuous magic.'' [54:2][1]



1 Sahih Al-Bukhari (in several chapters); Zadul-Ma`ad 2/46, Ibn Hisham 1/350.



The Final Phase of the Diplomacy of Negotiation

Allâh's Messenger ﷺ emerged from the period of boycott and continued preaching his Faith as usual. The Quraish, likewise, cancelled the boycott but continued their atrocities and oppression on the Muslims. Abu Talib, despite having reached eighty years of age, was still keen on shielding his nephew but by that time, due to the adverse circumstances and continual turmoil, he had weakened considerably. No sooner had he emerged victorious from the inhuman boycott, he was troubled by persistent illness and physical weakness. Seeing this serious situation, and fearing the stain of infamy that the other Arabs could attribute to them in case they took any aggressive action against the Prophet ﷺ after he had lost his main support, Abu Talib, the polytheists of Makkah decided to negotiate with the Prophet ﷺ once more and grant some concessions they had previously withheld. They delegated some representatives to see Abu Talib and discuss the issue with him.

Ibn Ishaq and others reported that when a serious illness caught Abu Talib, the Quraish began to review the main events of that period, which included the conversion of `Umar ؓ and Hamzah ؓ to Islam, coupled with the tremendous stir that Muhammad had created among all the tribes of the Quraish. They considered it necessary to see Abu Talib before he died to pressure his nephew to negotiate a compromise on the various disputed points, because they were afraid that the other Arabs might accuse them of opportunism.

The delegation of Quraish comprised 25 men including notables like `Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Abu Jahl bin Hisham, Umaiyah bin Khalaf and Abu Sufyan bin Harb. They first paid tribute to him and confirmed their high esteem of his character and position among them. Then they shifted to the new give-and-take policy that they claimed they wanted to follow. To bolster their argument, they proposed that they would refrain from interfering in his religion if he did the same.

Abu Talib summoned his nephew and informed him of his meeting

with them, and said: ``My nephew, here are the nobles among your people. They have proposed this meeting to submit a policy of mutual concessions and peaceful coexistence.'' Allâh's Messenger turned to them saying:

«أَرَأَيْتُمْ إِنْ أَعْطَيْتُكُمْ كَلِمَةً تَكَلَّمْتُمْ بِهَا، مَلَكْتُمْ بِهَا الْعَرَبَ، وَدَانَتْ لَكُمْ بِهَا الْعَجَمُ»

``I will guide you to the means by which you will gain control over both the Arabs and non-Arabs.''

In another version, the Prophet ﷺ addressed Abu Talib in the following words:

``O uncle! Why don't you call them unto something better?''

Abu Talib asked him, ``What is it that you invite them to?'' The Prophet ﷺ replied:

``I invite them to hold fast to a Message that is bound to give them access to kingship over the Arabs and non-Arabs.''

According to Ibn Ishaq's version:

``It is just one word that will give you supremacy over the Arabs and non-Arabs.''

The Makkan deputies were taken by surprise and began to wonder what sort of word was that which would benefit them to that extent. Abu Jahl asked, ``What is that word? I swear by your father that we will surely grant you your wish followed by ten times as much.'' He said:

``I want you to testify that there is no deity worthy of being worshipped but Allâh, and then dissociate yourselves from any sort of worship you harbor for any deities other than Allâh.''

They immediately clapped their hands in ridicule, and said ``How can you expect us to combine all the deities in one God? This is something incredible!'' On their way out, they said to one another, ``By Allâh this man will never give up, nor will he offer any concessions. Let us hold fast to the religion of our forefathers, and Allâh will in due course deliver His judgment and settle the dispute between us and him.'' About this incident Allâh revealed the following Verses:



﴿ صٓ وَٱلۡقُرۡءَانِ ذِي ٱلذِّكۡرِ ١ بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٖ وَشِقَاقٖ ٢ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٖ ٣ وَعَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡۖ وَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا سَٰحِرٞ كَذَّابٌ ٤ أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عُجَابٞ ٥ وَٱنطَلَقَ ٱلۡمَلَأُ مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ ٦ مَا سَمِعۡنَا بِهَٰذَا فِي ٱلۡمِلَّةِ ٱلۡأٓخِرَةِ إِنۡ هَٰذَآ إِلَّا ٱخۡتِلَٰقٌ ٧ ﴾

" *Sad* : [These letters (*Sad* , etc.) are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding. Nay, those who disbelieve are in false pride and opposition. How many a generation We have destroyed before them, and they cried out when there was no longer time for escape! And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say, `This (Prophet Muhammad ﷺ ) is a sorcerer, a liar. Has he made the gods (all) into One God (Allâh). Verily, this is a curious thing!' And the leaders among them went about (saying): `Go on, and remain constant to your gods! Verily, this is a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention.'" [38:1-7][1]



1 Ibn Hisham 1/417-419, At-Tirmidhi no. 3232, Musnad Abu Ya`la no. 2583, and the Tafsir of At-Tabari.

The Year of Grief

Abu Talib's Death

In Rajab[1], the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash-Sh`ib . In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah ﵂. On the authority of Al-Musaiyab, when Abu Talib was on the deathbed, the Prophet ﷺ entered the room where he saw Abu Jahl and `Abdullah bin Abi Umaiyah. He requested his uncle:

«أَيْ عَمِّ، قُلْ: لاَ إِلَهَ إِلاَّ اللهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَاللهِ»

``My uncle, profess that there is no true God but Allâh, and I will bear testimony before Allâh (of your being a believer)."

Abu Jahl and `Abdullah bin Abi Umaiyah addressing him said: ``Abu Talib, would you abandon the religion of `Abdul-Muttalib?'' Allâh's Messenger continued to request him, and the same thing was said to him (by Abu Jahl and `Abdullah bin Abi Umaiyah) -- until Abu Talib gave his final decision and stuck to the religion of `Abdul-Muttalib and refused to profess that there is no true God but Allâh. Upon this Allâh's Messenger remarked:

«لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»

``By Allâh, I will persistently beg pardon for you till I am forbidden to do so (by Allâh)."

After that Allâh, the Magnificent and Glorious revealed this Verse:

﴿ مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴾

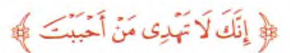
``It is not (proper) for the Prophet ﷺ and those who believe to ask Allâh's forgiveness for the *Mushrikun* (polytheists, idolaters, pagans,

1 Tarikhul-Islam 1/120.



disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [9:113]

And Allâh also revealed:



``Verily! You (O Muhammad)guide not whom you like." [28:56][1]

There is no need to explain Abu Talib's protective and caring behavior. He was a fortress that protected the Islamic Call from the offenses of the tyrants and the foolish ones. Yet he remained upon the religion of his forefathers, to no avail.

Al-`Abbas bin `Abdul-Muttalib narrated that he said to the Prophet ﷺ : ``You have not been of any avail to your uncle (Abu Talib) (though) by Allâh, he used to protect you and get angry on your behalf." The Prophet ﷺ said:

«هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ»

``He is in a shallow fire, and had it not been for me, he would have been at the bottom of the (Hell) Fire."[2]

Abu Sa'id Al-Khudri narrated that he heard the Prophet ﷺ say, when the mention of his uncle was made:

«لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلَ فِي ضَحْضَاحٍ مِنَ النَّارِ تَبْلُغُ كَعْبَيْهِ»

``I hope that my intercession may avail him, and he be placed in a shallow fire that rises up only to his heels."[3]

1 Sahih Al-Bukhari 1/548.
2 ibid .
3 ibid .

Khadijah ﷺ Passes Away to the Mercy of Allâh ﷻ

Only two or three months after the death of his uncle, Allâh's Messenger experienced another great personal loss. The Mother of the Believers, his wife Khadijah ﷺ passed away in Ramadan of the tenth year of his Prophethood, when she was sixty-five years old, and he was fifty.[1] Khadijah ﷺ was in fact a blessing of Allâh for the Prophet ﷺ. She, for twenty-five years, shared with him the toils and trials of life, especially in the first ten years of his Prophethood. He mourned over her death deeply, and once he replied in an outburst of tender emotions:

«آمَنَتْ بِي حِينَ كَفَرَ بِيَ النَّاسُ، وَصَدَّقَتْنِي حِينَ كَذَّبَنِيَ النَّاسُ،
وَأَشْرَكَتْنِي فِي مَالِهَا حِينَ حَرَمَنِي النَّاسُ، وَرَزَقَنِي اللهُ وَلَدَهَا، وَحَرَمَ وَلَدَ غَيْرِهَا».

``She believed in me while the people disbelieved in me. And she trusted in me while the people belied me. And she helped and comforted me, in person and wealth, when the people would not. Allâh provided me with children by her, and He did not with others."[2]

Abu Hurairah ﷺ reported that Jibreel ﷺ came to Allâh's Messenger and said: ``Allâh's Messenger, ﷺ lo, Khadijah ﷺ is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, and give her glad tidings of a palace of jewels in Paradise where there is no noise and no toil."[3]

The Accumulation of Grief

These two painful events took place within a short period of time and added to his grief and suffering. The Makkans now openly declared their campaign of torture and oppression. The Prophet ﷺ lost all hope of bringing them back to the right path, so he set out for At-Ta'if seeking a supportive atmosphere. However, there too, he was disappointed and underwent unbearable torture and ill-treatment that far outweighed the harms he was subjected to in his native town.

His Companions were subjected to similar torture and unbearable

1 Talqih Fuhum Ahlil-Athar p.7.
2 Musnad Imam Ahmad 6/118.
3 Sahih Al-Bukhari 1/539.



oppression to such an extent that his closest friend, Abu Bakr ﷺ fled out of Makkah to escape the pressure and wanted to leave for Abyssinia (Ethiopia). However, Ibn Ad-Daghinah who met him at Birkul-Ghimad managed to discourage him from emigrating and brought him back under his protection.[1]The death of Abu Talib made the Prophet ﷺ defenseless, and the polytheists availed themselves of this opportunity to give free rein to their hatred and high-handedness and subject him to oppression and physical assaults.

Once a disrespectful Quraishite intercepted him and sprinkled sand on his head. When he arrived home, his daughter washed the sand away and wept. The Prophet ﷺ said:

``Do not weep, my daughter. Allâh will verily protect your father."

And he said:

``The Quraish did not have an effect on me such as they did after the death of Abu Talib."[2]

The rapid succession of misfortunes, led the Prophet ﷺ to call that period, `The Year of Grief and Sorrow'. Thenceforth, that year bore that label.

His Marriage to Sawdah in Shawwal, the Tenth Year of Prophethood

In Shawwal of that same year, that is the tenth year of his Prophetic mission, Allâh's Messenger married Sawdah, the daughter of Zam'ah. She was one of the early converts who had migrated with the second group of emigrants to Abyssinia. She was married to As-Sakran bin `Amr who had converted and migrated with her but died in the land of Abyssinia, or after returning to Makkah.

She was the first woman the Prophet ﷺ married after the death of Khadijah . Some years later she granted her turn with the Prophet ﷺ to her co-wife, `Aishah .[3]

1 Sahih Al-Bukhari 1/552, Ibn Hisham 1/372.
2 Ibn Hisham 1/416.
3 Talqih Fuhum Ahlil-Athar p.10.

Factors Inspiring Patience and Perseverance

It is natural for people of intellect to meditate deeply on the factors that inspired the early Muslims to their miraculous constancy and perseverance. It is natural to wonder how they tolerated indescribable persecution, and stood steadfast in the face of cruel torture. With respect to these questions, we deem it wise to touch upon those underlying reasons:

• Unshakable Belief in Allâh ﷻ

The first and foremost factor is no doubt, unshakable belief in Allâh ﷻ Alone coupled with correct knowledge of Him. A man with this belief deeply rooted in his heart will look at difficulties as trifling, that cannot compare with the sweetness of Belief:

﴿فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ﴾

``Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth." [13:17]

Other factors that branch out from that belief and assist in strengthening it are:

• Beloved Leadership

Muhammad , the great leader of the Muslim community and humanity at large, was an exemplary man in his perfect manners and noble attributes; no one could measure up to his qualities of nobility, honesty, trustworthiness and abstemiousness. It is narrated that three people of the Quraish each separately and secretly listened to some Verses of the Noble Qur'ân. Later, this secret was uncovered and one of them asked Abu Jahl (one of the three) what he thought of what he heard from Muhammad ﷺ. He answered: ``We vied for the honor of leadership and generosity with Banu `Abd Manaf and shared equal



privileges competitively. They then began to boast saying that a Prophet ﷺ has arisen from among them upon whom Revelation came down from heavens. I swear we will never believe in him."[1]

Abu Jahl himself, the great enemy of Islam, used to say repeatedly: ``O Muhammad, we are in no position to belie you, we rather disbelieve what you have brought us (Islam)." So Allâh said:

﴿ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴾

"... It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zalimun* (polytheists and wrongdoers) deny." [6:33][2]

One day, the disbelievers of Quraish issued a sarcastic remark at him three times. He remained silent but the third time, he remarked:

``O Quraish! Slaughter is in store for you."

They were taken aback and utter fear filled their hearts to such an extent that even the most hostile among them began to make up for their insult by the best friendly terms they could afford. When they threw the intestines of a camel on him while the Prophet ﷺ was prostrating in prayer, he invoked Allâh's wrath on them, and they immediately were caught in an inexpressible state of worry and were convinced that they would be destroyed. He supplicated against `Utaibah bin Abu Lahab, after which `Utaibah never overcame the certainty that his prayer would be answered. Then, when he saw the lion that eventually attacked him, he said, ``By Allâh! Muhammad has killed me while he is in Makkah."

Ubai bin Khalaf always used to threaten the Prophet ﷺ that he would kill him. One day the Prophet ﷺ replied that rather he would kill him by Allâh's Will. When Ubai received a scratch in his neck, on the day of Uhud, he, under the sense of horror, remembered the Prophet's words and remarked: ``I am convinced he would be able to kill me even if he spat on me."[3] Sa`d bin Mu`adh said to Umaiyah bin Khalaf in Makkah: ``I heard Allâh's Messenger say one day that the Muslims would surely kill you." Umaiyah was in a state of extreme panic and swore he

1 Ibn Hisham 1/316.
2 At-Tirmidhi in the chapter of the *Tafsir* of *Surat Al-An`am* .
3 Ibn Hisham 2/84.

would never step out of Makkah. Even when Abu Jahl obliged him to march with them to fight the Prophet ﷺ on the day of Badr, he bought the best and fastest camels in Makkah in order that they hasten his escape. Even his wife warned him, his reply was ``By Allâh, I have no intention of going out with the Quraish, I will disengage from them after a short distance."[1]

That was the extent of the awe and terror haunting his enemies wherever they were. His friends and Companions, on the other hand, held him dearest to them, and he occupied the innermost place of their hearts. They were always ready to defend him and secure his wellbeing even at the risk of their lives. One day, Abu Bakr bin Abi Quhafah ﷺ was severely beaten by `Utbah bin Rabi'ah, a terrible polytheist. His whole body was bleeding and he was on the verge of death, yet when his people took him back home extremely dismayed at his mistreatment, he swore he would not eat or drink anything until they had told him about the wellbeing of his noble Companion, Muhammad. That was the spirit of selflessness and sacrifice that characterized the behavior of those early Companions.[2]

• Sense of Responsibility

The early Companions were fully aware of the responsibility they were expected to shoulder. They were also convinced that those charges were inescapable even though they were being persecuted, for fear of the far-reaching consequences that humanity would suffer in case they evaded their obligations.

• Unwavering Belief in the Truth of the Hereafter

This was the cornerstone that strengthened their sense of responsibility. The light of their religion established a deep certainity that one day they would be raised on the Day of Resurrection and account for all worldly deeds, small or big. They were sure that their future in the other world would depend wholly on their actions in their provisional life on earth, either to everlasting Garden (Paradise) or

1 Sahih Al-Bukhari 2/563.

2 Al-Bidayah wan-Nihayah 3/30.



everlasting chastisement in Hell. Their whole life was divided between hope for Allâh's mercy and fear of His punishment.

﴿ يُؤْتُونَ مَآ ءَاتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴾

``...Who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord." [23:60]

They knew that life with all its amenities and strife was worthless when compared to the Hereafter. Such deep convictions brought about in them a sense of indifference to all troubles and hardships that attended their life.

• The Qur'ân

The Verses and Chapters of the Noble Qur'ân were revealed at that depressing and critical stage, supporting and advancing arguments on the truth and soundness of the principles of Islam, around whose axis the entire Call of Muhammad revolved. They constituted the immutable basis upon which the best Divinely decreed society was to be established. The Qur'ânic Verses also served to excite the feelings of the believers, strengthen their souls on their course of patience and endurance and introduce them to the most purposeful examples and injunctions:

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴾

``Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, `When (will come) the Help of Allâh?' Yes! Certainly, the Help of Allâh is near!" [2:214]

﴿ الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴾

" *Alif-Lam-Mim* . Do people think that they will be left alone because

they say: `We believe', and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test)." [29:1-3]

These Verses also constituted an irrefutable answer to the false allegations of the disbelievers, and a clear warning of the terrible consequences that would result if they persisted in their disbelief.

On the other hand, the Noble Qur'ân was leading the Muslims to a new world and enlightening them as to its features, the beauty of Lordship, the perfection of Godship, the impact of kindness and mercy and the manifestations of the desire for Allâh's Pleasure. The Verses expressed meaningful messages carrying glad tidings of the Divine Mercy leading to eternal bliss in a blissful Garden (Paradise). At the same time, they indicated the end of the tyrants and disbelievers who would be brought to Divine Justice and then dragged through the Fire where they would taste the punishment of Hell.

• Glad Tidings of Success

Having experienced the trials of life, the Muslims were certain that entrance into the fold of Islam did not require hardships or digging one's own grave. They were aware that the Islamic Call had one goal: terminating the pre-Islamic practices and destroying its unjust system, extending its influence all over the earth and taking firm control of the political situation worldwide to lead humanity along a course conducive to Allâh's Pleasure, and rid people of worshipping Allâh's servants to worshipping Allâh, Himself. Glad tidings of this nature were revealed, sometimes explicitly and at other times implicitly, in a manner relevant to the situation.

When the Muslims were forced to undergo constraints, or when their life appeared series of continual trials, Verses would be revealed that narrated similar stories of past Prophets عليهم السلام with their people, and the sufferings and pains they had experienced. The Verses would also include clues indicating the final end of the Makkan disbelievers and their evil destination, while bearing glad tidings to the believers



and promising the true servants of vicegerency on earth and victory of the Islamic Call.

Here we mention some of the Verses of this category mentioning glad tidings, and referring to the final victory that would crown the firmness and patience of the Muslims:

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴾

``And verily, Our Word has gone forth of old for Our servants, -- the Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be the victors. So turn away (O Muhammad) from them for a while, and watch them and they shall see (the punishment)! Do they seek to hasten on Our torment? Then, when it descends into their courtyard (i.e., near to them), evil will be the morning for those who had been warned." [37:171-177]

In the same context, Allâh told His Prophet ﷺ :

﴿ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴾

``Their multitude will be put to flight, and they will show their backs." [54:45]

He also said:

﴿ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴾

``They will be a defeated army like the confederates of the old times." [38:11]

The Muslims who migrated to Abyssinia (Ethiopia) had the following:

﴿ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴾

``And as for those who emigrated for the cause of Allâh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they

but knew." [16:41]

In the context of the story of Joseph (Yusuf) , there was:

﴿ ۞ لَّقَدۡ كَانَ فِي يُوسُفَ وَإِخۡوَتِهِۦٓ ءَايَٰتٞ لِّلسَّآئِلِينَ ﴾

``Verily, in Joseph and his brethren there were *Ayat* for those who ask." [12:7]

i.e., the Makkans will suffer the same end that befell Joseph's brothers, meaning, failure and surrender. In another instance, Allâh speaks about the Messengers:

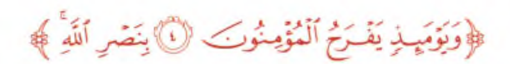
﴿ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۖ فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ ٱلظَّٰلِمِينَ ١٣ وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴾

``And those who disbelieved, said to their Messengers: `Surely, we shall drive you out of our land, or you shall return to our religion!' So their Lord inspired them: `Truly, We shall destroy the *Zalimun* (polytheists, disbelievers and wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.'" [14:13,14]

During the war between the Persians and the Romans, the disbelievers were hoping that victory be the former's lot, because both parties professed polytheism, whereas the Muslims prayed for a Roman victory because both groups believed in Allâh, His Messengers, Books, the Revelation and the Hereafter.

The war resulted in the overthrow of Rome by Persia. The polytheists were pro-Persian, and they hoped that the emerging movement of Islam, which at that time was (from a worldly point of view) very weak and helpless, would collapse under their persecution. However, they misread the true signs of the times. They were told that they would soon be disillusioned in both their calculations, and it actually so happened when Heraclius carried his campaign into the heart of Persia and the Makkan Quraish were beaten at Badr:





``And on that Day, the believers (i.e., Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) with the help of Allâh." [30:4,5]

Allâh's Messenger ﷺ also warned and gave them news of the Hereafter. During the *Hajj* season he would attend the markets of `Ukaz, Majannah and Dhul-Majaz, to convey the Message. He was not merely conveying good news of Paradise, rather he was clearly warning them saying:

``O people! Say: *'La ilaha illallâh'* so that you may be the victors, and by it rule over the Arabs, followed in religion by the non-Arabs, dying to be kings in Paradise."[1]

This is what the Prophet ﷺ had told the pagans who had come to console Abu Talib on his deathbed. He made it clear to them that they only had to say a single phrase by which the Arabs would follow them in their religion and they would rule over the non-Arabs. Khabbab bin Al-Aratt said, ``I came to the Prophet ﷺ while he was resting on his *Burd* (a type of clothing) under the shade of the Ka`bah. We had been subjected to hardships by the idolaters so I said, `Why do you not call upon Allâh?' So he sat up, his face reddening and said:

``Among the people before you one would be combed with iron combs that would remove his flesh from his bones and nerves, yet he would not change his religion. Allâh will secure this matter such that a rider will go easily from San`a' to Hadramout fearing none but Allâh – (one of the narrators added and the wolf regarding his sheep) -- yet you are a hasty people."[2]

Glad tidings of better prospects for Islam and the Muslims were not confined to Muhammad's followers, in fact they were being disclosed time and again to both believers and disbelievers.

Whenever the two parties met, the latter would taunt the former and mockingly say: ``Here are the sovereigns of earth who will defeat Chosroes and Caesar." However, the believers, in anticipation of that shin-

1 Ibn Sa`d 1/216.

2 Sahih Al-Bukhari 1/510, 543.

ing divinely decreed future, would persevere and tolerate all sorts of persecution and humiliation, regarding them as summer clouds that would soon clear away.[1]

The Prophet ﷺ maintained and sustain his followers' spirits with the light of Belief, purify them by implanting Qur'ânic wisdom in their hearts, and cultivate their minds deeply with the spirit of Islam. He did this in order to elevate them to a state of noble spirituality, pure heartedness and absolute freedom from materialism; to cultivate a high morale powerful enough to resist worldly lusts and consequently lead them from darkness to light. He would constantly teach them to be tolerant, forgiving and discipline themselves in order to be well established in their religion, to disregard lust, and devote themselves to attaining the Pleasure of Allâh, with a desire for the Garden (Paradise). He encouraged them to be enthusiastic about sciences relating to their Faith, calling themselves to account, suppressing false desires, keeping all incendiary incidents under firm control and finally observing self-discipline, patience and firmness.



1 As-Seerah Al-Halabiyah 1/511, 512.



The Third Stage
Calling Unto
Islam Beyond Makkah

In Shawwal (in the end of May or the beginning of June 619 C.E.) of the tenth year of Prophethood, the Prophet ﷺ set out on foot towards At-Ta'if, about 60 kilometers from Makkah, in the company of his freed slave Zaid bin Harithah inviting people to Islam.

The Historic Way between Makkah and At-Ta'if Which the Prophet ﷺ Followed



Makkah, At Ta'if road

Contrary to his expectations, he got a terribly hostile reception. He approached the family of `Umair, who were reckoned among the nobility of the town. However, to his disappointment, they turned a deaf ear to his message and used abusive language for the noble cause he had been striving for. Three brothers from the chieftains of Thaqif -- `Abd Yalil, Mas`ud and Habib -- sons of `Amr bin `Umair Ath-Thaqafi met the Prophet ﷺ, who invited them to embrace Islam and worship Allâh, but they insolently mocked at him and refused his invitation. ``He is tearing the drapes of the Ka`bah; is it true that Allâh has sent you as a Messenger?" said one of them. ``Has not Allâh found someone else to entrust him with His Message?" said the second. ``I swear by Allâh that I will never speak to you. If you are really the Messenger of Allâh, then you are too important to be speaking to me. If you are lying against Allâh, then I should never speak to you," said the third. Discovering that it was futile talking to them, Allâh's Messenger, stood up and left them saying:



``Since you are behaving in this manner, please do not disclose my presence here."

For ten days he stayed there delivering his message to the elite, one after another, but all to no avail. In order to hasten the departure of the "unwelcome" visitor, the foolish ones among them and their servants chased him through the narrow lanes, pelted him with stones and obliged him to flee from the city pursued by a merciless crowd. Blood flowed down both his legs; and Zaid, trying to shield him, was wounded in the head. The crowd did not cease until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, tired and exhausted, he took refuge in one of the numerous fruit orchards, and rested against the wall of a vineyard. At a time when the whole world seemed to have turned against him, Muhammad turned to his Lord and started praying, the touching words through which his oppressed soul expressed its distress are preserved to this day. He was tired and wounded but confident of the help of his Lord:

> ``O Allâh ﷻ ! To You alone I complain of my weakness, my insufficient ability and my insignificance before the people. You are the most Merciful of the mercifuls. You are the Lord of the helpless and the weak, O Lord of mine! Into whose hands would You abandon me: into the hands of an unsympathetic distant relative who would angrily frown at me, or to the enemy who has been given control over my affairs? But if Your wrath does not fall on me, there is nothing for me to worry about."
>
> ``Your pardon is ample enough for me. I seek protection in the light of Your Face, which illuminates the darkness, fixing the affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. And there is no power nor recourse, but Yours alone."

Seeing him in this helpless condition, Rabi`ah's two sons, wealthy Makkans, were moved on grounds of kinship and compassion, and sent to him one of their Christian servants with a tray of grapes. The Prophet ﷺ accepted the fruit with the blessed invocation:

``In the Name of Allâh."

The Christian servant `Addas was greatly impressed by these words and said: ``These are words which people in this land do not generally use."

The Prophet ﷺ asked:

``What land are you from, and what is your religion?"

`Addas replied: ``I am a Christian by faith and come from Nineveh."

The Prophet ﷺ then said:

``You belong to the city of the righteous Yunus, son of Matta."



Addas Mosque on the way to At-Ta'if

`Addas asked him anxiously if he knew anything about Jonah.

The Prophet ﷺ remarked:

``He is my brother. He was a Prophet ﷺ and so am I."

Thereupon `Addas paid homage to Muhammad ﷺ and kissed his head, his hands and his feet. One of the brothers said to the other, ``Look at your slave dishonoring you." When `Addas came back to them they said: ``What was that for?" He said, ``O my master! There is nothing on the earth better than this man. He has informed me about a matter that only a Prophet ﷺ would know." They angrily said: ``What is wrong with you `Addas? Do not leave your religion, certainly your religion is better than his religion."[1]

1 Taken from Ibn Hisham 1/419-421.



Heart-broken and depressed , Muhammad ﷺ set out on the way back to Makkah. When he reached Qarn Al-Manazil, Allâh the Almighty sent Jibreel ﷺ together with the angel of mountains. The latter asked the Prophet ﷺ for permission to bury Ta'if between Al-Akhshabain -- the mountains of Abu Qubais and Qu`aiqi`an.



Minaret of the mosque of Ibn Abbas in At-Ta'if

Al-Bukhari has recorded the details of this event with a chain from `Urwah bin Az-Zubair that `Aishah narrated to him that she asked the Prophet ﷺ : ``Have you ever experienced a worse day than Uhud?'' He answered:

``Your tribes have troubled me a lot, and the worst trouble was the trouble on the day of `Aqabah when I presented myself to Ibn `Abd Yalil bin `Abd Kulal and he did not respond to my invitation. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn Ath-Tha'alib, where I lifted my head toward the sky to see a cloud shading me unexpectedly. I looked up and saw Jibreel ﷺ in it. He called me saying, `Allâh has heard what your people said to you, and their reply to you. Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain fall on them.'''



At-Ta'if Today

The Prophet ﷺ said:

«بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ عَزَّ وَجَلَّ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللهَ عَزَّ وَجَلَّ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا»

``No, I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him."[1]

Allâh's Messenger was then refreshed and his heart was set at rest in the light of the invisible Divine aid. He proceeded to Wadi Nakhlah where he stayed for a few days.

During his stay there, Allâh sent him a company of *Jinns* who listened to him reciting the Noble Qur'ân:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

``And (remember) when We sent towards you (Muhammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'ân,

1 Sahih Al-Bukhari 1/458, Sahih Muslim 2/109.

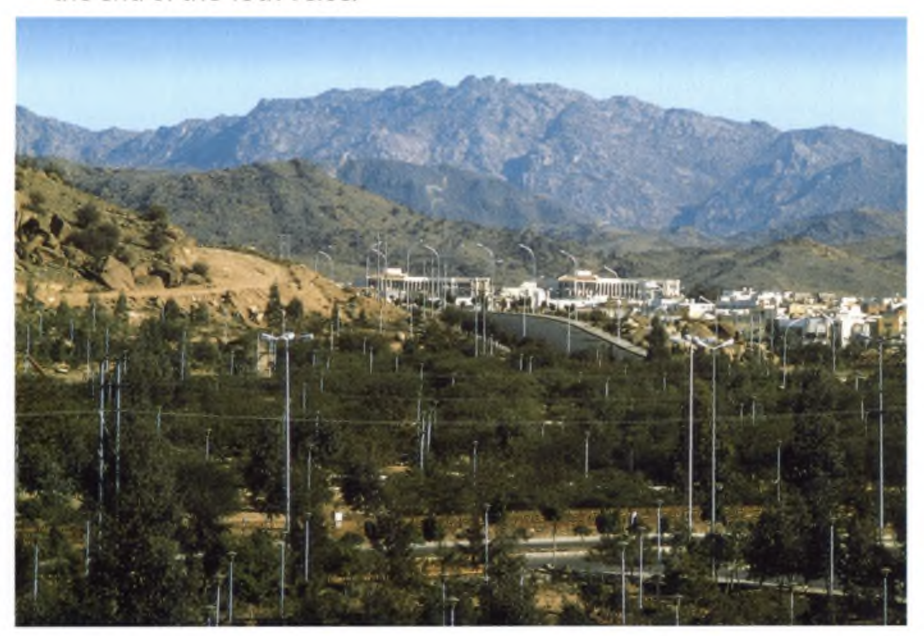


when they stood in the presence thereof, they said: `Listen in silence!' And when it was finished, they returned to their people, as warners. They said: 'O our people! Verily, we have heard a Book (this Qur'ân) sent down after Moses, confirming what came before it, it guides to the Truth and to a Straight Path (i.e., Islam). O our people! Respond (with obedience) to Allâh's Caller (i.e., Allâh's Messenger Muhammad), and believe in him (i.e., believe in that which Muhammad has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e., Hell-fire).''' [46:29-31]

The same incident is referred to in *Surat Al-Jinn* :

﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١
يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾

``Say (O Muhammad ﷺ): It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'ân). They said: `Verily, we have heard a wonderful Recitation (this Qur'ân)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).''' [72:1,2] ... till the end of the 15th Verse.



At-Ta'if Today

From the context of these Verses and their interpretation, we can establish that the Prophet ﷺ was not aware of the presence of that group of *Jinns*. It was only when Allâh ﷻ revealed these Verses that he came to know of it. The Verses also confirm that it was the first time they had approached him. However, the context of the different versions suggests that the *Jinns* repeated their visits later on.

The presence of that company of *Jinns* comes in the context of the Divine support given to His Messenger ﷺ, and constitutes a promising sign of ultimate victory and success for the Call of Islam. It provides a proof that no power however mighty could alter what is decided by Allâh ﷻ:

﴿ وَمَن لَّا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴾

``And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error." [46:32]

﴿ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴾

``And we think that we cannot escape (from the punishment of) Allâh in the earth, nor can we escape (from the punishment) by flight." [72:12]

Given this support and auspicious start, the depression, grief and sadness that used to overwhelm him since he was driven out of At-Ta'if, disappeared and he turned his face towards Makkah with fresh determination to resume his earlier plan to expose people to Islam and communicate his Message in a great spirit of zeal and matchless enthusiasm.

Zaid bin Harithah, his companion, addressing the Prophet ﷺ said, ``How can we dare step into Makkah after they (Quraish) have exiled you?" The Prophet ﷺ answered:

``O Zaid! Allâh ﷻ will surely provide relief and He will indeed support His religion and Prophet ﷺ."

When he was a short distance from Makkah, he retired to the Cave of Hira'. Whence he dispatched a man from the Khuza`ah tribe to Al-



Akhnas bin Shuraiq seeking his protection. The latter answered that he was the Quraish's ally and in no position to offer protection. He dispatched the messenger to Suhail bin `Amr, but to no avail, either.

Al-Mut'im bin `Adi, a notable in Makkah, however, volunteered to respond to the Prophet's appeal for shelter. He asked his people to prepare themselves fully armed and then asked Muhammad to enter into the town and enter directly into the Sacred *Masjid* . The Prophet ﷺ observed a two-*Rak'ah* prayer and left for his house guarded by the heavily-armed vigilant Mut'im bin `Adi and his sons until he reached his door.

It has been reported that later Abu Jahl, the archenemy of Islam, asked Mut'im if his behavior suggested protection or conversion, the latter replied it was merely protection. Abu Jahl was relieved and said that he would give Muhammad protection for his sake.[1]

Allâh's Messenger never forgot Mut'im's favor. At the conclusion of the battle of Badr, he said:

``If Mut`im bin `Adi were living and had asked me for the release of these rotten people, then I would have given them to him."[2]



1 Ibn Hisham 1/381, Zadul-Ma`ad 2/46, 47.
2 Sahih Al-Bukhari 2/573.

Islam

Being Introduced to Arab Tribes and Individuals

In Dhul-Qa`dah, the tenth year of Prophethood, i.e., July 619, the Prophet ﷺ returned to Makkah to resume his activities. The time for the pilgrimage to Makkah was approaching so he hastened to introduce people, both tribes and individuals, to Islam and call upon them to embrace it, as was his practice since the fourth year of his Prophethood.

On the authority of Az-Zuhri, the tribes that Islam was introduced to were Banu `Amir bin Sa`sa`ah, Muharib bin Khasfah, Fazarah, Ghassan, Murrah, Hanifah, Sulaim, `Abs, Banu Nasr, Banu Al-Buka', Kindah, Kalb, Al-Harith bin Ka`b, `Udhrah and the people of Hadramout. They however, remained persistent and none of them



responded positively.[1]

Islam was not introduced to them in one single year but rather repeatedly from the fourth year until the last season of pilgrimage before the migration to Madinah. Most of these were introduced to Islam during the *Hajj* season of the tenth year.

Ibn Ishaq has mentioned some details about the presentation of Islam to them and their rejection of it. Here is a summary:

The Prophet ﷺ visited a branch of Banu Kalb known as Banu `Abdullah. He called them to Allâh's Message. He made a presentation to them in which he said:

``O Banu `Abdullah! Indeed Allâh made your father's name a good one."

Yet they would not accept what he presented them with.

He called on Banu Hanifah in their locale and presented himself before them, but none of the Arabs rejected him in a more repulsive fashion than them.

He addressed Bani `Amir bin Sa'sa'ah, calling them to Allâh and presenting himself before them. One of them called Bahirah bin Firas, said: ``By Allâh, I can take this young man from the Quraish and consume all of the Arabs with him!" Then he asked him: ``If we were to give you allegiance and Allâh gives you victory over your opponents, will we succeed you in rule?" The Prophet ﷺ replied:

``The rule is up to Allâh, He places it wherever He wills."

The man commented: ``Should we stretch out our necks for the Arabs for you, then when Allâh gives you victory, you would grant rulership to other than us? We have no need for your affairs."

When Banu `Amir returned to their area, they narrated the story to an elderly man who had remained behind because he was too old: ``A young man of Quraish of Bani `Abdul-Muttalib, claiming that he is a Prophet ﷺ, contacted us, asked for support and a place of refuge in our land." The old man placed his hand on his head being struck by the news, and swore, ``He is really Ismaelite (he descends from Ismael). He is the Truth (he is a real Prophet ﷺ). How did it happen that you

1 Ibn Sa`d 1/216.

misjudged his words?"[1]

The Prophet ﷺ was not disappointed at all. He persisted in his mission for which he had been commissioned to strive despite all odds. He did not confine his efforts to the tribes but also established contacts with individuals from some of whom he was able to receive a favorable response.

Moreover, later in the same season, some of them did believe in his Prophethood and entered the fold of Islam. The following list includes some of those early converts:

Suwaid bin Samit

He was an intelligent poet from Yathrib (Madinah) who had good judgment. His people called him Al-Kamil (The Perfect) because of his lineage, poetry, nobility and family. During his stay in Makkah for pilgrimage (or lesser pilgrimage), Allâh's Messenger invited him to Islam. He replied: ``Perhaps what you have is similar to what I have."

Allâh's Messenger said to him:

``And what is it that you have?"

He said: ``Luqman's wisdom."

So he said:

``Present it to me."

So he did, to which Allâh's Messenger replied:

"This speech is good, yet what I have is better than this. It is a Qur'ân that Allâh the Most High revealed to me, it is guidance and light."

He accepted Islam at once. When he returned to Madinah, he was killed in the fighting between the Aws and Khazraj tribes prior to the battle of Bu`ath. He accepted Islam in the eleventh year of the Prophethood.[2]

Eyas bin Mu`adh

He was a youth from the Aws tribe who came as a member of delegation seeking alliance with the Quraish against another rival

1 Ibn Hisham 1/424, 425.
2 Ibn Hisham 1/425-427, Al-Isti`ab 2/277, Usdul-Ghabah 2/337.



tribe dwelling in Madinah, Al-Khazraj. This was during the eleventh year of Prophethood around the time of the battle of Bu`ath. The Aws were fewer in number than the Khazraj. The Prophet ﷺ met them and advised them saying:

``Maybe there is something better for you than what you came for?"

They said: ``What would that be?" He replied:

``I am Allâh's Messenger, He sent me to the worshippers to invite them to worship Allâh without associating partners with Him and He revealed the Book to me."

Then he mentioned Islam to them and recited some portion of the Qur'ân for them. Eyas said: ``O people! By Allâh, this is better than what you came for."

Then Abul-Husayr Anas bin Rafi`, a member of the delegation, took a handful of dust and threw it in Eyas' face, saying: ``Get away from us."

The people then left Madinah after having failed to establish an alliance with the Quraish. Shortly after his arrival in Madinah, the boy breathed his last acclaiming Allâh's Name and celebrating His Glory.1

Abu Dharr Al-Ghifari

He used to live in the suburbs of Yathrib. News of the acceptance of Islam by Suwaid bin Samit and Eyas bin Mu`adh reached him and constituted a turning point in his life. Al-Bukhari recorded from Ibn `Abbas that Abu Dharr said:

``I was a man from the tribe of Ghifar. We heard that a man had appeared in Makkah, claiming to be a Prophet ﷺ. I said to my brother, `Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, `What news have your brought?' He said, `By Allâh, I saw a man enjoining what is good and forbidding what is evil.' I said to him, `You have not satisfied me with this meagre information.'

So, I took a water-skin and a stick and proceeded towards Makkah.

1 Ibn Hisham 1/427, 428, Musnad Ahmad 5/427.

Neither did I know him (i.e., the Prophet ﷺ) nor did I like to ask anyone about him. I kept drinking the water of Zamzam and staying in the mosque. Then `Ali ؓ passed by me and said, `It seems you are a stranger?' I said, `Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything nor did I tell him anything.

The next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. `Ali ؓ passed by me again and asked, `Hasn't the man recognized his dwelling place yet?' I said, `No.' He said, `Come along with me.' He asked me, `What is your business? What has brought you to this town?' I said to him, `If you keep my secret, I will tell you'. He said, 'I will.' I said to him, `We have heard that a person has appeared here, claiming to be a Prophet ﷺ. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.'

`Ali ؓ said (to Abu Dharr), `You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' `Ali ؓ proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, `Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He said to me:

'O Abu Dharr! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.'

I said, `By Him Who has sent you with the Truth, I will announce my conversion to Islam publicly among them (i.e., the infidels).' I went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that *La ilaha illallâh* (none has the right to be worshipped but Allâh), and I (also) testify that Muhammad is His (Allâh's) Slave and His Messenger.' (Hearing that) the Quraish men said, `Get this *Sabi* (i.e., Muslim)!' They got up and beat me nearly to death.

Al-`Abbas saw me and threw himself over me to protect me. He then faced them and said, `Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through



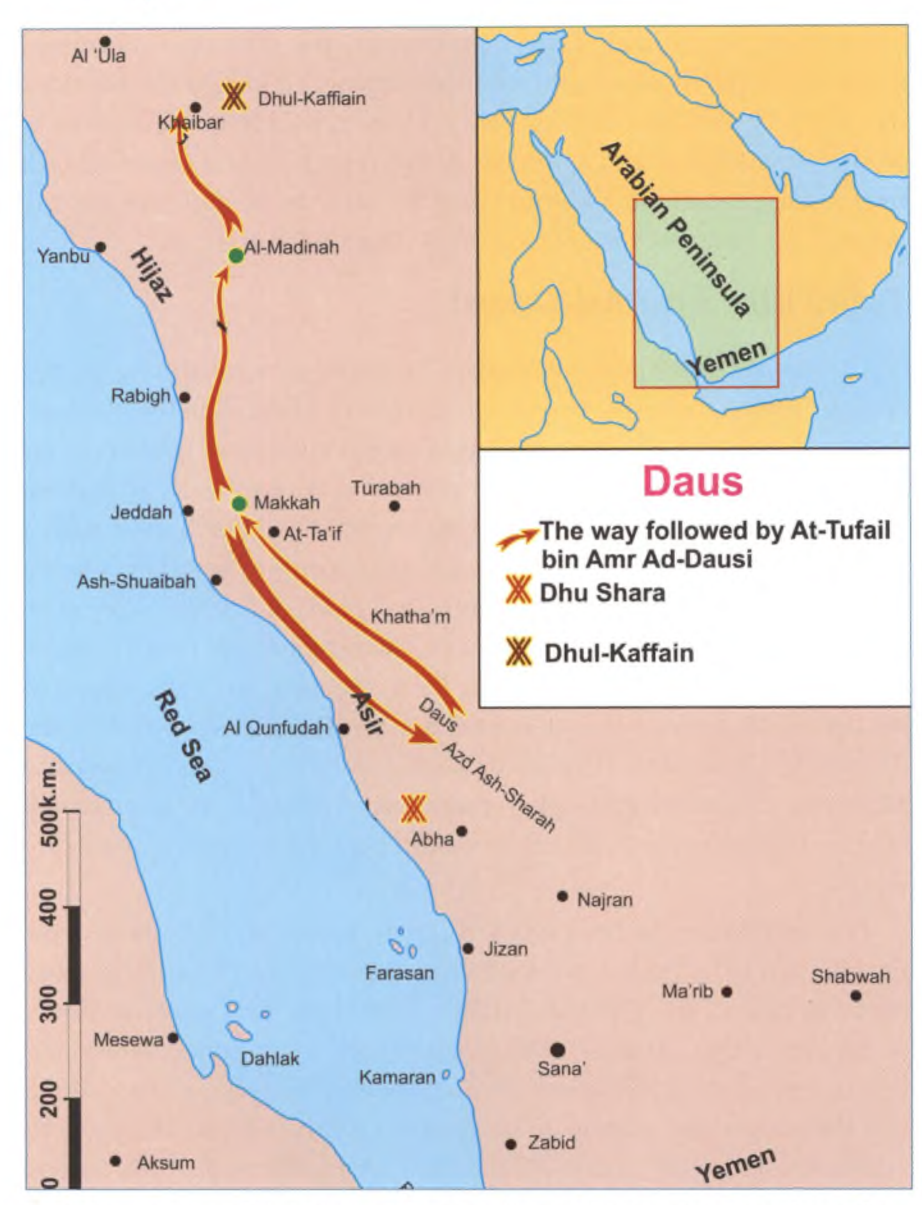
the territory of Ghifar?' They therefore left me. The next morning I returned (to the mosque) and said the same as I had said the previous day. They again said, `Get this Sabi !' I was treated in the same way as on the previous day, and again Al-`Abbas found me and threw himself over me to protect me and told them the same as he had said the day before." So, that was the conversion of Abu Dharr to Islam."[1]

Tufail bin `Amr Ad-Dawsi

He was an honest poet and chief of Ad-Daws tribe inhabiting an area close to Yemen in South Arabia. He arrived in Makkah in the eleventh year of Prophethood. Great reception ceremonies were hosted on his arrival. The Makkans soon started poisoning his ears with all sorts of opposition against the Prophet ﷺ. They even alleged that he had caused the most terrible split in society, dividing all forms of social life -- even family ties were subject to his schemes and plans of discord. They even warned him against speaking or even listening to him. Overpowered by these pleas, he complied with their requests and even stuffed his ears with a piece of cotton in order not to hear any word of the Prophet ﷺ. However, when this tribesman entered the mosque, he saw Muhammad observing his prayer and out of curiosity, he approached him for it was Divine Will that he would hear the Prophet's appealing words.

The temptation to hear more was irresistible so he followed the Prophet ﷺ into his house, briefed him on his arrival and the entire story of the people of the Quraish. Allâh's Messenger recited some Verses of the Noble Qur'ân and Tufail grasped their exceptional beauty and distinguished the truth latent within. He embraced Islam and testified that there is no god worthy of worship but Allâh and that Muhammad is His Messenger. He then said that he was an influential man among his people and that he would call them to profess Islam, yet he wanted a supplication from the Prophet ﷺ to equip him with a sign that would ease his future task. The Prophet ﷺ supplicated to Allâh for him, and a Divine light was bestowed in his whip. He called his father and wife to embrace Islam and they responded immediately. His people showed a little lack of interest initially, but he encouraged them enthusiastically

1 Sahih Al-Bukhari 1/449-544.



and was successful in his endeavor. He and seventy or eighty of his followers emigrated to Madinah after the Battle of the Trench.[1]

He was an accomplished fighter in the cause of Allâh and was martyred on the day of Al-Yamamah.[2]

1 Rather it was after Al-Hudaibiyah, for he had arrived in Al-Madinah while Allâh's Messenger was at Khaibar. See Ibn Hisham 1/385.

2 Ibn Hisham 1/382-385.



Dumad Al-Azdi

He came from Azd Shanu'ah in Yemen, and was a specialist in incantation. He arrived in Makkah to hear the foolish ones there say that Muhammad had lost his mind. He decided to practice his craft on the Prophet ﷺ , who on seeing him said:

``Praise is to Allâh, we entertain His praise and seek His help. Whomsoever Allâh guides, none will lead astray, and whomsoever Allâh leads astray, none will guide. I testify there is no god worthy of worship but Allâh and Muhammad is His servant and Messenger."

Dumad heard the words and requested the Prophet ﷺ to repeat them, and the Prophet ﷺ complied with the same request thrice. Thereupon he said: ``I have heard soothsayers, sorcerers and poets, but never have I experienced the sweetness of your words, they have the depth of the ocean." He then gave a pledge of a sincere convert.[1]

Breezes Inspiring Hope From Madinah

It was during the pilgrimage season, in the eleventh year of Prophethood, that the Islamic Call found the righteous seeds through which it would grow up to constitute tall trees whose leaves would foster the new faith and shelter the new helpless converts from the blows of injustices and high-handedness of the Quraish. It was the Prophet's wise practice to meet the delegates of the Arabian tribes by night so that the hostile Makkans would not debar him from achieving his objectives. In the company of his two truthful Companions, `Ali ؓ and Abu Bakr ؓ , he had an interesting talk regarding accepting Islam with Bani Dhuhal, but the latter suspended their conversion.[2]In pursuit of the same objective, the Prophet ﷺ and his Companions passed by `Aqabah in Mina where they heard people talking. They went towards them and found six men from Yathrib, all of whom were from the Khazraj tribe: As'ad bin Zurarah, `Awf bin Harith, Rafi' bin Malik, Qutbah bin `Amir, `Uqbah bin `Amir and Jabir bin `Abdullah.

The Madinese had always heard the Jews say that a Prophet ﷺ was about to rise, for the time for him had arrived, and that when they found him, they would follow him and then kill their enemies as the

1 Sahih Muslim , the Book of the Friday Prayer, the chapter of making the Prayer and the Sermon brief, no. 46 (868).

2 Mukhtasar Seeratir-Rasul by Sheikh `Abdullah An-Najdi, pp.150-152.

children of `Ad and Iram had been killed.[1]

When Allâh's Messenger met them, he asked them:

``Who are you?"

``From the tribe of Khazraj," they replied.

He asked them:

``Are you the allies of the Jews?"

They said: ``Yes." He said:

``Then why not sit down for a little and I will speak to you."

They accepted the offer readily for the fame of Muhammad had spread to Madinah and the strangers were curious to see more of the man who had created a stir in the whole area. The Prophet ﷺ presented an explanation of Islam to them, its implications, and the responsibilities that fell upon those who accepted it. When the Prophet ﷺ concluded his talk, they exchanged ideas amongst themselves to the following effect: ``Know surely, this is the Prophet ﷺ with whom the Jews are ever threatening us; so, let us make haste and be the first to join him."

They, therefore, embraced Islam, and said to the Prophet ﷺ , ``We have left our community for no tribe is so divided by hate and enmity as they are. Allâh may cement our ties through you. So, let us go and invite them to this religion of yours; and if Allâh unites them in it, no man will be dearer than you."

The handful of Madinese converts remained steadfast to the cause and they preached Islam with full zeal and devotion with the result that they succeeded in winning supporters for Islam from among their fellow citizens and there was hardly a house in Madinah not talking curiously and enthusiastically about Allâh's Messenger .[2]

The Marriage of the Prophet ﷺ to `Aishah رضي الله عنها

In Shawwal of the same year, the Prophet ﷺ formally married `Aishah رضي الله عنها, `the verifier of the truth', when she was six of age, and consummated his marriage with her in Shawwal, the year 1 A.H. in Madinah when she was nine.[1]

1.Sahih Al-Bukhari 1/551, Talqih Fuhum Ahlil-Athar p. 10.

1 Ibn Hisham 1/429, 541, Zadul-Ma`ad 2/50.

2 Ibn Hisham 1/428-430.



Al-Isra' & Al-Mi`raj

(The Miraculous Night Journey From Makkah to the Farthest *Masjid* in Jerusalem, and the Ascent Through the Spheres of Heavens)



The last days of the Makkan phase of the Prophet's life are noted for alternating fortunes ranging between two extremes: gradual success and continual persecution. However, glimpses of favorable lights were appearing on the distant horizon, to ultimately culminate in the event of the Prophet's Night Journey to Jerusalem and then Ascension through the spheres of the heavens.

As for its exact date, there is a difference of opinion about it. The following are the views about when it occurred:

1. The Night Journey occurred during the year in which Allâh honored Muhammad with Prophethood. This view was chosen by At-Tabari.

2. It occurred five years after the beginning of his Prophethood. This is the view preferred by An-Nawawi and Al-Qurtubi.

3. It was the night of the 27th of Rajab during the tenth year of Prophethood. This view was chosen by `Allamah Al-Mansurpuri.

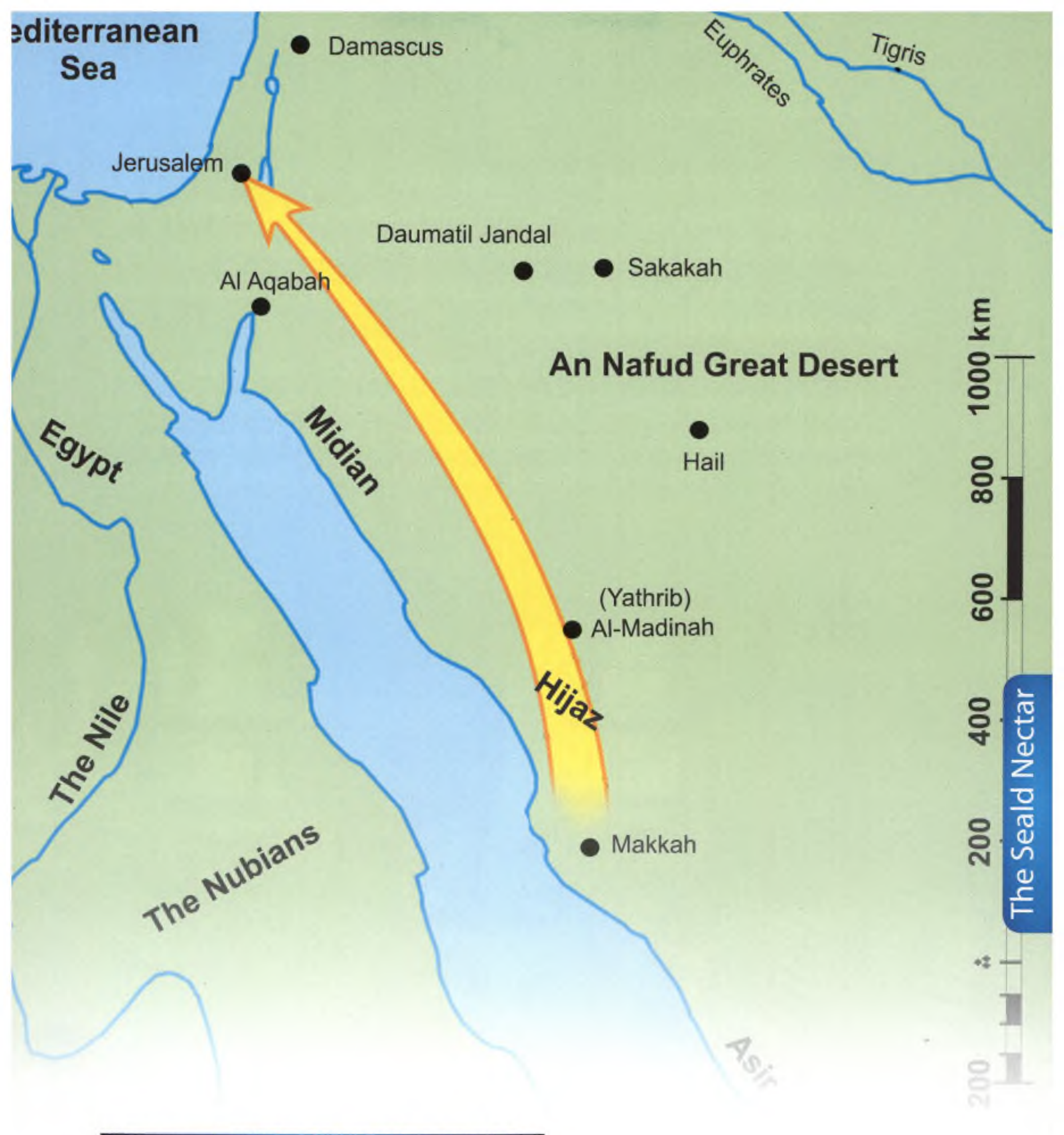
4. It was 16 months prior to the migration to Madinah, during Ramadan of the twelfth year of Prophethood.

5. It was one year and two months prior to the migration to Madinah, meaning in Al-Muharram during the thirteenth year of Prophethood.

6. It was one year prior to the migration, during Rabi`ul-Awwal in the 13th year of Prophethood.



Al-Masjid Al-Aqsa



The Journey by Night from Al-Masjid Al-Haram (in Makkah) to Al-Masjid Al-Aqsa (in Jerusalem)

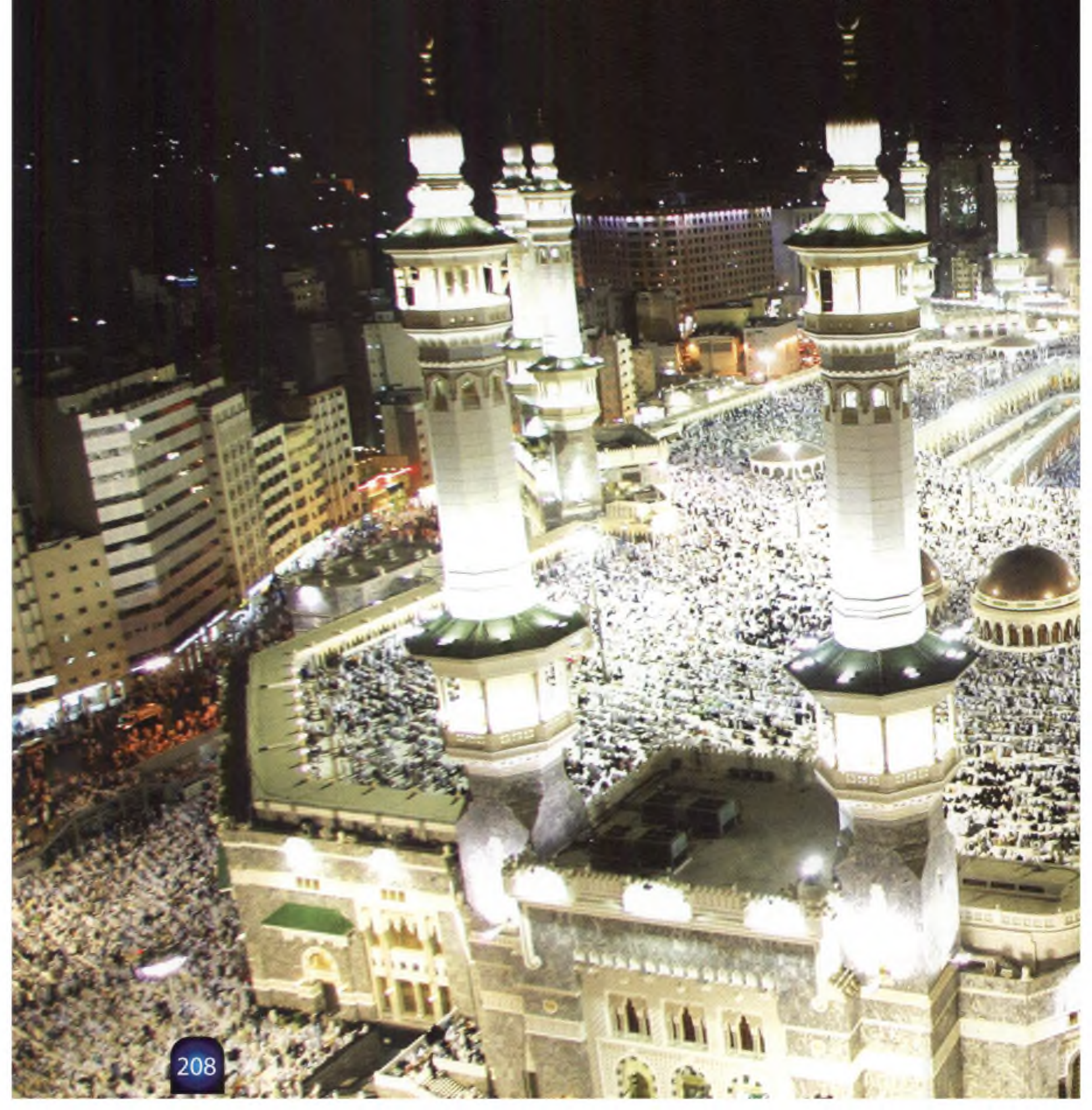
The first three views are based on the death of Khadijah which was in Ramadan during the tenth year of Prophethood. She died before the five daily prayers were made obligatory, and there is no difference of opinion over the fact that the five prayers were made obligatory during the Night Journey.[1]

1 For these views see Zadul-Ma`ad 2/49, and Mukhtasar Seeratir-Rasul by Sheikh 'Abdullah An-Najdi, pp. 148-149.

As for the remaining three views, there is no sign indicating a preference for one over the other, except that the context of *Surat Al-Isra'* supports that the Night Journey was very late on the time line.

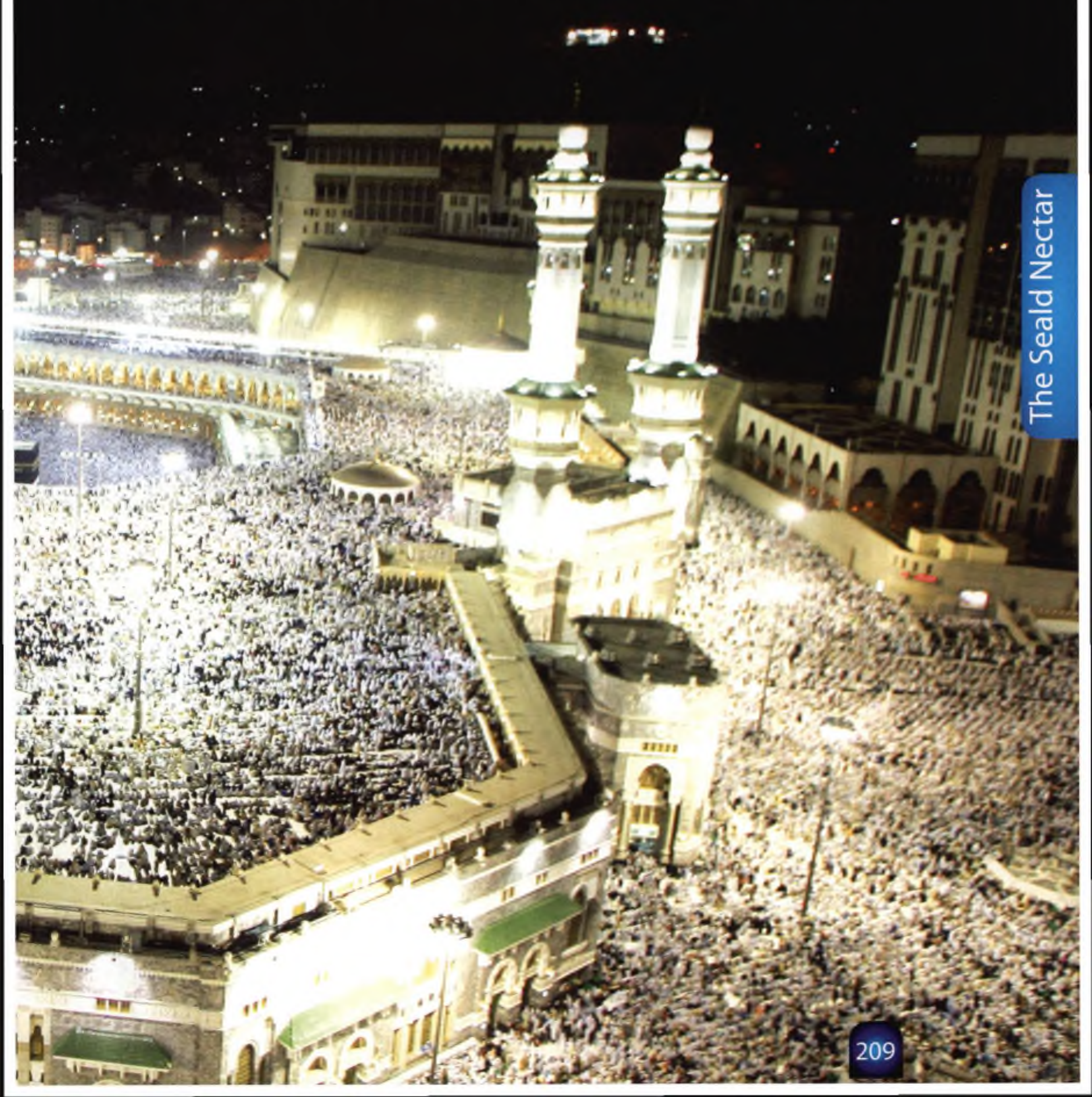
The *Imams* of *Hadith* narrate a number of details about this event, the following of which is a summary:

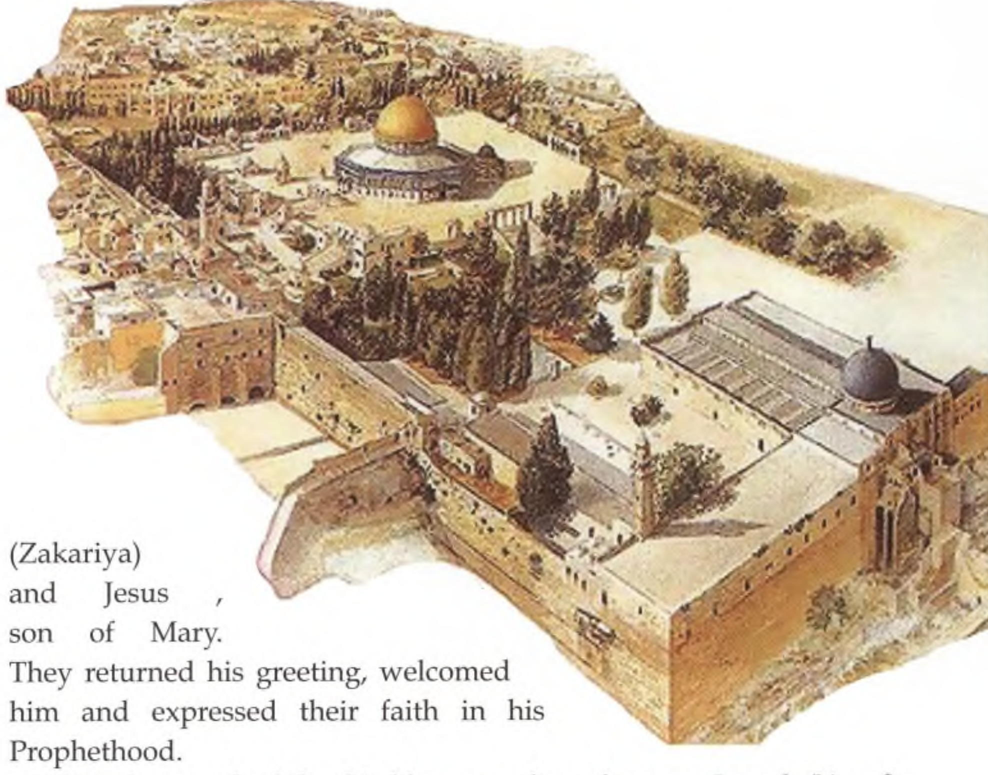
Ibn Al-Qayyim said: ``Allâh's Messenger was carried physically -- according to the correct view -- from the Sacred *Masjid* in Makkah to Bait Al-Maqdis in Jerusalem, riding on Al-Buraq in the company of Jibreel ﷺ . There he alighted, tied the horse to a ring in the gate



of the *Masjid* and led the Prophets in prayer. Then during that night he ascended from Bait Al-Maqdis to the lowest heaven. Jibreel ﷺ sought permission to enter. It was opened and he saw Adam , the forefather of mankind. The Prophet ﷺ greeted him and Adam welcomed him, returned his greeting, and expressed his faith in Muhammad's Prophethood. He saw the souls of martyrs on his right and those of the wretched on his left.

Jibreel ﷺ then ascended with the Prophet ﷺ to the second heaven, sought entry and there he saw and greeted John, son of Zacharia





(Zakariya) and Jesus , son of Mary. They returned his greeting, welcomed him and expressed their faith in his Prophethood.

Then they reached the third heaven where they saw Joseph (Yusuf) and greeted him. The latter welcomed the Prophet ﷺ , returned his greeting, and expressed faith in his Prophethood.

The Prophet ﷺ , in the company of Jibreel ﷺ , then reached the fourth heaven where he met the Prophet Idris and greeted him. Idris returned the greeting and expressed faith in his Prophethood. Then he was carried to the fifth heaven where he met the Prophet Aaron (Harun) and greeted him. The latter returned the greeting and expressed faith in his Prophethood. In the sixth heaven he met Moses (Musa) and greeted him. The latter returned the greeting and expressed faith in his Prophethood. Muhammad on leaving, saw that Moses began to weep. He asked about the reason. Moses answered that he was weeping because he witnessed a man sent after him as a Messenger (Muhammad) who was able to lead more of his people to Paradise than he himself did. Then Prophet Muhammad ﷺ reached the seventh heaven and met Abraham (Ibrahim) and greeted him. The latter returned the salutation and expressed faith in his Prophethood. Then he was carried to *Sidratul-*



Muntaha (the farthest lote tree) and was shown *Al-Bait Al-Ma`mur* [(the much frequented house) circumambulated daily by seventy thousand angels, so that the angels who once circumambulated it would not have their turn again till the Resurrection].

He was then presented before Allâh. He was brought so near that he was at the distance of two bow's length or less.[1] Allâh revealed to His servant as He willed, ordaining fifty daily prayers for him. On his return, he spoke to Moses , informing him that his followers had been enjoined to pray fifty times a day. Moses addressed the Prophet ﷺ and said: ``Your followers cannot perform so many prayers. Go back to your Lord and ask for a decrease in number." The Prophet ﷺ turned to Jibreel , he nodded, ``Yes, if you desire," and ascended with him till Allâh the Almighty, Glorious is He, reduced the prayers by ten. He then descended and reported that to Moses , who again urged him to request a further reduction. Muhammad ﷺ once more begged his Lord to reduce the number still further. He went again and again at the suggestion of Moses for reduction in the number of prayers till these were reduced to only five. Moses again asked him to implore for more reduction, but he said: ``I feel ashamed now of repeatedly asking my Lord for reduction. I accept and resign to His Will." When Muhammad went farther, a Caller was heard saying: ``I have imposed My ordinance and lightened the burden of My servants."

Ibn Al-Qayyim and Ibn Taimiyah mentioned that there is some difference over whether the Prophet ﷺ saw Allâh or not. The result of the research into this matter being that seeing Him with the eye is not confirmed as a saying of any of the Companions, and that what is reported from Ibn `Abbas is seeing in general which does not negate the first view. Then he said, ``As for His saying in *Surat An-Najm* (Chapter -The Star):

1 Here the coming of Gabriel towards the Prophet ﷺ is meant, and the description of getting close to Allâh in this narration is false. This is considered as a mistaken description of the narrator Sharik while narrating the *Hadith* of *Al-Isra'* and *Al-Mi`raj*. Imam Khattabi has criticized these words of Sharik indicating them to be defective with regard to the Highest Exaltation of Allâh, and being against the description of the righteous predecessors (*Salaf as-Salihin*), Muslim scholars and the earlier interpreters of the Noble Qur'ân. This is why when this *Hadith* was narrated from Anas without the chain of Sharik, these words were not found there. (For details see Zadul-Ma`ad , footnote 3/35, by Shu`aib Al-Arnaut.)

﴿ ثُمَّ دَنَا فَتَدَلَّىٰ ﴾

`Then he approached and came closer.' [53:8]

It is not the approach of the story of the Night Journey and Ascension. For the approach mentioned in *Surat An-Najm* relates to Jibreel ﷺ and his coming closer to him, as stated by `Aishah and Ibn Mas`ud, and the rest of the Verse supports that. As for the approach and coming closer in the *Hadith* of the Ascension, that clearly is about the Lord, Blessed and Most High, and his coming closer to Him. This is not contradicted by *Surat An-Najm* . Rather it merely mentions that he saw him another time at *Sidratul-Muntaha* , and the `him' in question is Jibreel ﷺ, since Muhammad saw him in his real appearance twice: once on earth, and once at *Sidratul-Muntaha* . And Allâh knows best."[1]

In some of the narrations it is reported that his chest was also split on this occasion. Among the things the Prophet ﷺ witnessed during this event are the following:

He was presented with milk and wine. He chose the milk, and it was said, ``You have chosen the *Fitrah*, or you took the *Fitrah* . Had you selected the wine, your nation would have been misled."

The Prophet ﷺ saw two manifest rivers, the Nile and the Euphrates, and two hidden ones. It appears that the two manifest rivers, the Nile and the Euphrates, symbolically describe the area in whose fertile valleys, Muhammad's Message will settle. The two hidden rivers being those in Paradise.

He had the opportunity to see Malik, the keeper of Hell, with a cheerless frowning face. He saw Paradise and the Fire. He saw those who unjustly consume the property of orphans. They have snouts similar to those of camels, swallowing red-hot stones and then issuing out of their backs. There were also the people who consumed interest and usury with bellies too big to be able to move around; they are trodden by the people of Pharaoh when these are admitted into Hell. In the same abode, he saw the adulterers being offered tasty succulent meat and rotten smelly one, but they chose the latter. The licentious women were also there hanging from their breasts.

The `Night Journey' raised a great deal of stir among the people and

1 Zadul-Ma`ad 2/47-48. See also Sahih Al-Bukhari 1/50, 455, 456, 470 and others, and Sahih Muslim 1/91-96.



the disbelieving audience plied Muhammad with all sorts of questions. He told them that he saw the camels of Makkan merchants going to and fro. He also guided them to some of their animals that had gone astray. He informed them that he had drunk some of their water while they were fast asleep and left the container covered.[1]

The disbelievers, however, found this a suitable opportunity to laugh at the Muslims and their creed. They pestered the Prophet ﷺ with questions as to the description of the *Masjid* at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about it. He supplied them with news about their caravans and the routes of their camels. However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief.[2]

For the true Muslims, however there was nothing unusual about the Night Journey. The All-Mighty Allâh, Who is Powerful enough to have created the heavens and the earth by an act of His Will, is surely Powerful enough to take His Messenger beyond the heavens and show him His signs directly which are inaccessible to man otherwise. The disbelievers on their part went to see Abu Bakr ﷺ on account of this event, and he readily said: ``Yes, I do verify it.'' It was on this occasion that he earned the title of *As-Siddiq* (the verifier of the truth).[3]

The most eloquent and most concise justification of this `Journey' is expressed in Allâh's Words:

﴿ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ﴾

``...in order that We might show him (Muhammad) of Our *Ayat* (proofs, evidences, signs, etc.).'' [17:1]

The Divine rules as regards the Prophets are as follows:

﴿ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴾

``Thus did We show Ibrahim the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.'' [6:75]

1 See the previous reference, plus Ibn Hisham 1/397, 402-406.
2 Zadul-Ma`ad 1/48. See also Sahih Al-Bukhari 2/684, Sahih Muslim 1/96, Ibn Hisham 1/402.
3 Ibn Hisham 1/399.

To Moses , his Lord said:

﴿ لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴾

``That We may show you (some) of Our Greater Signs.'' [20:23]

In order that:

﴿ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴾

``He be of those who have Faith with certainty.'' [6:75]

The Prophets, after seeing Allâh's Signs, will establish their Faith on solid certainty, too precious to be parted with. Indeed actual observation is not the equal to mere information. They are in fact eligible for this Divine privilege because they are the ones who bore burdens too heavy for other ordinary people to carry, and in the process of their mission, they would regard all worldly trials and sufferings too small to care about.

There are simple facts that emerge from this blessed Journey, and flow into the fragrant garden of the Prophetic biography; peace and blessings of Allâh be upon its subject, Muhammad. The story of `the Night Journey' as we see in the Noble Qur'ân is summarized in the first Verse of *Surat Isra'* (Chapter 17 -- The Journey by Night) then there is a quick shift to uncover the shameful deeds and crimes of the Jews, followed by an admonition saying that the Qur'ân guides to that which is most just and right. This arrangement is not a mere coincidence. Jerusalem was the first scene of the Night Journey, and here lies the message directed to the Jews and which clearly suggested that they would be removed from the office of leadership of humanity due to the crimes they had committed, which no longer justified their occupation of that office.

The message suggested that the office of leadership would be taken over by Allâh's Messenger to hold in his hand both headquarters of the Ibrahimic Faith, the Sacred *Masjid* in Makkah and the Farthest *Masjid* in Jerusalem. It was high time for the spiritual authority to be transferred from a nation whose history was replete with treachery, breach of covenants and aggression to another nation blessed with piety, and dutifulness to Allâh, with a Messenger who enjoys the privilege of the



Qur'ânic Revelation, which leads to that which is best and right.

There, however, remains a crucial question waiting to be answered: How could this transition of authority be effected while the champion himself (Muhammad) was left deserted and abandoned, stumbling in the hillocks of Makkah? This question in itself uncovered the secrets of another issue which referred to an incipient phase of the Islamic Call and the appearance of another role it was about to take up. The forerunners of this new course took the form of Qur'ânic Verses bearing the direct and unequivocal warning accompanied by a severe ultimatum directed to the polytheists and their agents:

﴿ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴾

``And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction. And how many generations (past nations) have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His servants." [17:16,17]

Other Verses were revealed to show the Muslims the rules and articles of the civilization upon which they could establish their Muslim community, foretelling their ownership of an area of land, exercising full freedom over it and establishing a rightful society around whose axis the entire humanity would rotate. These Verses implied better prospects for the Prophet ﷺ comprising a secure haven to settle in, and headquarters safe enough to empower and embolden him to communicate his Message to the entire world; that was in fact the inner secret of that blessed journey. For this very wisdom and the like we consider it appropriate to suggest that `the Night Journey' took place either before the First Pledge of `Aqabah or between the two; and Allâh ﷻ knows best.

The First `Aqabah Pledge

We have already spoken about the six people from Madinah who embraced Islam in the pilgrimage season in the eleventh year of Prophethood. They promised to communicate the Message of Islam to their townsfolk.

The following year, on the occasion of the pilgrimage, there came a group of twelve people ready to acknowledge Muhammad as their Prophet ﷺ. The group of men comprised five of the six who had met the Prophet ﷺ the previous year, the sixth who stayed away was Jabir bin `Abdullah bin Ri'ab, the other seven were:

1. Mu`adh bin Al-Harith, Ibn `Afra, from Khazraj.
2. Dhakwan bin `Abdul-Qais, from Khazraj.
3. `Ubadah bin As-Samit, from Khazraj.
4. Yazeed bin Tha'labah, from Khazraj.
5. Al-`Abbas bin `Ubadah bin Nadlah, from Khazraj.
6. Abul-Haitham bin At-Taihan, from Aws.
7. `Uwaim bin Sa`idah, from Aws.[1]

They affirmed their faith in Muhammad as a Prophet ﷺ and pledged allegiance to him. Al-Bukhari recorded that `Ubadah bin As-Samit narrated that Allâh's Messenger said:

1 Ibn Hisham 1/431-433.

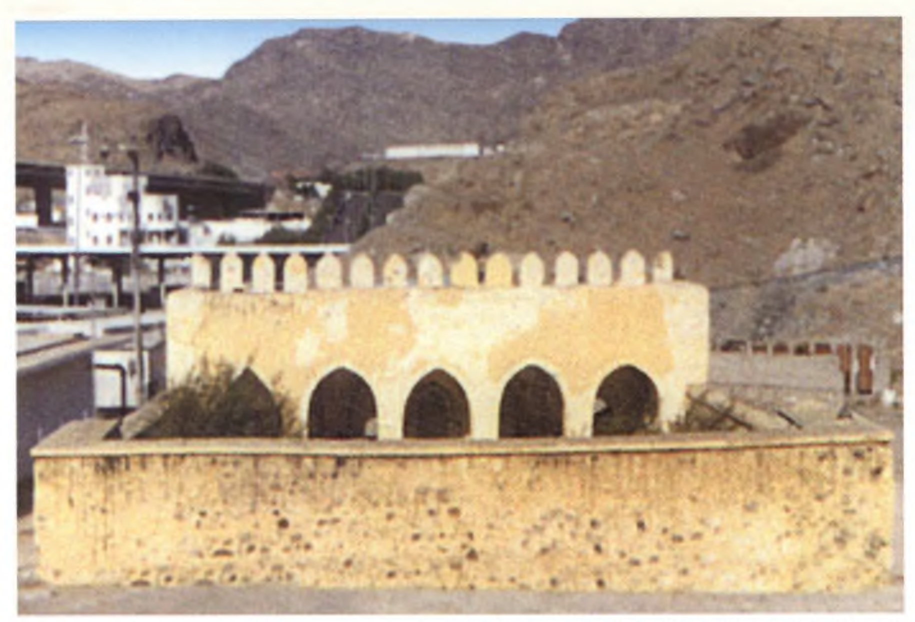


"Come here and pledge that you will not associate any with Allâh ﷻ, that you will not steal, nor commit unlawful sexual intercourse, nor kill your children, nor utter slander intentionally forging falsehood, nor disobey me in any good. He who fulfills this, Allâh ﷻ will reward him; and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter; and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allâh ﷻ. He may forgive him or He may not."[1]

1 Sahih Al-Bukhari 1/550, 2/727; 2/1003.

The Muslim Envoy in Madinah

After the pledge had been taken (in the form of an oath) the Prophet ﷺ sent to Yathrib (Madinah) Mus`ab bin `Umair Al-`Abdari , the first Muslim `ambassador' to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating Islam among those who still professed polytheism. As`ad bin Zurarah hosted him in Madinah. So well-prepared was the ground, and so zealous the propagation that Islam spread rapidly from house to house and



The Mosque of the Pledge (Masjid Al- Bai'ah) at Al-Aqabah

from tribe to tribe. There were various promising aspects of success that characterized Mus`ab's task. One day Mus`ab and As`ad were on their way to the locality of Bani `Abdul-Ashhal and Bani Zafar, when they went into the premises of the latter clan. There they sat near a well conversing with some new converts. Sa`d bin Mu`adh and Usaid bin Hudair, chiefs of the two clans heard of this meeting, so Usaid approached the Muslims armed with his spear while the other Sa`d excused himself on grounds that As`ad was his maternal cousin. Usaid came closer cursing and swearing and accused the two men of fooling people weak of heart, and ordered that they stop it altogether.

Mus`ab calmly invited him to sit saying, ``If you are pleased with our speech, you can accept it; should you hold it as objectionable, you are free to immunize yourself against what you hate." ``That's fair," said Usaid, pierced his lance in the sand, listened to Mus`ab and then heard some Verses of the Noble Qur'ân. His face beamed with satisfaction and pleasure before uttering any words of approval. He asked the two men about the procedures related to embracing Islam. They asked him to wash, cleanse his garment, bear witness to the Truth and then perform a prayer of two *Rak`ah* . He responded and did exactly what he



was asked to do, and then said that there was a man (Sa`d bin Mu`adh) whose people would never hang back if he followed Islam.

He then left to see Sa`d and his people. Sa`d immediately understood from his demeanor that Usaid had changed. To a question posed by Sa`d, Usaid said that two men were ready to comply with whatever orders they received. He then arranged a meeting that provided the two men with a chance to talk with Sa`d privately. The previous scene with Usaid repeated itself and Sa`d embraced Islam, and directly turned to his people swearing that he would never talk with them until they believed in Allâh, and in His Messenger. Hardly had the evening of that day arrived when all the men and women of that group of Arabs embraced Islam with the exception of one, Al-Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet ﷺ commented saying:

``He has done a little but his reward is great.''



The pledge of Aqaba planted on the wall of Masjid al Aqaba

Mus`ab stayed in Madinah carrying out his mission steadily and successfully until all the houses of Al-Ansar (the future Helpers) had Muslim members, men and women. One family only refused the Islamic *Da`wah* (Call). They were under the influence of the poet Qais bin As-Salt, who managed to deter them from accepting the Call of Islam until the year 5 A.H.

Shortly before the approach of the following pilgrimage season, i.e., the thirteenth year of Prophethood, Mus`ab bin `Umair returned to Makkah carrying glad tidings to the Prophet ﷺ about the new fertile soil of Islam in Madinah, and its environment rich in the prospects of general goodness, and the power and immunity that that city was bound to provide to the cause of Islam.[1]

1 Ibn Hisham 1/435-438; 2/90, and Zadul-Ma`ad 2/51.

The Second `Aqabah Pledge

The next year, the thirteenth year of Prophethood, June 622 C.E., during the pilgrimage season, over seventy converts from Madinah came along with the polytheists to perform the rituals of pilgrimage in Makkah. The oft-repeated question among them was ``Is it not high time for us to protect Muhammad instead of leaving him abandoned, deserted and stumbling in the hillocks of Makkah?"

Shortly after their arrival, they secretly contacted the Prophet ﷺ and agreed to meet him at night during the middle of the *Tashreeq* Days (the 11th, 12th and 13th days of *Dhul-Hijjah*) in a hillock at Al-`Aqabah, the previous year's meeting place.

One of the leaders of the Ansar (Helpers), Ka`b bin Malik Al-Ansari , gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, and said:



The Mosque of the Pledge (Masjid Al- Bai'ah) at Al-Aqabah

``We set out for pilgrimage and had planned a meeting with Allâh's Messenger ﷺ in the midst of the Days of *Tashreeq*. The night of our planned



meeting with Allâh's Messenger ﷺ arrived. We were accompanied by `Abdullah bin `Amr bin Haram, one the most notable and respected among our people. We said to him, 'O Abu Jabir! You are certainly one of our most respected and one of the most noble of our nobility. We do not want you to be fuel for the Fire tomorrow.' Then we invited him to accept Islam and informed of the meeting we had planned with Allâh's Messenger ﷺ at Al-`Aqabah. He accepted Islam and attended Al-`Aqabah, and he was our chief representative."

Ka`b said: ``That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave quietly and met at a hillock nearby. We were seventy-three men plus two women, Nusaibah bint Ka`b -- Umm `Umarah -- from the Bani Mazin bin Najjar

and Asma' bint `Amr -- Umm Muni' from Bani Salamah. We gathered in the hillocks waiting for Allâh's Messenger until he came in the company of his uncle Al-`Abbas bin `Abdul-Muttalib who was at that time still following the religion of his people. Yet he liked to be present for the affairs of his nephew. He was the first to speak:

'O you people of the Khazraj -- the Arabs used to call the *Ansar* (Helpers) Khazraj, whether from Khazraj or Aws -- all of you know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honored and respected among his people. He refuses to join any party except you. So, if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place.'''

Ka`b replied: ``We have heard your words, and now, O Messenger of Allâh, it is for you to speak and take from us any pledge that you wish regarding your Lord and yourself." [1]

It was a confident response showing complete determination, courage and deep faith to shoulder the great responsibility and bear its serious consequences. Allâh's Messenger then preached the Faith, and the pledge was taken.

The Articles of the Pledge

Al-Imam Ahmad recorded that Jabir narrated: ``We said, 'O Messenger of Allâh! To what shall we pledge?' The Prophet ﷺ answered:

'1. To listen and obey in every difficulty and ease.

2. To spend in plenty as well as in scarcity.

3. To enjoin good and forbid evil.

4. In Allâh's service, you will fear the censure of none.

5. To aid me when I come to you, and protect me from anything you protect yourself, your spouses and children from.

1 Ibn Hisham 1/440-442.



Then Paradise is in store for you.'"[1]

In another version reported by Ibn Ishaq, Ka`b said:

``The Prophet ﷺ began to speak, recited some Qur'ânic Verses, called people unto Allâh, encouraged them to enter the fold of Islam and concluded by saying:

'I give you my pledge that you protect me from whatever you protect your women and children from.'

Here Al-Bara' bin Ma'rur caught him by hand, and said: `Oh yes, we swear by Allâh, Who sent you as a Prophet ﷺ in Truth, that we will protect you from whatever we protect our women from. Have confidence in us, O Messenger of Allâh. By Allâh, we are genuine fighters and quite reliable in war, it is a characteristic passed down to us from our ancestors.'

Then `Abul-Haitham bin At-Taihan interrupted and said: 'O Messenger of Allâh! Between us and the Jews, there are agreements which we would then sever. If Allâh grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning the Quraish)?' The Prophet ﷺ smiled and replied:

«بَلِ الدَّمُ الدَّمُ، وَالْهَدَمُ الْهَدَمُ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أُحَارِبُ مَنْ حَارَبْتُمْ، وَأُسَالِمُ مَنْ سَالَمْتُمْ»

`Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.'"[2]

Stressing the Gravity of the Pledge

After the conditions of allegiance were decided and the gathering had unanimously agreed to endorse it, two men from the foremost converts to Islam rose to their feet to explain the implications of the serious step they were about to take, so that they could give their pledge fully aware of the whole affair, and consequently be ready for the sacrifices they were expected to make.

1 Recorded by Imam Ahmad with a good chain of narration, 3/322; Al-Baihaqi in As-Sunan Al-Kubra 9/9; Al-Hakim and Ibn Hibban graded it authentic. Ibn Ishaq reported something similar to this from `Ubadah bin As-Samit , but it has the additional item: "That we not dispute with the order from its people." See Ibn Hisham 1/454.

2 Ibn Hisham 1/442.

Ibn Ishaq said: ``When they gathered for the pledge, Al-`Abbas bin `Ubadah bin Nadlah, said: `Do you know the significance of the pact that you are entering into with this man? You are in fact affirming that you will fight against various people. If you fear that your property will be at risk or the lives of your nobles will be in danger, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allâh, that herein lies the good of this world and that of the next.' They replied, `We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if we observe all the items of this pact?' The Prophet ﷺ replied:

`Paradise is in store for you.'

They said, `Extend your hand,' then he extended his hand and they pledged to him."[1]

In the narration of Jabir , he said: ``When we started to pledge allegiance, As`ad bin Zurarah took his hand and said: `Take it easy O people of Yathrib! We have not covered this long distance except because we have deep belief that he (Muhammad) is the Messenger of Allâh. We are already convinced that following him entails departure from the pagan Arabs even if it were at the risk of our life. Should you enter in this course, hold fast to it, and your great reward is placed in the Hand of Allâh, but if you are caught in fear, I advise you to give it up just now, and that would be more excusable by Allâh.'"[2]

Taking the Pledge

After approving of the articles of the pledge, clarification and emphasis, the process of actual pledging began by touching hands. Jabir said, after mentioning the saying of As`ad bin Zurarah : ``They said, 'O As`ad! Stretch your hand out for us, for by Allâh! We will never breach or cheat this pledge.'"[3]

It was then that As`ad realized their surety in this cause, and he along with Mus`ab bin `Umair was the primary person inviting to this pledge and the first to take it.

1 Ibn Hisham 1/446.
2 Musnad Ahmad 3/322, Al-Baihaqi in As-Sunan Al-Kubra 9/9.
3 Musnad Ahmad 3/322, Al-Baihaqi in As-Sunan Al-Kubra 9/9.



Ibn Ishaq said, ``Banu An-Najjar claimed that Abu Umamah As`ad bin Zurarah was the first person to put out his hand."[1]

After that everyone else began to give the pledge. Jabir said, ``So man by man we stood before him taking the pledge so that by that we would be granted Paradise."[2]

With regard to the two women, the pledge was taken orally for the Prophet ﷺ never shook hands with an unrelated woman.[3]

Twelve Representatives

The Prophet ﷺ then asked the group to appoint twelve people to represent their people, and to be responsible regarding the articles of the pledge. He said:

``Let twelve men come to me as representatives among you, so that they are responsible over their people."

The representatives were nine from Al-Khazraj: As`ad bin Zurarah bin `Ads, Sa`d bin Ar-Rabi` bin `Amr, `Abdullah bin Rawahah bin Tha'labah, Rafi' bin Malik bin Al-`Ajlan, Al-Bara' bin Ma`rur bin Sakhr, `Abdullah bin `Amr bin Haram, `Ubadah bin As-Samit bin Qais, Sa`d bin `Ubadah bin Dulaim and Al-Mundhir bin `Amr bin Khunais. Three others were from Al-Aws: Usaid bin Hudair bin Samak, Sa`d bin Khaithamah bin Al-Harith and Rifa`ah bin `Abdul-Mundhir bin Zubair.

After their appointment, the Prophet ﷺ took another oath from these twelve representatives that they would hold the position of answerability. He said to them:

``You are responsible over your people in matters among them, a responsibility like that of the disciples of `Isa bin Maryam, and I am the one responsible over my people -- meaning the Muslims."

They agreed to this.

A Devil Exposes the Meeting

After the people had finished the pledge and the covenant was complete, one of the devils exposed them. At the very last moment, hoping to get the Quraish to gather and witness this congregation firsthand at

1 Ibn Ishaq said, "Banu 'Abdul-Ashhal said that it was Abul-Haitham bin At-Taihan. And Ka`b bin Malik said it was Al-Bara' bin Ma'rur." (Ibn Hisham 1/447) I say, perhaps they are considering the events that took place when they gave the pledge to Allâh's Messenger , otherwise As'ad bin Zurarah was the earliest. And Allâh knows best.

2 Musnad Ahmad 3/322.

3 Sahih Muslim 2/131.

the location, that devil stood on the highest ground shouting so that everyone could hear, ``O people of the dwellings, Muhammad and his youth have conspired for war against you!" Allâh's Messenger said:

``This is *Azab* (the *Jinn*) of Al-`Aqabah. O enemy of Allâh! We are leaving you now."

Then he ordered them to go to their camps.[1]

The Ansar Prepare to Strike the Quraish

On hearing the voice of this devil, Al-`Abbas bin `Ubadah bin Nadlah said: ``By Allâh, Who has sent you in Truth, we are powerful enough to put the people of Mina (the Quraishites) to our swords tomorrow, if you desire." The Prophet ﷺ said:

``We have not been commanded to follow that course. Now, go back to your camps."

They went back to sleep till morning.[2]

The Quraish Arrive to Argue With the Leaders of Yathrib

No sooner did the Quraish hear of this treaty than a tumultuous uproar began to spread in all directions. They realized quite fully that an allegiance of this sort was bound to produce far-reaching consequences of direct impact on their lives and wealth. The following day, a large delegation comprising the leaders and arch-criminals of Makkah set out for the camp of the Madinese to protest severely against the treaty. They addressed the Madinese: ``O people of Khazraj, it has been conveyed to us that you have come here to conclude a treaty with this man (Muhammad) and evacuate him out of Makkah. By Allâh, we would hate fighting to break out between us ."[3]

The Madinese polytheists having known nothing about the secret pledge, began to swear by Allâh and answered in good faith that there was no truth in the report. `Abdullah bin Ubai Ibn Salul, a Madinese polytheist, refuted their allegations denouncing them as null and void, claiming that his people would never initiate anything unless he gave

1 Ibn Hisham 1/447, and Zadul-Ma`ad 2/51.
2 Ibn Hisham 1/448.
3 ibid .



them clear orders.

The Madinese Muslims, however, remained silent neither negating nor confirming. The Quraishite leaders seemed to be convinced by the arguments presented by the polytheists, and went back home frustrated.

The Quraish Become Convinced of the Previous Reports

However, they were not fully satisfied with the words they heard. They began to scrutinize the smallest details, and trace the minutest news till it was established beyond a shadow of doubt that the pact did take place, but that was after the Madinese pilgrims had left Makkah. In a fit of rage, they pursued the pilgrims but did not succeed in catching any of them except Sa`d bin `Ubadah . They subjected him to unspeakable torture, but he was later rescued by Al-Mut`im bin `Adi and Harith bin Harb bin Umaiyah with whom he had trade relations.[1]

That is the story of the Second `Aqabah Pledge, later known as the Great `Aqabah Pledge, affected in an atmosphere of love, allegiance and mutual support between Madinese believers and weak Makkan Muslims. This new spirit of affection and cooperation could not be attributed to a fleeting desire, on the contrary, it derived completely from an already deeply-established approach: belief in Allâh, His Messenger and His Book. It was a belief so deeply rooted in the soul that it managed to stand immune to all the powers of injustice and aggression, and could spawn miracles in the practical aspects of action and ideological pursuit. This sort of belief was the real instrument that enabled Muslims to record unprecedented breakthroughs in the annals of history. We are also sure that the future will always remain wanting with regard to the great achievements carried out by those great men.



1 Zadul-Ma`ad 2/51, 52, Ibn Hisham 1/448-450.

The Vanguard of Migration (in the Cause of Allâh)

After the endorsement of the Second `Aqabah Pledge and the establishment of a small Muslim state in a vast desert surging with disbelief and ignorance, the most serious gain in terms of Islam was that the Prophet ﷺ gave his leave for the Muslims to migrate to Madinah, the emerging Muslim state.

Migration to Madinah, in terms of personal interests, was no more than giving up material things and sacrifice of wealth, all in return for personal safety. Even here, the migrant could not expect full security; he was liable to be robbed or even killed either at the beginning or end of his departure. The future was hazy, clouded with various unpredictable sorrows and crises.

Bearing all this in mind, the Muslims began to migrate, while the polytheists spared no effort in hindering and debarring them, knowing beforehand that such a move implied unimaginable threats and unthinkable danger to their whole society:

The first one to migrate was Abu Salamah ﷺ, a year before the Great `Aqabah Pledge, according to Ibn Ishaq. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to raise obstacles, detained his wife and snatched his son and dislocated his



hand. Umm Salamah , after the departure of her husband and the loss of her son spent a year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometers with no help whatsoever. At a spot called At-Tan'im, `Uthman bin Talhah came across her and offered to accompany her to Madinah. She, along with her son, joined Abu Salamah in the village of Quba', a suburb of Madinah.[1]

Another instance of the atrocities perpetrated by the polytheist Makkans on the migrating Muslims is the incident of Suhaib bin Sinan Ar-Rumi . This man expressed his wish to migrate and naturally, this was offensive to the disbelievers. They began to insult him claiming that he had come into Makkah as a worthless beggar, but thanks to the generosity of their town he had managed to make a lot of money and become wealthy. They issued orders that he could not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. The Prophet ﷺ heard this story and commented on it saying:



``Suhaib has profited, Suhaib has profited."[2]

Then, there was the story of `Umar bin Al-Khattab, `Aiyash bin Abi Rabi'ah and Hisham bin Al-`Asi bin Wa'il , who agreed to meet at a certain place one morning in order to leave for Madinah; `Umar and `Aiyash came but Hisham was detained by the Makkans.

Shortly afterwards Abu Jahl and his brother Al-Harith came to Madinah to see their third brother `Aiyash . They cunningly tried to stir his emotions by invoking the most sensitive area in man, i.e., his relationship with his mother. They addressed him claiming that his mother had sworn she would never comb her hair, nor shade herself from the sun unless she saw him. `Aiyash took pity on his mother, but `Umar was intelligent enough to understand that they wanted to entice `Aiyash away from Islam so he cautioned him against their tricks, and added, ``Your mother would comb her hair if lice pester her,

1 Ibn Hisham 1/468-470.
2 Ibn Hisham 1/477.

and would shade herself if the sun of Makkah becomes too hot for her." In spite of these words, `Aiyash ﵁ was determined to go and see his mother, so `Umar ﵁ gave him his own camel which was manageable and tame, advising him to stick to its back because it would rescue him if he perceived anything suspicious on their part. The party of three then set off towards Makkah. As soon as they covered part of the distance, Abu Jahl complained about his camel and requested `Aiyash ﵁ to allow him to ride behind him on his camel. When they knelt down to the level of the ground, the two polytheists fell upon `Aiyash ﵁ and tied him. They rode into Makkah shouting to the people to follow their example with respect to `fools'.[1]

These are just three self-explanatory examples of the Makkans' reaction towards anyone intending to migrate. The believers still managed to escape in successive groups so rapidly that within two months of the Second `Aqabah Pledge, entire quarters of Makkah were deserted. Almost all the followers of Muhammad had migrated to their new abode, except Abu Bakr ﵁ , `Ali ﵁, the Prophet ﷺ himself, and those helpless souls who had been detained in confinement or were unable to escape. The Prophet ﷺ , together with Abu Bakr﵁ and `Ali,

1 Ibn Hisham 1/474-476, Sahih Al-Bukhari 1/558. Hisham and `Aiyash ﵁ were held by the disbelievers until Allâh's Messenger migrated and one day said, "Who will retain `Aiyash ﵁ and Hisham for me?" Al-Walid bin Al-Walid said that he would. So he secretly set out for Makkah. He found a woman who delivered food to the captives. He followed her until he discovered where they were being kept. They were shackled in a roofless building. So, at night he climbed the wall, severed their fetters and carried them on his camel until he arrived at Madinah. See Ibn Hisham 474-476. 'Umar arrived in Madinah among twenty of the Companions. See Al-Bukhari 1/558.



made all the necessary preparations for migration but was waiting for the order from his Lord.[1]

Al-Bukhari reported on the authority of `Aishah that Allâh's Messenger informed the Muslims:

``In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains."

Thus, some people emigrated to Madinah, and most of those people who previously emigrated to the land of Ethiopia migrated to Madinah. Abu Bakr also prepared to leave for Madinah but Allâh's Messenger said to him:

``Wait for a while, because I hope that I will be allowed to emigrate also."

Abu Bakr asked, ``Do you hope for that...?"

He replied in the affirmative. So Abu Bakr did not emigrate for the sake of Allâh's Messenger in order to accompany him. He fed two she-camels for four months with leaves from a Samur tree that had fallen."[2]

1 Zadul-Ma`ad 2/52.
2 Sahih Al-Bukhari no. 3905.

In An-Nadwah (Council) House

The Parliament of Quraish

The polytheists were paralyzed by the carefully planned and speedy movement of Muhammad's followers towards their new abode in Madinah. They were caught in unprecedented anxiety and were deeply worried over the future of their pagan economic establishment. They had already experienced Muhammad as an influential leader; and his followers as determined, righteous and always ready to sacrifice all they had for the sake of Allâh's Messenger . Al-Aws and Al-Khazraj tribes, the proposed hosts of the Makkan Muslims, were also known in Arabia for their might and power in war, and judicious and sensible approach in peace. They were also opposed to enmity and prejudice for they themselves had bitter days of inter-tribal warfare. Madinah, the prospective headquarters of the ever-growing Islamic Call, enjoyed the most advantageous strategic position. It commanded the commercial routes leading to Makkah whose people used to deal in about a quarter of a million gold dinar-worth commodities every year. Security of the caravan routes was crucial for the continuity of prosperous economic life. With all these factors borne in mind, the polytheists felt they were in the grip of a serious threat. They, therefore, began to seek the most effective method that could avert this imminent danger. They convened a meeting on Thursday morning, 26th Safar, the fourteenth year of Prophethood (12th September 622 C.E.),[1] i.e., two and a half months after the Great `Aqabah Pledge.[2] On this day, `the Parliament of Makkah'

1 For detail see Rahmatul-lil-`Alamin 1/95-102.

2 As for it being in the middle of the day, Ibn Ishaq reported that Gabriel informed the Prophet ﷺ about this meeting and about the permission to emigrate. Al-Bukhari also reported that `Aishah said that the Prophet ﷺ came to Abu Bakr ؓ early in the day telling him that he had been permitted by Allâh to emigrate. This appears shortly.



met with one item on the agenda: How to take effective measures to stop the tidal wave of Islam? Delegates representing all the Quraishite tribes attended the meeting, the most significant of whom were:

1. Abu Jahl bin Hisham, from Bani Makhzum;

2-4. Jubair bin Mut'im, Tu'aimah bin `Adi, and Al-Harith bin `Amir representing Bani Naufal bin `Abd Manaf;

5-7. Rabi`ah's two sons Shaibah and `Utbah besides Abu Sufyan bin Harb from Bani `Abd Shams bin `Abd Manaf;

8. An-Nadr bin Al-Harith to speak for Bani `Abdud-Dar;

9-11. Abul-Bukhtari bin Hisham, Zam`ah bin Al-Aswad and Hakim bin Hizam to represent Bani Asad bin `Abdul-`Uzza;

12, 13. Al-Hajjaj's two sons Nabih and Munbih from Bani Sahm;

14. Umaiyah bin Khalaf from Bani Jumah.

On their way to An-Nadwah House, *Iblis* (Satan) in the guise of a respected elderly man standing at the door interrupted their meeting and introduced himself as a man from Najd curious to attend the meeting, listen to the debate and wish them success to reach a sound opinion. He was admitted in readily.

There was a lengthy debate and several proposals were put forward. Expulsion from Makkah was proposed and debated in turn but finally turned down on grounds that his sweet and touching words could entice the other Arabs to attack them in their own city. Imprisonment for life was also debated, but refused upon consideration, for fear that his followers might increase in number, overpower them and secure his release by force. At this point, the arch-criminal of Makkah, Abu Jahl bin Hisham suggested that they kill him. However, if one man were to carry out the killing, it would expose him and his family to the revenge of blood. The difficulty was at last solved by Abu Jahl himself, who suggested that a band of young men, one from each clan, should strike Muhammad ﷺ simultaneously with their swords so that the crime would be shared by them all and therefore could not be avenged, causing his people to seek a peaceful means for settlement. The heinous proposal was unanimously accepted, and the representatives broke up the meeting and went back determined to implement the decision immediately.[1]

1 Ibn Hisham 1/480-482.

The Emigration of the Prophet ﷺ

When the criminals made the wicked decision to kill the Prophet ﷺ, Jibreel عليه السلام was sent down to Muhammad to reveal the plot of the Quraish and give him his Lord's Permission to leave Makkah.

`Aishah said: ``We were sitting in Abu Bakr's house at noon, when someone said to Abu Bakr رضي الله عنه, `Here comes Allâh's Messenger with his head covered at a time in which he has never come before.' Abu Bakr رضي الله عنه said, `May my father and mother be sacrificed for him! By Allâh! He is not coming at this hour except for something important.''' She continued:

``Allâh's Messenger came and sought permission to enter after which he was permitted. He entered and said to Abu Bakr رضي الله عنه:

'Tell those with you to leave.'

`Only your people are here, may my father be sacrificed for you, O Messenger of Allâh!' said Abu Bakr رضي الله عنه. He said:

'I have been given permission to emigrate.'

Abu Bakr رضي الله عنه said, `May my father be sacrificed for you. May I accompany you, O Messenger of Allâh?' He said, "Yes."[1]

After concluding the plans for the emigration , Allâh's Messenger returned to his house to await nightfall.

1 Sahih Al-Bukhari 1/553.



Monitoring the Home of Allâh's Messenger ﷺ

To make preparations for the implementation of their devilish plan, the chiefs of Makkah had chosen eleven men: Abu Jahl bin Hisham, Hakam bin Abul-`As, `Uqbah bin Abi Mu'ait, An-Nadr bin Al-Harith, Umaiyah bin Khalaf, Zam'ah bin Al-Aswad, Tu`aimah bin `Adi, Abu Lahab, Ubai bin Khalaf, Nabih bin Al-Hajjaj and his brother Munbih bin Al-Hajjaj.[1]

Ibn Ishaq narrated: All were on the alert. As night advanced, they posted assassins around the Prophet's house.[2] Thus, they kept watch all night long, waiting to kill him the moment he left his house early in the morning, as the Prophet ﷺ used to rise early and go to *Al-Masjid Al-Haram* to offer prayer; peeping now and then through a hole in the door to make sure that he was still lying in his bed. Abu Jahl, the great enemy of Islam, used to walk about proudly and arrogantly mocking at Muhammad's words, telling the people around him: ``Muhammad claims that if you follow him, he will appoint you rulers over the Arabs and non-Arabs and in the Hereafter your reward will be Gardens similar to those in Jordan, otherwise, he will slaughter you, and after death you will be burnt in fire."[3]

He was too confident of the success of his devilish plan. Allâh the All-Mighty, however, in Whose Hand lie the sovereignty of the heavens and the earth, does what He wills; He gives help and can never be overpowered. He did exactly what He later said to His Prophet ﷺ:

1 Zadul-Ma`ad 2/52.
2 Ibn Hisham 1/482.
3 Ibn Hisham 1/483.

﴿ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴾

``And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting and Allâh too was planning, and Allâh is the Best of the planners." [8:30]

The Messenger Escapes From the House

At this critical juncture, the plans of the Quraish failed completely. Despite the tight blockade they laid to the Prophet's house, the Prophet ﷺ and `Ali ؓ were inside the house. The Prophet ﷺ told `Ali ؓ to sleep in his bed and cover himself with his green garment and assured him full security under Allâh's protection and told him that no harm would come to him. The Prophet ﷺ then came out of the room and cast a handful of dust on the assassins and managed to work his way through them reciting Verses of the Noble Qur'ân:

﴿ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَـٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ ﴾

``And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [36:9]

He proceeded directly to the house of Abu Bakr ؓ before *Fajr,* who immediately accompanied him and both set out southwards, climbed up the lofty peak of Mountain Thawr, and decided to take refuge in a cave.[1]

The assassins who laid siege to the house were waiting for the appointed hour when someone came and informed them that the Prophet ﷺ had already left. Those at the door peeked in and saw `Ali ؓ sleeping, thinking that it was the Prophet ﷺ . In the morning when `Ali ؓ arose they asked him where the Prophet ﷺ was, but he informed them that he had no idea.[2] This created a stir in the whole town.

The Prophet ﷺ thus left his house during the night on the 27th of Safar, during the fourteenth year of Prophethood; corresponding to

1 Ibn Hisham 1/483; Zadul-Ma`ad 2/52.
2 Ibn Hisham 1/483; Zadul-Ma`ad 2/52.



the 12th or the 13th of September 622 C.E.[1] Knowing that the Quraish would mobilize all of their forces to find him, he used a clever ploy on them and instead of taking the road to Madinah on the north side of Makkah as the polytheists would expect, he walked along a road least expected, lying south of Makkah and leading to Yemen. He walked for 5 miles until he reached a rough rocky mountain called Thawr. There his shoes were worn out, some said he walked on tiptoe in order not to leave a trail behind him. Abu Bakr ؓ carried him up the mountain to a cave named after the mountain, Thawr.[2]

The Events at the Cave

Abu Bakr ؓ entered the cave first, exploring it to ensure that it was safe, closed all holes in it with pieces torn off from his clothes, cleaned it and then asked the Prophet ﷺ to step in. The Prophet ﷺ went in and immediately laid his head in Abu Bakr's lap and fell asleep. Suddenly Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the Prophet's face. The Prophet ﷺ immediately applied his saliva on Abu Bakr's foot and the pain left immediately.[3]

They confined themselves to this cave for three nights: Friday, Saturday and Sunday.[4] `Abdullah ؓ, the son of Abu Bakr ؓ would go to see them after sunset, stay the night there, inform them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual and not to draw the least attention to his secret activities. `Amir bin Fuhairah, while in the company of other shepherds of Makkah tending his master Abu Bakr's flock, used to slip away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk.[5]

The Quraish, on the other hand, were bewildered and annoyed

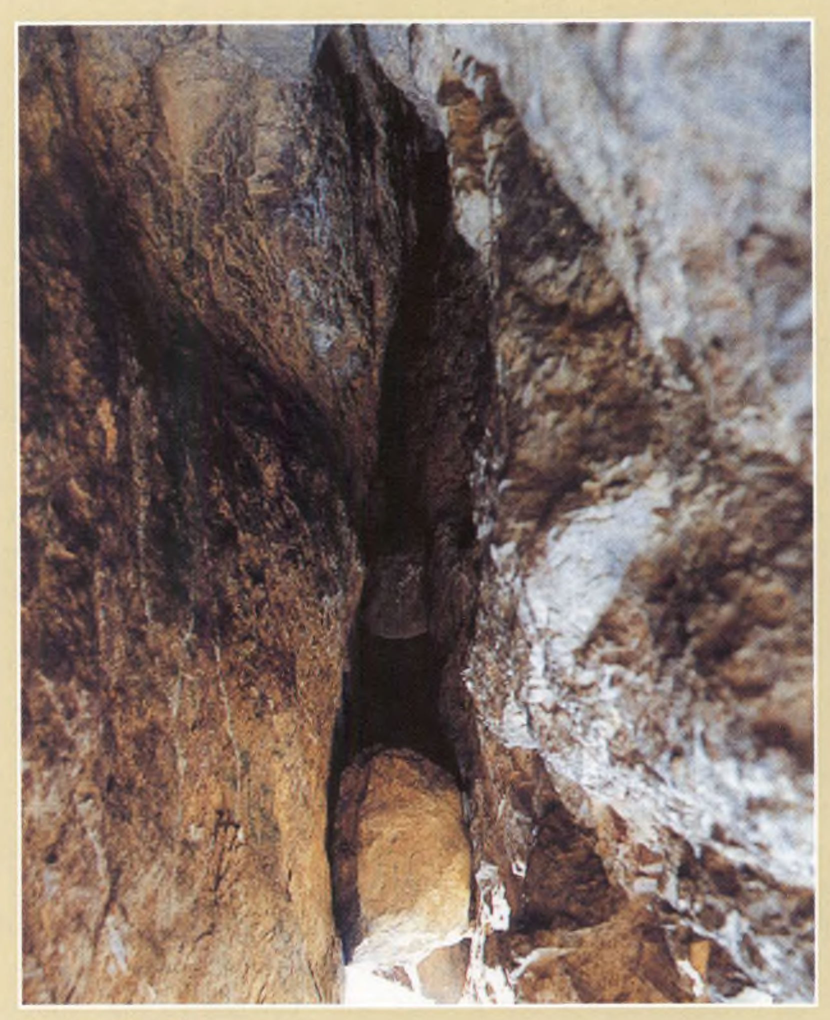
1 Rahmatul-lil-`Alamin , 1/95. This is the case if we begin the calculation from the beginning of the year, in the month of Muharram. If we formulate our calculations from the month in which Allâh honored him with Prophethood, then this Safar would have been in the thirteenth year. What was written about his biography was perhaps either calculated this way or that. However, the method which we chose would seem to remove any differences over the year.

2 Mukhtasar Seeratir-Rasul , p.167.

3 This was reported by Ruzain from `Umar bin Al-Khattab ؓ . It also mentions that the poison reappeared later in his life and was the cause of his death. See Mishkatul-Masabih under the chapter on the virtues of Abu Bakr ؓ 2/556.

4 See Fathul-Bari 7/336.

5 Sahih Al-Bukhari 1/553, Ibn Hisham 1/486.



The Mountain of Thawr

when the news of the escape of the two companions was confirmed. They brought `Ali ﷺ to Al-Ka`bah, beat him brutally and confined him there for an hour attempting desperately to make him reveal the secret of the disappearance of the two `fugitives', but to no avail. They then went to see Asma' ﷺ, Abu Bakr's daughter, but here too their attempts went in vain. While at her door Abu Jahl slapped the girl so severely that her earring broke.[1]

1 Ibn Hisham 1/487.





The iner view of Thawr

The notables of Makkah summoned an emergency meeting to determine the future course of action and explore all the avenues that could help arrest the two men. They decided to block all the routes leading out of Makkah and imposed heavily armed guards over all potential exits. A price of 100 camels was set upon the head of each one.[1] Horsemen, infantry and tracers of tracks searched the country. Once they even reached the mouth of the cave where the Prophet ﷺ and Abu Bakr ؓ were hiding, but Allâh ﷻ prevented them from being seen. Al-Bukhari recorded Anas bin Malik ؓ narrating from Abu Bakr ؓ that he said, ``I said, 'O Prophet of Allâh ﷺ ! If some of them look down they will see us.'' The Prophet ﷺ replied:

«اسْكُتْ يَا أَبَا بَكْرٍ، اثْنَانِ اللهُ ثَالِثُهُمَا»

``Silence Abu Bakr ! What do you think of those two with whom the Third is Allâh.''[2]

It was really a Divine miracle, since the pursuers were only a few steps from the cave.

1 Sahih Al-Bukhari 1/554.

2 Sahih Al-Bukhari 1/516, 558. Abu Bakr ؓ was not afraid for himself, but as is reported, he was worried about Allâh's Messenger saying, "If they kill me, then I am only one man. But if they kill you, they will have destroyed the whole nation." So, it was then that Allâh's Messenger said, "Do not grieve, for Allâh is indeed with us." See Mukhtasar Seeratir-Rasul , by Sheikh `Abdullah An-Najdi, p.168.

On the Road to Madinah

For three days Muhammad and Abu Bakr ﷺ lived in the cave and the Quraish continued their frantic efforts to capture them.

A man called `Abdullah bin Uraiqit, who had not embraced Islam, but was trusted by Abu Bakr ﷺ and had been hired by him as a guide, reached the cave after three nights according to the plan, bringing with him two of Abu Bakr's camels. His report satisfied the noble `fugitives' that the search had slowed. The opportunity to depart had arrived. Abu Bakr ﷺ offered the Prophet ﷺ the faster animal to ride on and the latter agreed, provided that he would pay its price. They took with them the food provisions that Asma' ﷺ, Abu Bakr's daughter had brought and tied in a bundle of her waistband, after tearing it into two parts, hence she was given the title: ``Asma' ﷺ of the two waistbands."[1]

The Prophet ﷺ, Abu Bakr ﷺ and `Amir bin Fuhairah departed, and their guide `Abdullah bin Uraiqit led them through the seldom-used ways along the coastal route. This was in Rabi`ul-Awwal, the first year of the Hijrah i.e., September 16, 622 C.E. The party travelled through many villages on their way to Quba'.[2] There were some interesting incidents that characterized their journey, which may be recalled here:

1 Sahih Al-Bukhari 1/533, and Ibn Hisham 1/486.

2 The details for the route of the journey were reported by Ibn Ishaq. See Ibn Hisham 1/491/492.



The Hijrah

The route taken by the Messenger (ﷺ) from Makkah to Al-Madinah

He left the Cave of Thawr on Monday 1 Rabi'ul-Awwal and entered Al-Madinah on Friday 12 Rabi'ul-Awwal (16 July 622 CE)

— The route followed by the Prophet (ﷺ)

— The caravan route at that time

1. Al-Bukhari reported that Abu Bakr As-Siddiq ﷺ said, "We travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock with shade beneath it, where the sunshine

had not reached yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, `Sleep, O Allâh's Messenger ﷺ, and I will guard you.' So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had. When he came to it, I asked (him), `To whom do you belong, O boy?' He replied, 'I belong to a man from Madinah or Makkah.' I said, `Do your sheep have milk?' He said, `Yes.' I said, `Will you milk them for us?' He said, `Yes.' He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I said, `Drink, O Allâh's Messenger ﷺ !' He drank till I was pleased. Then he asked, `Has the time for our departure come?' I said, `Yes.' So, we departed after midday."[1]

2. Whoever asked Abu Bakr ﷺ about the identity of his honorable companion, he would reply that he was a man who guided him on his way. The questioner would think that Muhammad ﷺ was a guide, in terms of roads, whereas Abu Bakr ﷺ meant that he was a guide to the way of righteousness.[2]

3. They were pursued by Suraqah bin Malik. Suraqah said: ``While I was sitting in one of the gatherings of my tribe Banu Mudlij, a man from them came to us and stood up while we were sitting, and said, 'O Suraqah! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad ﷺ and his Companions.'" Suraqah added, ``I too realized that it must have been them. But I said, `No, it is not them, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which

1 Sahih Al-Bukhari 1/510.
2 Sahih Al-Bukhari 1/556.



was behind a hillock, and get it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them, my horse stumbled and I fell off. Then I stood up, took hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them or not, and the lot which I disliked came out.

But I remounted my horse and let it gallop, giving no importance to the divining arrows.

When I heard the recitation of the Qur'ân by Allâh's Messenger ﷺ who did not look hither and thither while Abu Bakr ؓ was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again, I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been stopped from harming them, it came to my mind that the cause of Allâh's Messenger ﷺ (i.e., Islam) will become victorious. So I said to him, `Your people have announced a reward equal to the blood money for your head.' Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some provision for the journey and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, `Do not tell others about us.' Then I requested him to write for me a statement of security and peace. He ordered `Amir bin Fuhairah who wrote it for me on a piece of skin, and then Allâh's Messenger proceeded on his way."[1]

In a version by Abu Bakr ؓ , he said: We emigrated while the Makkans were in pursuit of us. None caught up with us except Suraqah bin Malik bin Ju'sham on a horse. I said: ``O Messenger of Allâh, this one has caught up with us." The Prophet ﷺ replied:


﴿لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾

``Don't grieve, verily, Allâh is with us." [9:40]

1 Sahih Al-Bukhari 1/516, 1/554, Zadul-Ma`ad 2/53.

4. The party continued its journey until it reached two isolated tents belonging to a woman called Umm Ma`bad Al-Khuza`iyah. She was a gracious lady who sat at her tent-door with a mat spread out for any chance traveller that might pass by the way. Fatigued and thirsty, the Prophet ﷺ and his companions wanted to refresh themselves with food and some milk. The lady told them that the herd was out in the pasture and the goat standing nearby was almost dry since it was a rainless year. The Prophet ﷺ touched its udders, reciting over them the Name of Allâh, supplicated, and to their great joy, plenty of milk flowed out of them. The Prophet ﷺ first offered it to the lady of the house, and he shared what was left with the members of the party. Before he left, he milked the goat, filled the container and gave it to Umm Ma`bad. Later on, her husband arrived with slender goats hardly having any milk in their udders. He was astonished to see milk in the house. His wife told him that a blessed man had passed by, and then she described his physical appearance and manner of speech.

Abu Ma`bad immediately realized that the man was the one whom the Quraish were searching for and asked her to give a full description of him. She gave a wonderful account of him, which we will describe later when talking about his attributes and merits.

After listening to his wife's account, Abu Ma'bad expressed a sincere wish to accompany the Prophet ﷺ whenever that was possible, and composed his admiration in verses of poetry that echoed all over Makkah, to such an extent that the people therein thought it was a Jinn repeating words in their ears.

Asma' ﷺ, on hearing those lines, got to know that the two companions were heading for Madinah.[1] The short poem opened with thanksgiving to Allâh having given them (the couple) the chance to host the Prophet ﷺ for a while. It then gave an account of the delight that would settle in the heart of the Prophet's companion whosoever he was; it closed with an invitation to all mankind to come and see

1 Zadul-Ma`ad 2/54. This story was recorded by Al-Hakim who rendered it authentic as did Adh-Dhahabi 3/9, 10 and Al-Baghawi reported it in Sharhus-Sunnah 13/264.



for themselves Umm Ma`bad, her goat and the container of milk that would testify to the truthfulness of the Prophet ﷺ.

5. On his way to Madinah, the Prophet ﷺ met Buraidah bin Al-Husaib Al-Aslami and about eighty others. He and those with him had accepted Islam. The Prophet ﷺ prayed the Night prayer and they prayed behind him. Buraidah remained in the land of his people until the Prophet ﷺ arrived after the battle of Uhud.

`Abdullah bin Buraidah reported that the Prophet ﷺ used to be optimistic without counting on omens, so when Buraidah and about seventy people of his tribe Sahm, met up with him while riding, he asked him, ``From which people are you?" He replied, ``From Aslam." So he said to Abu Bakr ﷺ, ``Then we are safe." Then he asked him, ``From which branch?" He replied, ``From Banu Sahm." So he said to Abu Bakr ﷺ, ``Your victory has come."[1]

6. Allâh's Messenger passed by Abu Aws Tamim bin Hajar or Abu Tamim Aws bin Hajar Al-Aslami at Quhdawat between Al-Juhafah and Harsha in Al-`Arj. He was dragging some of their provisions behind the camel that was slowing them down. So, Aws carried the goods on his camel and sent a boy named Mas'ud to help them. He accompanied them to be sure that the route was safe until they entered Madinah. Then Allâh's Messenger returned Mas`ud to his master and told him to tell Aws to rein his camel as that of a horse and he did so. When the pagans came on the Day of Uhud, Aws sent Mas'ud bin Hunaidah from Al-'Arj to Allâh's Messenger to inform him about their movements. This was mentioned by Makula according to At-Tabari. He accepted Islam after Allâh's Messenger arrived at Madinah while he remained in Al-`Arj.[2]

7. It was during this time that they met Az-Zubair at the head of a caravan of Muslims returning from Syria. Az-Zubair presented to them two white garments which they accepted.[3]

1 Usdul-Ghabah 1/209.
2 Usdul-Ghabah 1/273 and Ibn Hisham 1/491.
3 Sahih Al-Bukhari 1/554.

Quba'

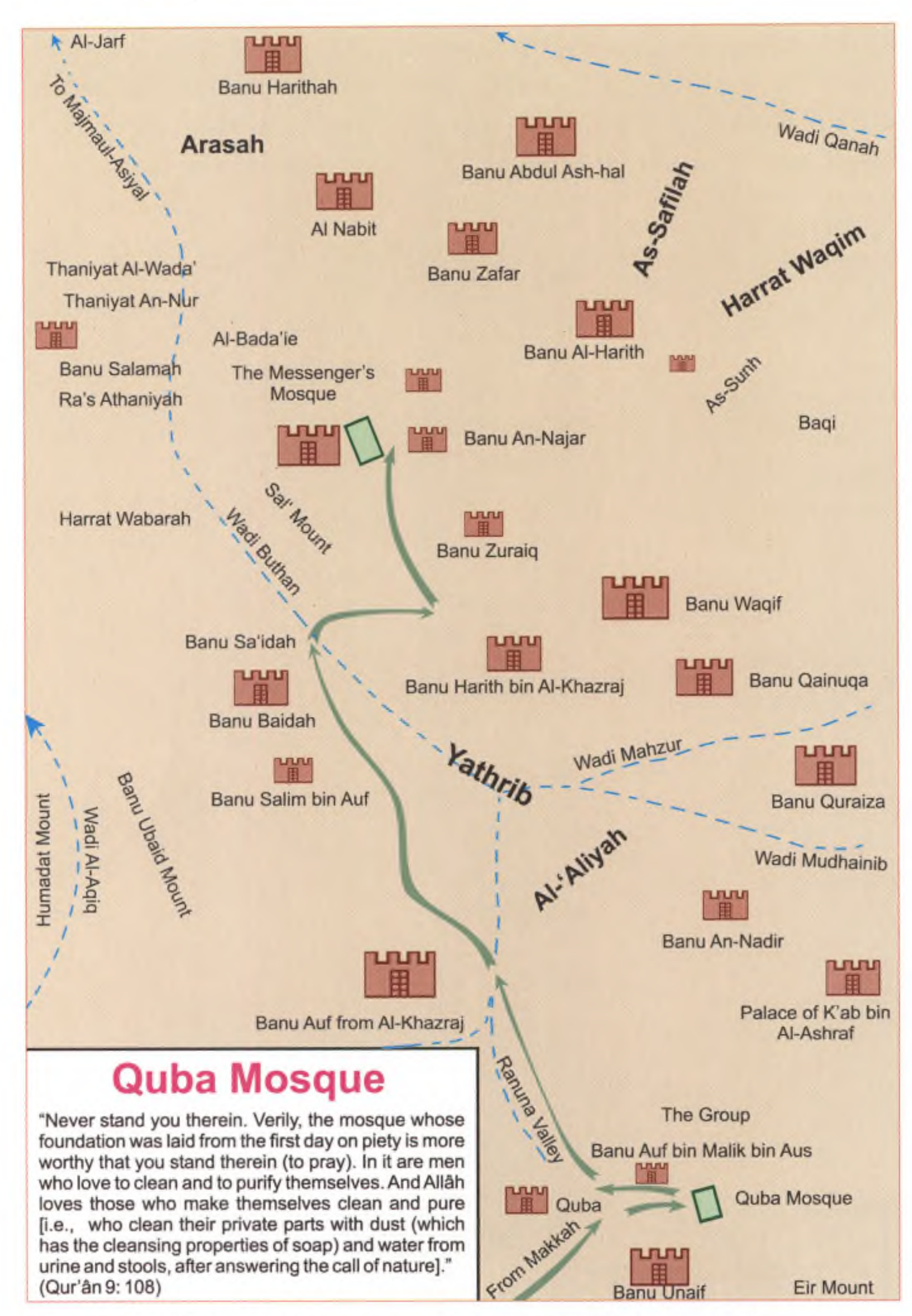
On Monday, 8th Rabi`ul-Awwal, the fourteenth year of Prophethood, i.e., 23 September, 622 C.E., Allâh's Messenger arrived at Quba'.[1]

`Urwah bin Az-Zubair said: ``When the Muslims of Madinah heard the news of the departure of Allâh's Messenger from Makkah, they started going to Harrah every morning. They would wait for him until the heat of the noon forced them to return. One day after waiting for a long time, they returned home, and when they were going into

1 Rahmatul-lil-`Alamin 1/102. It was on that day that he reached fifty-three years of age, and thirteen years of Prophethood, according to those who say that he was honored with Prophethood on the 9th of Rabi`ul-Awwal in the year 41 after the year of the Elephant. As for those who say that his Prophethood began during Ramadan in the year 41 after the year of the Elephant, then accordingly, on that day it would equal 12 years, five months, and 18 to 22 days of Prophethood.



their houses, a Jew climbed up the roof of one of the forts of his people to look for something. He saw Allâh's Messenger and his companions dressed in white clothes, emerging out of the desert. The Jew could not help shouting at the top of his voice, 'O you Arabs! Here is your man whom you have been waiting for.' So the Muslims rushed to their arms



Quba Mosque

"Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e., who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]." (Qur'ân 9: 108)

and received Allâh's Messenger at the summit of Harrah."[1]

Ibn Al-Qaiyim said: ``The shouts of *Allâhu Akbar* (Allâh is the Most

1 Sahih Al-Bukhari 1/555.





The House of Abu Ayyub Al-Ansari (in Al-Madinah)



Great) resounded among Banu `Amr bin `Auf and the Muslims from their joy at his arrival, and they went out to meet him. They and their animals came out to pay him respects, he was surrounded by them and tranquility enveloped him while Allâh revealed to him:

﴿فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾﴾

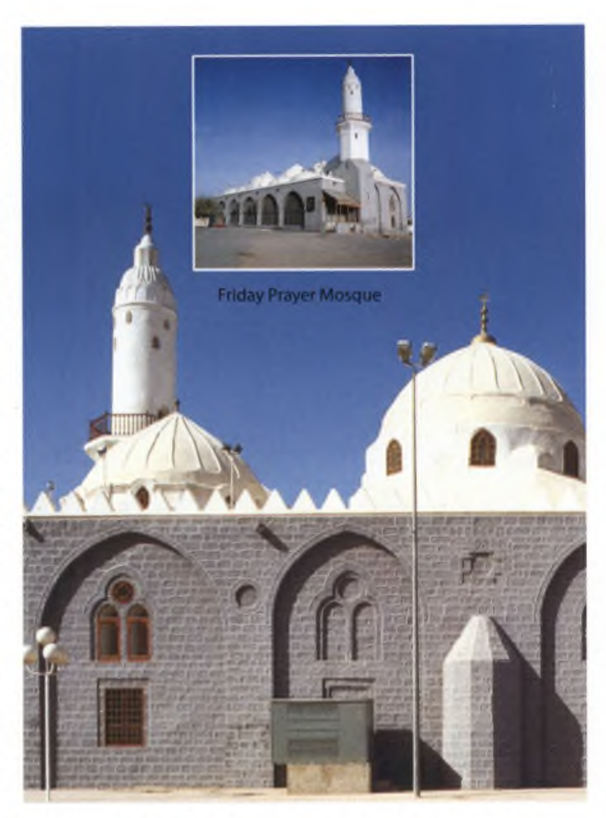
``...then verily, Allâh is his *Maula* (Lord, Master or Protector), and Jibreel ﷺ, and the righteous among the believers, and furthermore, the angels are his helpers." [66:4][1]

'Urwah bin Az-Zubair said: ``The Prophet ﷺ turned with them to the right and went to the quarters of Banu `Amr bin `Awf, and this was a Monday during the month of Rabi`ul-Awwal. Abu Bakr ﷺ stood receiving the people while Allâh's Messenger sat and was silent. Some of the Ansar who had not yet seen Allâh's Messenger , began greeting Abu Bakr ﷺ. But when the sunlight fell on Allâh's Messenger , and Abu Bakr ﷺ came forward to shade him with his sheet, only then did the people come to know Allâh's Messenger ."[2]

It was an unprecedented day in Madinah. The Jews could easily perceive the truth of their prophecy in the Book of Habakkuk: ``God came from Teman and the Holy One from mount Faran."[3]

1 Zadul-Ma`ad 2/54.
2 Sahih Al-Bukhari 1/555.
3 The Bible, the Book of Habakkuk 4:4.

Muhammad stayed in Quba' with Kulthum bin Al-Hadm , a hospitable chief of the tribe of `Amr bin `Awf. Some say he stayed with Sa`d bin Khaithamah , but the first view is correct. `Ali ﷺ stayed in Makkah for three days to return the trusts on behalf of the Prophet ﷺ, to their respective owners. After that he started his journey of emigration to catch up with him at Quba'.[1]


Friday Prayer Mosque

Allâh's Messenger stayed in Quba' for four days: Monday, Tuesday, Wednesday and Thursday.[2] He built the *Masjid* in Quba' and prayed in it. This was the first *Masjid* founded upon piety to be built after his Prophethood began. On the fifth day, Friday, he mounted by the Order of Allâh, along with Abu Bakr ﷺ. He sent a message to Bani An-Najjar, his maternal uncles, to come and accompany him and Abu Bakr ﷺ to Madinah. He rode towards the new headquarters amidst the cordial greetings of his Madinese followers who had lined his path. He halted at a place in the valley of Banu Salim bin `Awf and there he performed his Friday prayer with a hundred others.[3]

1 Zadul-Ma`ad 2/54, Ibn Hisham 1/493.

2 This is reported by Ibn Ishaq, see Ibn Hisham 1/494. In Sahih Al-Bukhari it is reported that he stayed in Quba' for twenty-four nights (1/61) or some ten odd nights (1/555) or fourteen nights (1/560). This last report is the one chosen by Ibn Al-Qaiyim. He himself has clearly stated that he arrived at Quba' on Monday and departed from it on Friday (Zadul-Ma`ad 2/54, 55) which would not be ten days unless it referred to two different weeks in which case it would be no more than twelve days.

3 Sahih Al-Bukhari 1/555 and 560, Zadul-Ma`ad 2/55 and Ibn Hisham 1/494.



Entering Madinah

Meanwhile the tribes and families of Madinah, the new name for Yathrib and a short form of `The Messenger's Madinah (City)', came streaming forth, and vied with one another in inviting the noble visitor to their homes. The Madinese girls chanted beautiful verses that spoke of welcome, obedience and dutifulness to the new Messenger.

Though not wealthy, every *Ansar* (Helper) was eager and anxious to receive the Messenger in his house. It was indeed a triumphal procession. Around the camel of Muhammad and his immediate followers, rode the chiefs of the city in their best garments and in glittering armor, everyone saying: ``Alight here, O Messenger of Allâh, and stay with us.'' Muhammad answered everyone courteously and kindly:

``Leave it (camel) on its way, for it is commanded (by Allâh).''

The camel moved onward with loosed rein, unitl it reached the site of the Prophet's *Masjid* and knelt down. He did not dismount until it rose up again, went on forward, turned back and then returned to kneel down in the very same spot. Here, he alighted in an area inhabited by Banu An-Najjar, a tribe related to the Prophet ﷺ from the maternal side.

In fact, it was his wish to honor his maternal uncles and live among them. The fortunate host, Abu Ayyub Al-Ansari , stepped forward to his mount, brought the Prophet ﷺ into his home and As`ad bin Zurarah took the reigns of the mount while he was still on it.[1]

1 Ibn Hisham 1/494-496, and Zadul-Ma`ad 2/55.



In the narration of Anas that Al-Bukhari recorded, the Prophet ﷺ said:

``Which is the nearest of our houses of our kith and kin?"

Abu Ayyub said, ``Mine, O Allâh's Messenger! This is my house and this is my gate." The Prophet ﷺ said:

``Go and prepare a place for our midday rest."

Abu Ayyub said, ``Get up (both of you) with Allâh's blessings."[1]

A few days later, there arrived the Prophet's spouse Sawdah , his two daughters Fatimah and Umm Kulthum , Usamah bin Zaid, Umm Aiman, `Abdullah ؓ, son of Abu Bakr ؓ with Abu Bakr's household including `Aishah . Zainab was not able to emigrate and stayed with her husband Abul-'As until the Battle of Badr.[2]

`Aishah said: ``When Allâh's Messenger arrived in Madinah, both Abu Bakr ؓ and Bilal ؓ fell ill. I went to both of them and said, 'O

1 Sahih Al-Bukhari 1/556.

2 Zadul-Ma`ad 2/55.



my father, how do you feel? O Bilal ﷺ, how do you feel?' Whenever Abu Bakr's fever got worse, he would say, `Everybody is staying alive among his people yet death is nearer to him than his shoe-laces.' And whenever fever deserted Bilal ﷺ, he would say aloud, `Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhir* and *Jalil* (two good-smelling grasses); would that I could drink one day the water of Majannah; and would that Shamah and Tafil (two mountains at Makkah) would appear to me.' Then I went to Allâh's Messenger and told him about that. He said:

'O Allâh, make it healthy, and bless its *Sa'* and *Mudd* (i.e., two measurements) and take away its fever to Al-Juhfah.'"[1]

Here ends this phase of his life, completing the phase of the Islamic call, that is, the Makkan phase.

1 Sahih Al-Bukhari 1/588.

Life in Madinah



The Madinese phase can be divided into three stages:

The first stage was characterized by a great deal of trouble and conflict, and many obstacles within. This was coupled with a hostile wave from outside, aimed at completely exterminating the rising Faith. It ended with the peace Treaty of Al-Hudaibiyah in Dhul-Qa`dah 6 A.H.

The second stage featured a truce with the pagan leadership and ended in the conquest of Makkah in Ramadan 8 A.H. It also witnessed the Prophet ﷺ inviting kings beyond Arabia to enter the fold of Islam.

In the third stage, people came to embrace Islam in hosts. Tribes and individuals from around Arabia arrived in Madinah to pay homage to the Prophet ﷺ . It ended with the death of the Prophet ﷺ in Rabi`ul-Awwal 11 A.H.



The First Stage

The Status Quo

in Madinah at the Time of Emigration

The emigration to Madinah can never be attributed solely to attempts to escape from the jeers and oppression of the Makkans, but it was also borne out of a sense of cooperation with the aim of erecting the pillars of a new society in a secure place. Hence it was incumbent upon every capable Muslim to contribute to building this new homeland, strengthening it and supporting it. The leader and spiritual guide, would be no doubt the Noble Messenger , in whose hands exclusively all the affairs would be resolved.

In Madinah, the Prophet ﷺ had to deal with three distinctively different categories of people with different problems:

1. **His Companions, the noble and Allâh -fearing foremost believers**
2. **The Madinese polytheists who were not yet believers**
3. **The Jews**

1. As for his Companions, the conditions of life in Madinah were completely different from those they experienced in Makkah. In Makkah, they used to strive for one collective target, but physically, they were scattered, overpowered and abandoned. They were helpless in terms of pursuing their new course and their means, socially and materially, fell short of establishing a new Muslim community. Correspondingly, the Makkan Chapters of the Noble Qur'ân were confined to describing the Islamic principles, establishing legislations pertaining to the believers individually, enjoining good and piety and forbidding evils and vices, as well as vivid descriptions of Paradise and Hell.

In Madinah, things were otherwise: here all the affairs of their life rested in their hands. Now, they were at ease and could quite confidently handle the challenges of building a new civilization, means of living, economics, politics, government administration, war and peace, classification of the issues of the *Halaal* (lawful) and *Haraam* (unlawful), worship, ethics and other relevant issues. Briefly, in Madinah they were at complete liberty to erect the pillars of a new Muslim community that would not only be completely different from the pre-Islamic code of life, but also distinctive in its features in the world as a whole. It was a society that could stand for the Islamic Call for whose sake the Muslims had been put to unspeakable tortures for ten years. No doubt, the construction of a society that runs in line with these ethics cannot be accomplished overnight, within a month or a year. It requires a long time to build, during which legislation and legalization runs simultaneously with mental and spiritual cultivation, training and education. Allâh the All-Knowing of course undertook the legislation, and His Prophet Muhammad ﷺ undertook the explanation, implementation and reformation:

﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ ﴾

``He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islamic laws and Islamic Jurisprudence) and *Al-Hikmah* (*As-Sunnah* : legal ways, orders, acts



of worship, etc. of the Prophet ﷺ Muhammad)." [62:2]

The Prophet's Companions rushed enthusiastically to assimilate these Qur'ânic rules and fill their hearts with them:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾

``And when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith." [8:2]

This task constituted the greatest challenge for Allâh's Messenger. In fact, this very purpose lay at the heart of the Islamic Call and the mission of Muhammad. It was never an incidental issue though, there were the matters that were required to be addressed urgently.

The Muslims in Madinah consisted of two parties: the first one were already settled in their abode, land and wealth, fully at ease, but seeds of conflict amongst them were deep-seated and evoked constant strife; they were *Al-Ansar* (the Helpers). The second party were *Al-Muhajirun* (the Emigrants), homeless, jobless and often penniless. Their number was not small, on the contrary, it was increasing day by day after the Prophet ﷺ had given them permission to leave for Madinah whose economic balance, began to show signs of imbalance aggravated by the economic boycott that the anti-Islamic groups imposed and consequently imports diminished and living conditions worsened.

2. The Madinese polytheists constituted the second group whom the Prophet ﷺ had to deal with. These people had no control at all over the Muslims. Some of them had no ill will against the Muslims, but were in two minds of their ancestors' religious practices, and developed some inclination towards Islam and before long they embraced the new faith and were truly devoted to Allâh. However, some others developed evil intentions against the Prophet ﷺ and his followers but were too cowardly to resist them publicly. Rather, under those Islamically favorable conditions, they were obliged to falsely show sociability and friendliness. `Abdullah bin Ubai, who had almost been given kingship over Al-Khazraj and Al-Aws tribes in the wake of the Bu`ath War between the two tribes, became the head of that

group of hypocrites. The Prophet's arrival and the vigorous rise of the new spirit of Islam negated that program and the idea was dropped. Seeing someone else (Muhammad) depriving him and his agents of the proposed superior position, 'Abdullah bin Ubai was not be pleased, and for obvious reasons he showed an overt desire for Islam but with disbelief deeply-rooted in his heart. He also used to exploit certain events and the weak-hearted new converts to use them in his nasty schemes against the true believers.

3. The Jews, who had migrated to Al-Hijaz from Syria following the Byzantine and Assyrian persecution campaigns, were the third category of people on the demographic scene in Madinah. In their new residence, they assumed the Arab dress, language and way of life and there were also instances of intermarriage with the local Arabs, however they retained their ethnic prejudices and remained aloof from the surrounding environment. They even used to take pride in their Jewish-Israeli origin, and look down upon the Arabs, calling them illiterate, brutal, naïve and backward. They desired the wealth of their neighbors to be made lawful to them so that they could consume it in whichever way they liked.

﴿قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ﴾

``...because they say: `There is no blame on us to betray and take the properties of the illiterates (Arabs).''' [3:75]

Religiously, they showed no zeal; their most common religious commodity was fortunetelling, witchcraft and the secret arts (blowing on knots), for which they used to attach to themselves advantages of science and spiritual superiority.

They excelled at the arts of earning money and trading. In fact, they monopolized the trade in cereals, dates, wine, clothes, export and import. For the services they offered to the Arabs, the latter paid heavily. Usury was a common practice amongst them, lending the Arab notables great sums to be wasted on poets who used to write poems in their honor, and other occasions of boosting their pride, and in return seizing their fertile land given as collateral.



Al Madinah Al-Munawwarah

An Archeological Representation

The Forest
Majmaul-Asiyal
Zaghabah
Orchards
Uhud Mount
'Ain Ash-Shuhada
Wadi Qanah
Harrah Waqim
Roumah Well
Thaniyatul-Wada'
The Trench
Al-Fath Mosque
To Uhud
The Trench
Bani Harithah Houses
Mosque
Abi Ayub Well
As-Sunh
Sa'eed bin Al 'As Palace
Al-'Aqiq Valley
Harratul-Wabrah
Sal' Mount
Bani Muawiyah Houses
Al-Ijabah Mosque
Way to Najd
Baqi
Al-Awali Door
Palm Trees
To Yanbu
Drinking Well
Quba Door
Bani Zafar Mosque
Bani Qainuqa' Houses
Bani Zafar Houses
Wadi Mahzur
Wadi Buthan
To Quba
Bani Quraizah Houses
Ghars Well
Al Juma' Mosque
Al-Aliyah
Orchards
Urwa Well
Aris Well
Quba Mosque
Bani An-Nadir Houses
Sa'd bin Khaithamah House
Kulthum bin Al-Hadm House
Ka'b bin Al-Ashraf fortress
Harrah
Dhul-Hulaifah
Eer Mount

They were very good at corrupting and scheming. They used to sow seeds of enmity between neighboring tribes and persuade each one to devise plots against the other leading to constant strife. Whenever they felt that the fire of hatred was about to subside, they would increase

it by adopting new means so that they could always have the upper hand, and at the same time gain heavy interest rates on loans spent on inter-tribal warfare.

Three famous tribes of Jews were present in Yathrib (now Madinah): Banu Qainuqa`, allies of Al-Khazraj tribe, Banu An-Nadeer and Banu Quraizah who allied with Al-Aws and inhabited the suburbs of Madinah.

Naturally they beheld the new changes with disgust and were terribly hateful to them, simply because Allâh's Messenger was of a different race, and this point was in itself too repulsive for them to reconcile with. Second, Islam came to bring about a spirit of good relations, to terminate the state of enmity and hatred, and to establish a social system based on condemning the prohibited and promoting the lawful. Adherence to these principles of life implied paving the way for an Arab unity that could work to the disadvantage of the Jews and their interests at both the social and economic levels; the Arab tribes would then try to restore their wealth and land misappropriated by the Jews through usurious practices.

Naturally, the Jews had considered all these things ever since they had known that the Islamic Call would try to settle in Yathrib, and it was no surprise to discover that they harbored the greatest enmity and hatred towards Islam and the Messenger, even though they did not have the courage to uncover their feelings in the beginning.

The following incident can attest clearly to the terrible hostility that the Jews bore towards the new political and religious changes that came to stamp the life of Madinah. Ibn Ishaq, on the authority of the Mother of the Believers Safiyah narrated: Safiyah, daughter of Huyai bin Akhtab said: I was the child closest to the heart of my father and my uncle Abu Yasir. Whenever they saw me with another child of theirs, they would pamper me tenderly to the exclusion of anyone else. However, with the arrival of Allâh's Messenger and his setting in Quba' with Bani `Amr bin `Awf, my father, Huyai bin Akhtab and my uncle Abu Yasir bin Akhtab went to see him and did not return until sunset when they came back walking despondently and completely depressed. I, as usual, hurried to meet them smiling, but they would



not turn to me for the grief that caught them. I heard my uncle Abu Yasir say to Ubai and Huyai: ``Is it really he (i.e., Muhammad )?" The former said: ``It is he, I swear by Allâh!" ``Did you really recognize him?" they asked. He answered: ``Yes, and my heart is burning with enmity towards him."[1]

An interesting story that took place on the first day the Prophet ﷺ stepped in Madinah, could be quoted to illustrate the disquiet and deep anxiety that beset the Jews. `Abdullah bin Salam, the most learned rabbi among the Jews came to see the Prophet ﷺ when he arrived, and asked him certain questions to ascertain the veracity of his Prophethood. No sooner than he heard the Prophet's answers he embraced Islam, but added that if his people came to know that he had become a Muslim they would advance false arguments against him. The Prophet sent for some Jews and asked them about `Abdullah bin Salam, they testified to his scholarly aptitude and virtuous standing. When it was disclosed to them that he had embraced Islam, they produced categorically opposite testimonies and described him as the most evil of all evils. In another narration `Abdullah bin Salam said, ``O Jews! Fear Allâh. By Allâh the only One, you know that he is the Messenger of Allâh sent to people with the Truth." They replied, ``You are lying." ... That was the Prophet's first experience with the Jews.[2]

That was the internal picture within Madinah. As for the enemies outside, five hundred kilometers away in Makkah, there lay another detrimental threat, stern against Islam: the Quraish. For ten years, while at the mercy of the Quraish, the Muslims were subjected to all sorts of terrorism, boycott, harassment and starvation coupled by a well-planned psychological war and aggressive propaganda.

When they emigrated to Madinah, their land, wealth and property were seized, their wives detained and the socially humble in rank brutally tortured. The Quraish also schemed and made attempts on the life of the central figure of the Call, Muhammad. Due to their acknowledged temporal leadership and religious supremacy among the pagan Arabs, and having custodianship of the Sacred Sanctuary, the Quraish spared no effort in provoking the Arabs against Madinah and

1 Ibn Hisham 1/518, 519.
2 Sahih Al-Bukhari 1/459, 556 and 561.

boycotting the Madinese socially and economically. A state of virtual war existed between the Makkan tyrants and the Muslims in their abode. It is foolish to blame the Muslims for the terrible consequences that were bound to result in the light of this long-standing hostility. The Muslims in Madinah were completely justified then if they were to seize the wealth of these tyrants, mete out an exemplary punishment to them in order to deter them from committing any foolishness against the Muslims and their sanctities.

This is a summary of the problems that Prophet Muhammad ﷺ faced, and the complicated issues he was expected to resolve.

We testify that he shouldered the responsibilities of Messengership, and wisely discharged the duties of both temporal and religious leadership in Madinah. He accorded to everyone his due portion whether of mercy or punishment, with the former usually overlying the latter in the overall process of establishing Islam on firm ground among its faithful believers.





A New Society Being Built

We have already mentioned that Allâh's Messenger arrived in Madinah on Friday, 12th Rabi`ul-Awwal, 1 A.H., i.e., September 27, 622 C.E. and took the lower floor of Abu Ayyub's house as a temporary residence.

Building the Prophet's *Masjid*

The first task to which the Prophet ﷺ attended on his arrival in Madinah was the construction of a *Masjid* , at the very site where his camel knelt down. The land, which belonged to two orphans, was purchased. The Prophet ﷺ himself contributed to building the *Masjid* by carrying adobe bricks and stones while reciting verses:

اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَه فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَه

O Allâh! there is no bliss but that of the Hereafter, I beseech you to``
".forgive the Emigrants and Helpers

The location had some graves of the polytheists which were dug up and then levelled and the trees planted around. The ground was cleared of weeds, shrubs, palm trees and rubbish. The *Qiblah* (the direction in which Muslims turn their faces in prayer) was constructed to face Jerusalem. Two beams were also erected to hold the ceiling up. It was square in form, each side measuring approximately 100 yards, facing towards the north and having three gates on each of the remaining sides. Nearby, rooms reserved for the Prophet's household were built


An old picture of Madinah

of stones and adobe bricks with ceilings of palm leaves.[1] To the north of the *Masjid* , a place was reserved for the Muslims who had neither family nor home.

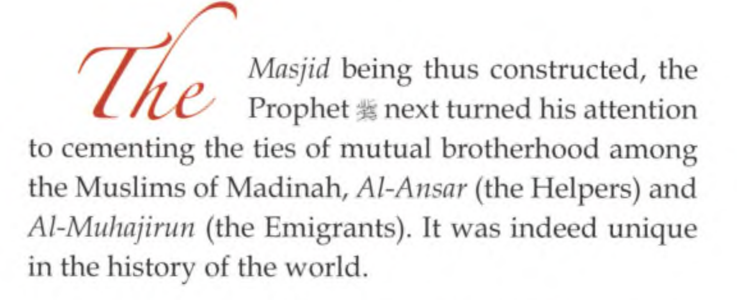
The *Adhan* (call for prayer summoning the Muslims to the *Masjid*) was initiated at this early stage of the post-migration era. The story of how this occurred, and the dream that `Abdullah bin Zaid had about it, is very popular and has been narrated by At-Tirmidhi, Abu Dawud, Ahmad and Ibn Khuzaimah.[2]The *Masjid* was not merely a place to perform prayers, but rather a center of Islamic learning where the Muslims were instructed in Islam and its doctrines. It served as an assembly place where the conflicting pre-Islamic trends used to reconcile. It was the headquarter wherein all the affairs of the Muslims were administered, and consultative and executive councils held.

1 Sahih Al-Bukhari 1/71, 555, 560; Zadul-Ma`ad 2/56.
2 See Bulughul-Maram by Ibn Hajar Al-`Asqalani, p. 15.





The Brotherhood Between the Muslims



The *Masjid* being thus constructed, the Prophet ﷺ next turned his attention to cementing the ties of mutual brotherhood among the Muslims of Madinah, *Al-Ansar* (the Helpers) and *Al-Muhajirun* (the Emigrants). It was indeed unique in the history of the world.

A gathering of 90 men, half of whom were Emigrants and the others Helpers assembled in the house of Anas bin Malik where the Prophet ﷺ gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers passed away, his property was inherited by his brother-in-faith.

This practice continued till the following Verse was revealed at the time of the Battle of Badr, and the regular rule of inheritance was allowed to take its usual course:

﴿وَأُوْلُوا ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾

``But kindred by blood are nearer to one another regarding inheritance."[1] [8:75]

Brotherhood-in-faith was considered superior to every distinction of race and kinship upholding the Islamic principle: none is superior to the other except on the basis of piety and God-fear.

The Prophet ﷺ attached to this brotherhood a valid contract; it was not just meaningless words but rather a valid practice relating to blood and wealth rather than a passing impulse.

The atmosphere of brotherhood created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, Sa`d bin Ar-Rabi' , a Helper, said to his brother in faith `Abdur-Rahman bin `Awf , ``I am the richest man among the Helpers. I am glad to share half of my property with you. I have two wives, I am ready to divorce one and after the expiry of her *'Iddah* (the prescribed period for a woman divorcee to stay within her house unmarried), you may marry her."

However, `Abdur-Rahman bin `Awf was not prepared to accept anything: neither property nor home. So he invoked blessings upon his brother and said: ``Kindly direct me to the market so that I may make my fortune with my own hands." And he prospered and got married very shortly by dint of his hard work.[2]

The Helpers were extremely generous to their brethren-in-faith. Abu Hurairah ﷺ reported that they once approached the Prophet ﷺ with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. The Prophet ﷺ was hesitant to put this heavy burden upon them. It was, however, decided that the Emigrants would work in the orchards along with the Helpers and the yield would be divided equally among them.[3]

Such examples point directly to the spirit of cordiality, sacrifice and selflessness on the part of the Helpers, and the feeling of appreciation,

1 Zadul-Ma`ad 2/56.
2 Sahih Al-Bukhari 1/553.
3 Sahih Al-Bukhari 1/312.



gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them make a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved.

A Charter of Islamic Alliance

Just as the Prophet ﷺ had established a code of brotherhood among the believers, similarly he was keen on establishing friendly relations between the Muslim and non-Muslim tribes of Arabia. He established a treaty aimed at ruling out all pre-Islamic enmities and inter-tribal hostilities. He was careful not to leave any area in the charter that would allow pre-Islamic traditions to creep in or violate the new environment he wanted to establish. Here we look over some of its provisions: In the Name of Allâh, the Most Gracious, the Most Merciful.

This is a document from Muhammad ﷺ, the Messenger of Allâh ﷺ, concerning the Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.
2. The Emigrants of Quraish shall unite together and pay blood money from among themselves, and shall ransom honorably their prisoners. Every tribe of the Helpers shall unite together, as they were at first, and every section among them will pay a ransom for releasing its relative prisoners.
3. Believers shall not leave anyone poor among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, nor shall he support a disbeliever against a believer.
6. The protection of Allâh is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whosoever of the Jews follows us, shall have aid and help; they

shall not be injured, nor any enemy be aided against them.

9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.
10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allâh and the Day of Judgment, to help a criminal or give him refuge. Those who give him refuge and provide him help shall have the curse and anger of Allâh on the Day of Resurrection. Their indemnity is not accepted.
11. Killing a believer deliberately with no good reason entails killing the killer unless the heirs consider it otherwise.
12. Whenever you differ about a matter, it must be referred to Allâh and to Muhammad ﷺ.[1]

The Individual Role in the Society

With wisdom and intellect, the Prophet ﷺ erected the pillars of the new society. This phenomenon no doubt left its mark on the virtuous Muslims. He used to bring them up in the light of Islamic education, he taught them to purify their souls, enjoined them to observe righteousness and praiseworthy manners and was keen on infusing into them the ethics of good relations, honor, nobility, worship and first and foremost obedience to Allâh and His Messenger. The following are some of the virtues he used to instill in the minds of his followers:
A man asked Allâh's Messenger which of the merits is superior in Islam. He remarked:

«تُطْعِمُ الطَّعَامَ، وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

``That you provide food and extend greetings to one whom you know or do not know.''[2]

'Abdullah bin Salam said: ``When the Prophet ﷺ arrived in Madinah,

1 Ibn Hisham 1/502, 503.
2 Sahih Al-Bukhari 1/6, 9.



I went to see him and I immediately recognized through his features that he would never be a liar. The first things he (the Prophet ﷺ) said was:

«يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ»

'O you people! Extend the greeting of peace among yourselves, provide food to the needy, maintain the ties of kinship, observe prayer at night while people are asleep, then you will peacefully enter the Garden (Paradise).'"[1]

And he said:

«لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ»

``He will not enter Paradise, whose neighbor is not secure from his wrongful conduct."[2]

And he said:

«الْـمُسْلِمُ مَنْ سَلِمَ الْـمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

``The Muslim is the one from whose tongue and hands the Muslims are safe."[3]

And he said:

«لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

``None of you believes (truly) till one likes for his brother that which he loves for himself."[4]

He said:

«الْـمُؤْمِنُوْنَ كَرَجُلٍ وَاحِدٍ، إِنِ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ، وَإِنِ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ»

``The believers in their mutual love, are like the human body where when the eye is in agony, the entire body feels the pain; when the head aches, the whole body will suffer."[5]

1 Narrated by At-Tirmidhi, Ibn Majah and Ad-Darimi; Mishkatul-Masabih 1/168.
2 Narrated by Muslim; Mishkatul-Masabih 2/422.
3 Sahih Al-Bukhari 1/6.
4 ibid 1/6.
5 Narrated by Muslim. Mishkatul-Masabih 2/422.

And he said:

«الْـمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

``The bonds of brotherhood between two Muslims are like parts of a house, one part strengthens and holds the other."[1]

And he said:

«لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ»

``Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim or abandon him. O the servants of Allâh! Be like brothers with each other. It is not permissible for a Muslim to desert his brother for over three days."[2]

And he said:

«الْـمُسْلِمُ أَخُو الْـمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

``A Muslim is the brother of a Muslim; he neither oppresses him nor does he hand him over to an oppressor. Whoever fulfills a need of his brother, Allâh will fulfill his need. Whoever brings a Muslim out of discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection. And whoever screens a Muslim, Allâh will screen him on the Day of Resurrection."[3]

And:

«ارْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ».

``Show mercy to people on earth so that Allâh will have mercy on you in heaven."[4]

And he said:

«لَيْسَ الْـمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَانِبِهِ».

"He is not a perfect believer, who goes to bed full and knows that his

1 Sahih Al-Bukhari 2/890.
2 Sahih Al-Bukhari 2 /896.
3 Mishkatul-Masabih 2/422, Sahih Al-Bukhari , Sahih Muslim .
4 Sunan Abu Dawud 2/235, Sunan At-Tirmidhi 2/422.



neighbor is hungry."[1]

And:

«سِبَابُ الْـمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

"Abusing a Muslim is an act of disobedience and fighting him is disbelief."[2]

And:

«إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ، وَيَعُدُّهَا شُعْبَةً مِنْ شُعَبِ الإِيمَانِ».

"To remove something harmful from the road, is charity, and it is a part from the parts of Faith."[3]

He also would encourage the believers to spend in charity, reminding them of its benefits for which the hearts yearn:

«الصَّدَقَةُ تُطْفِىءُ الْخَطَايَا كَمَا يُطْفِىءُ الْمَاءُ النَّارَ».

``Charity erases sins just as water extinguishes fire."[4]

And:

«أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ سَقَاهُ اللهُ مِنَ الرَّحِيقِ الْمَخْتُومِ».

"Clothing an under-clad Muslim, entitles you to a garment from the Paradise; feeding a hungry Muslim will make you eligible (by Allâh's Will) for the fruit of the Paradise; and if you provide water to a thirsty Muslim, Allâh will provide you with a drink from `the Sealed Nectar.'"[5]

And he said:

«اتَّقُوا النَّارَ وَلَو بِشَقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

``Try to avert Fire even by half a date (in charity); if not, by tendering a good word."[6]

1 Mishkatul-Masabih 2/424.
2 Sahih Al-Bukhari 2/893.
3 Mishkatul-Masabih 1/12.
4 ibid 1/14.
5 Mishkatul-Masabih 1/169.
6 Sahih Al-Bukhari 2/190.

The Prophet ﷺ also promoted the habit of not asking others for help unless one is completely helpless. He used to talk to his Companions about the merits, virtues and Divine reward for observing the prescribed acts of worship and rituals. He would always bring forth supporting proofs in order to link them physically and spiritually to the Revelation sent to him. Hence he would describe to them their duties and responsibilities in terms of the consequences of the Call of Islam, and at the same time emphasize the importance of comprehension and consideration.

This was his practice in order to boost their morale and instil noble values and ideals so that they could become paragons of virtue to be copied by subsequent generations.

`Abdullah bin Mas'ud once said: ``If you are willing to follow a good example, then you have an option in the tradition of the deceased, because the living are likely to fall as easy prey to oppression (so they might hesitate in Faith). Follow the steps of Muhammad's Companions. They were the best in this nation, the most pious, the most learned and the least compromising. Allâh chose them to accompany the Prophet ﷺ and establish His religion. Therefore, become familiar with their virtues, follow their righteous way and adhere as much as you can to their manners and assimilate their biography, for indeed they followed unwavering guidance."[1]

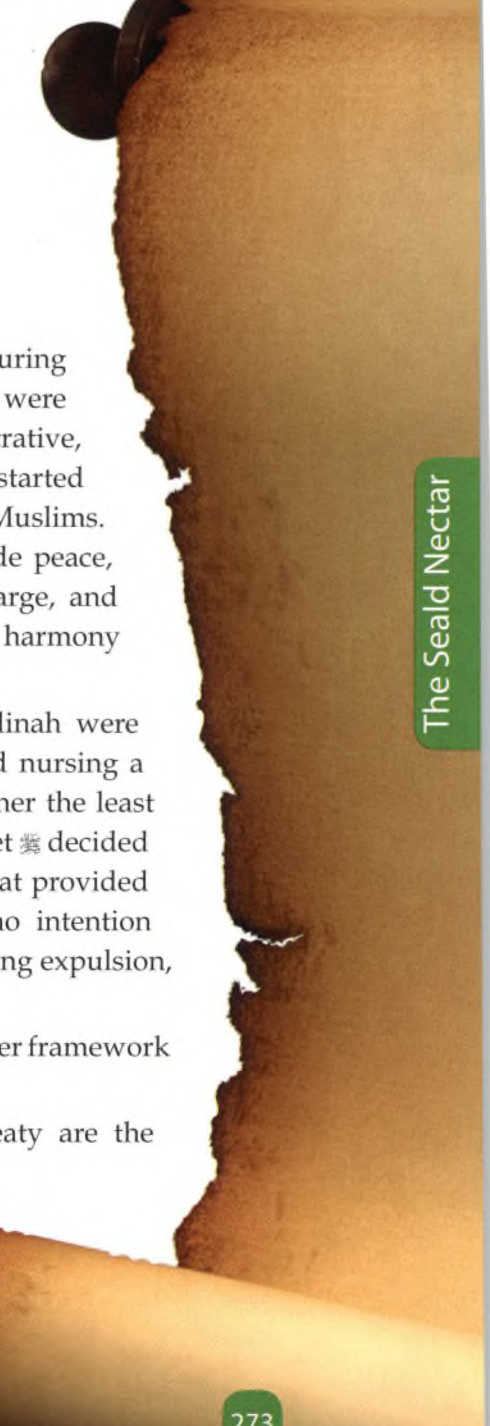
There is then the great Messenger of Allâh whose moral values, attributes of perfection, talents, virtues, noble manners and praiseworthy deeds, entitle him to occupy the innermost recesses of our hearts, and become the dearest goal that the soul yearns for.

These were the attributes and qualities on whose basis the Prophet ﷺ wanted to build a new society, the most wonderful and the most honorable society ever known in history. On these grounds, he strove to resolve the longstanding problems, and later gave humanity the chance to breathe a sigh of relief after a long exhausting journey on dark and gloomy avenues. Such lofty morals lay at the very basis of creating a new society with integrated members who would be immune to all fluctuations of time, and powerful enough to change the whole course of humanity.

1 Reported by Ruzain, Mishkatul-Masabih 1/32.



A Treaty
With the Jews



Soon after emigrating to Madinah and ensuring that the pillars of the new Islamic community were well established on strong bases of administrative, political and ideological unity, the Prophet ﷺ started establishing clearly-defined relations with non-Muslims. All these efforts were exerted solely to provide peace, security, and prosperity to all humanity at large, and to bring about a spirit of understanding and harmony within his region, in particular.

Geographically, the closest people to Madinah were the Jews. While harboring evil intentions, and nursing a bitter feeling of resentment, they showed neither the least resistance nor the slightest hostility. The Prophet ﷺ decided to conclude a treaty with them with clauses that provided full freedom in faith and wealth. He had no intention whatsoever of following severe policies involving expulsion, seizure of wealth and land or hostility.

The treaty came within the context of the larger framework relating to inter-Muslim relationships.

The most important provisions of the treaty are the following:

The Treaty

1. The Jews of Bani `Awf are one community with the believers. The Jews will profess their religion and the Muslims theirs.
2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
3. If attacked by a third party, each shall come to the help of the other.
4. Each party shall hold counsel with the other. Mutual relations shall be founded on righteousness; sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
8. Madinah shall remain sacred and inviolable for all those who join this treaty.
9. Should any disagreement arise between the signatories to this treaty, then Allâh the All-High and His Messenger shall settle the dispute.
10. The signatories to this treaty shall boycott the Quraish commercially; they shall also abstain from extending any support to them.
11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.
12. This treaty shall not hinder either party from seeking lawful revenge.[1]

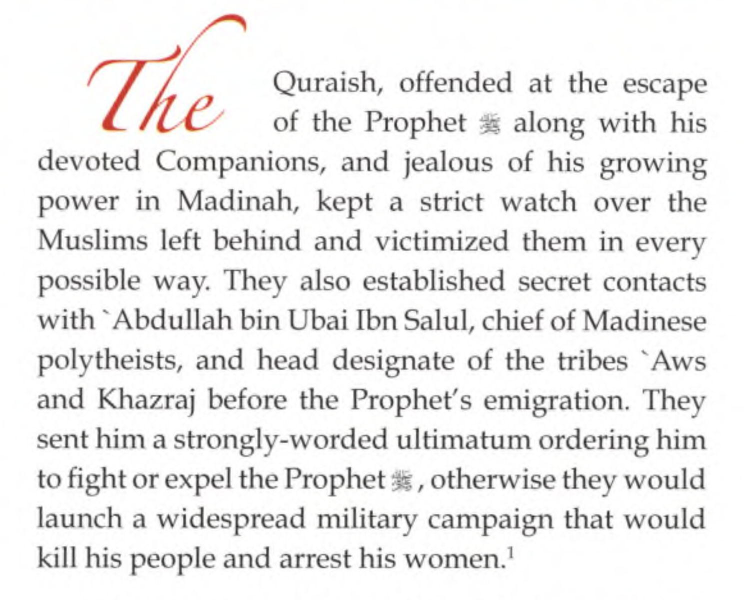
Madinah and its suburbs, after the endorsement of this treaty, turned into a coalition state, with Madinah proper as capital and Muhammad as `president'; authority lay mainly in the hand of the Muslims, and consequently it was a real capital of Islam. To expand the zone of peace and security the Prophet ﷺ started entering into similar treaties with other tribes living around `his state'.

1 Ibn Hisham 1/503, 504.



The Bloody Struggle

The Attempts of the Quraish to Provoke the Muslims and Their Contact With `Abdullah bin Ubai



The Quraish, offended at the escape of the Prophet ﷺ along with his devoted Companions, and jealous of his growing power in Madinah, kept a strict watch over the Muslims left behind and victimized them in every possible way. They also established secret contacts with `Abdullah bin Ubai Ibn Salul, chief of Madinese polytheists, and head designate of the tribes `Aws and Khazraj before the Prophet's emigration. They sent him a strongly-worded ultimatum ordering him to fight or expel the Prophet ﷺ, otherwise they would launch a widespread military campaign that would kill his people and arrest his women.[1]

His pride wounded and kingship no longer his, `Abdullah bin Ubai Ibn Salul responded positively to his Quraishite co-polytheists. `Abdur-Rahman bin Ka`b said, ``When this reached `Abdullah bin Ubai and those who were worshippers of idols with him, they gathered together to fight against Allâh's Messenger .

1 Narrated by Abu Dawud 2/154.

When the Prophet ﷺ heard about it, he visited them and said:

`The threat of the Quraish to you has expired. They cannot conceive a plot against you more than you intend to harm yourselves. Are you willing to fight with your sons and brethren?'

When they heard this from the Prophet ﷺ they all left.[1]

Their chief, however, seemingly complied, but at heart, he remained a wicked unpredictable conspirator along with the Quraish and the envious Jews.

Small fights and provocations started to pave the way for a major confrontation between the Muslims and polytheists.[2]

Publicizing the Intent for Enmity in the Sacred *Masjid*

Sa`d bin Mu`adh , an outstanding Helper, announced his intention to perform *`Umrah* (lesser pilgrimage) and headed for Makkah. He went to Umaiyah bin Khalaf, and said, ``Tell me of a time when it is empty so that I may be able to perform Tawaf around the Ka`bah." So Umaiyah went with him about midday. Abu Jahl met them and said, ``O Abu Safwan! Who is this man accompanying you?" He said, ``He is Sa`d." Abu Jahl addressed Sa`d saying, ``I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion, and support them. By Allâh, if you were not in the company of Abu Safwan, you would not have gone to your family safe and sound."

Sa`d , raising his voice, said to him, ``By Allâh! If you should stop me from doing this, I would certainly stop you from something that is more valuable to you, that is your passageway through Madinah."[3]

Such provocative actions continued and the Quraish sent the Muslims a note threatening to put them to death in their own homeland. These were not mere words, for the Prophet ﷺ received

1 Narrated by Abu Dawud 2/154.
2 Sahih Al-Bukhari 2/655, 656, 916 and 964.
3 Sahih Al-Bukhari 2/563.



information from reliable sources attesting to real intrigues and plots being hatched by the enemies of Islam. Precautionary measures were taken and a state of alert was called for, including the positioning of security guards around the house of the Prophet ﷺ and strategic points. Muslim recorded that `Aishah said that Allâh's Messenger lay down on bed during one night on his arrival in Madinah and said: ``Is there a pious person from amongst my Companions who would keep watch over me during the night?"

She said: ``We were in this state when we heard the clanging noise of arms. He (the Prophet ﷺ) said: `Who is it?' He said: `This is Sa`d bin Abi Waqqas.' Allâh's Messenger said to him: `What brings you here?' Thereupon he said: 'I feared (lest any harm should come to) Allâh's Messenger so I came to serve as your guard.' Allâh's Messenger invoked blessings upon him and then he slept."[1]

This state of close vigilance continued ceaselessly until the Words of Allâh were revealed saying:

﴿وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِۗ﴾

``Allâh will protect you from mankind." [5:67]

Here, the Prophet ﷺ looked out from the dome of his house asking his people to go away, he said:

«يَا أَيُّهَا النَّاسُ انْصَرِفُوا عَنِّي فَقَدْ عَصَمَنِيَ اللهُ عَزَّ وَجَلَّ»

``O people! Leave me for indeed Allâh the Mighty and Majestic shall protect me."[2]

The Prophet's life was not the only target of wicked schemes, but rather the lives and the entire community of the Muslims. When the Madinese provided the Prophet ﷺ and his Companions with safe refuge, the desert bedouins began to look at them all in the same perspective, and outlawed all Muslims.

1 Sahih Muslim 2/280, Sahih Al-Bukhari 1/404.
2 At-Tirmidhi 2/130.

Permission to Fight

At this critical situation, with the Quraish having the intention of pursuing their aggressive and devilish plans, Allâh the All-High gave the Muslims the permission to take arms against the disbelievers:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

``Permission to fight is given to those (i.e., believers against those disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory.'' [22:39]

This Verse was revealed in the larger context of Divine instructions to eliminate all aspects of falsehood, and hold in honor the symbols and rites of Allâh:

﴿ ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ ﴾

``Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamatus-Salat*: [i.e., to perform *Salat* (prayer) -- the five compulsory, congregational prayers (the males in mosques)], to pay the *Zakat* (obligatory charity, poor-due), and they enjoin *Al-Ma`ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e., disbelief, polytheism and all that Islam has forbidden) [i.e., they make the Qur'ân as the Law of their country in all the spheres of life].'' [22:41]





Doubtlessly, the permission to fight was revealed in Madinah after emigration, not in Makkah, still the exact date whereof is in doubt.

The permission to fight was already there, but in the light of the prevailing state of affairs, it was wise for the Muslims to bring the commercial routes leading to Makkah under their control. To realize this strategic objective, the Prophet ﷺ had to choose either of two options:

1. Enter into treaties with the tribes inhabiting either the areas adjacent to the routes or between these routes and Madinah. With respect to this course of action, the Prophet ﷺ had already signed, together with the Jews and other neighboring tribes, the aforementioned pact of cooperation and good neighborliness.

2. Dispatching successive armed missions along the strategic commercial routes.

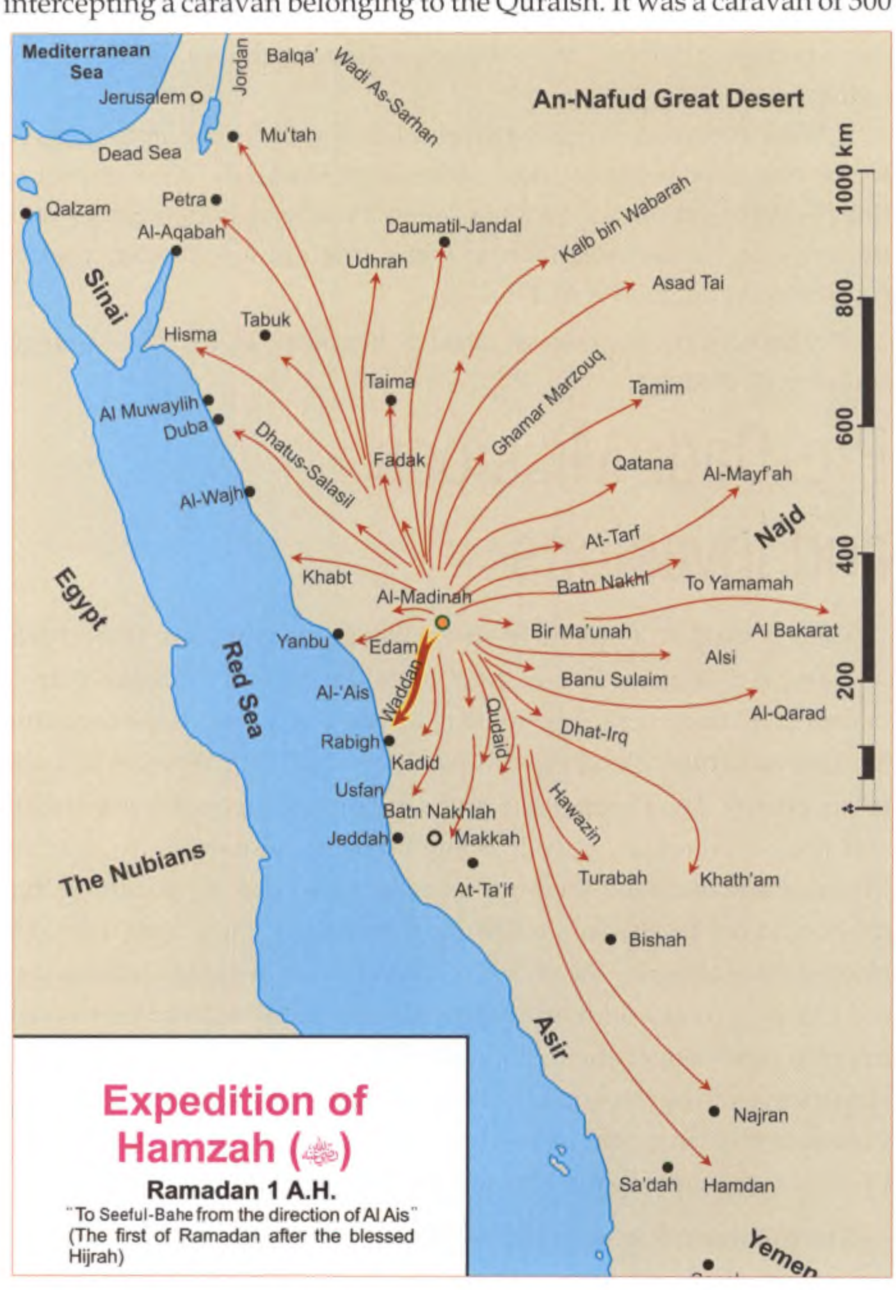
Pre-Badr Missions and Invasions

With a view to implement these plans, the Muslims started real military activities, which at first took the form of survey patrols delegated to explore the geopolitical features of the roads surrounding Madinah and others leading to Makkah, and building alliances with the tribes nearby. The Prophet ﷺ wanted to impress upon the polytheists and Jews of Madinah as well as the bedouins in its vicinity, that the Muslims had smashed their old fears, and had become so strong that they could not be attacked without receiving any harm from them. He also wanted to display the power of his followers in order to discourage the Quraish from committing any military folly against him which might put in danger their economic life and means of living, and to stop them from persecuting the helpless Muslims detained in Makkah. Consequently he would avail himself of this opportunity and resume his job of propagating the Divine Call freely.

The following is a summary of these missions and errands:

1. The Seeful-Bahr Mission

It occurred in Ramadan 1 A.H., i.e., 623 C.E., led by Hamzah bin `Abdul-Muttalib and comprising 30 Emigrants with a definite task of intercepting a caravan belonging to the Quraish. It was a caravan of 300



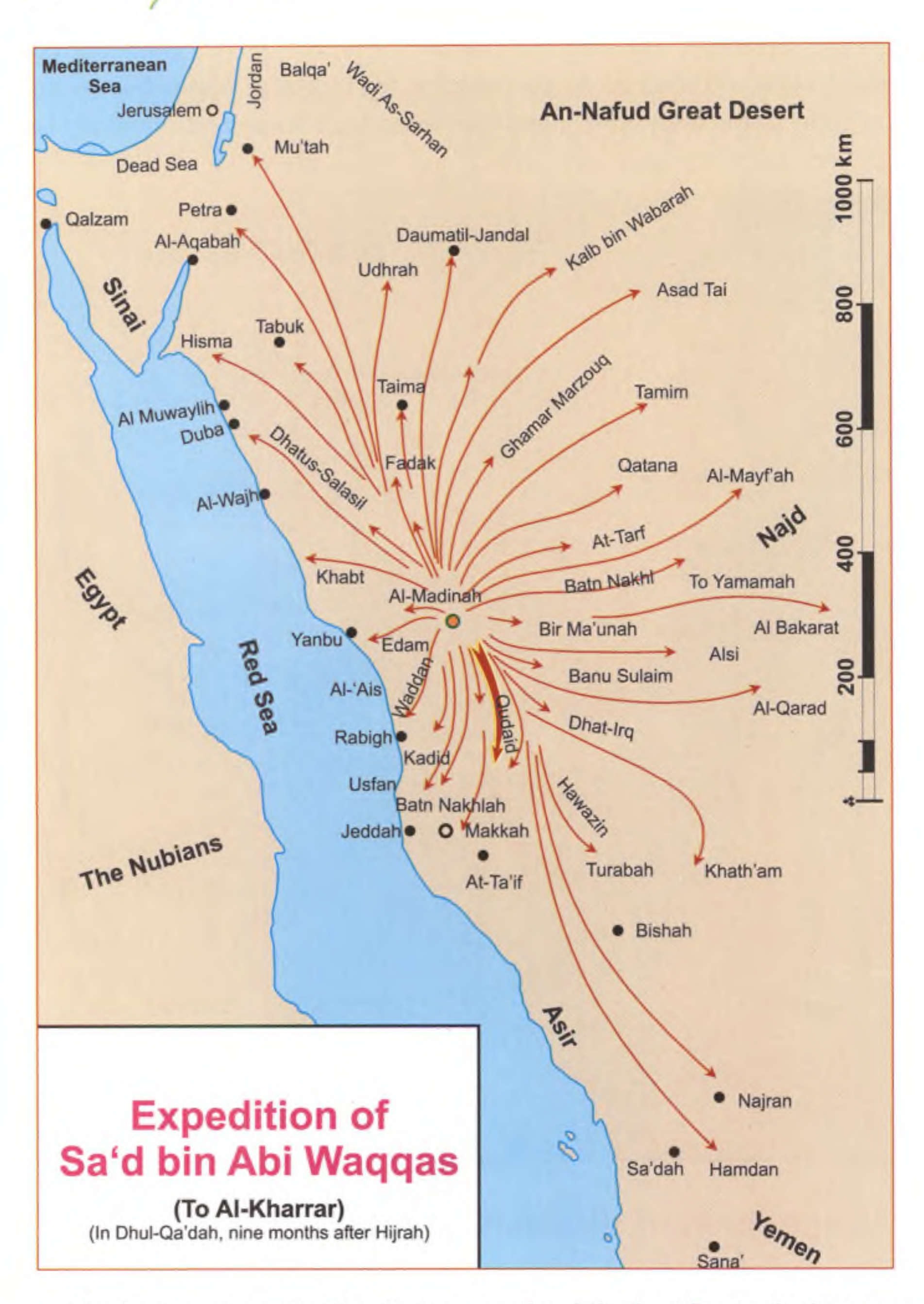


people including Abu Jahl bin Hisham. The two parties encountered each other and aligned in preparation for fighting. Majdi bin `Amr, on good terms with both sides, happened to be there and managed to prevent an imminent clash.

Expedition of Ubaidah bin Al-Harith bin Abdul-Muttalib

"Thaniyatul-Murrah (Batn Rabigh)."

(In the month of Shawwal, eight months after Hijirah)



Expedition of Sa'd bin Abi Waqqas

(To Al-Kharrar)

(In Dhul-Qa'dah, nine months after Hijrah)

On that occasion, the Prophet ﷺ accredited the first flag in the history of Muslims. It was white in color and was entrusted to Abu Marthad Kannaz bin Husain Al-Ghanawi , to carry.



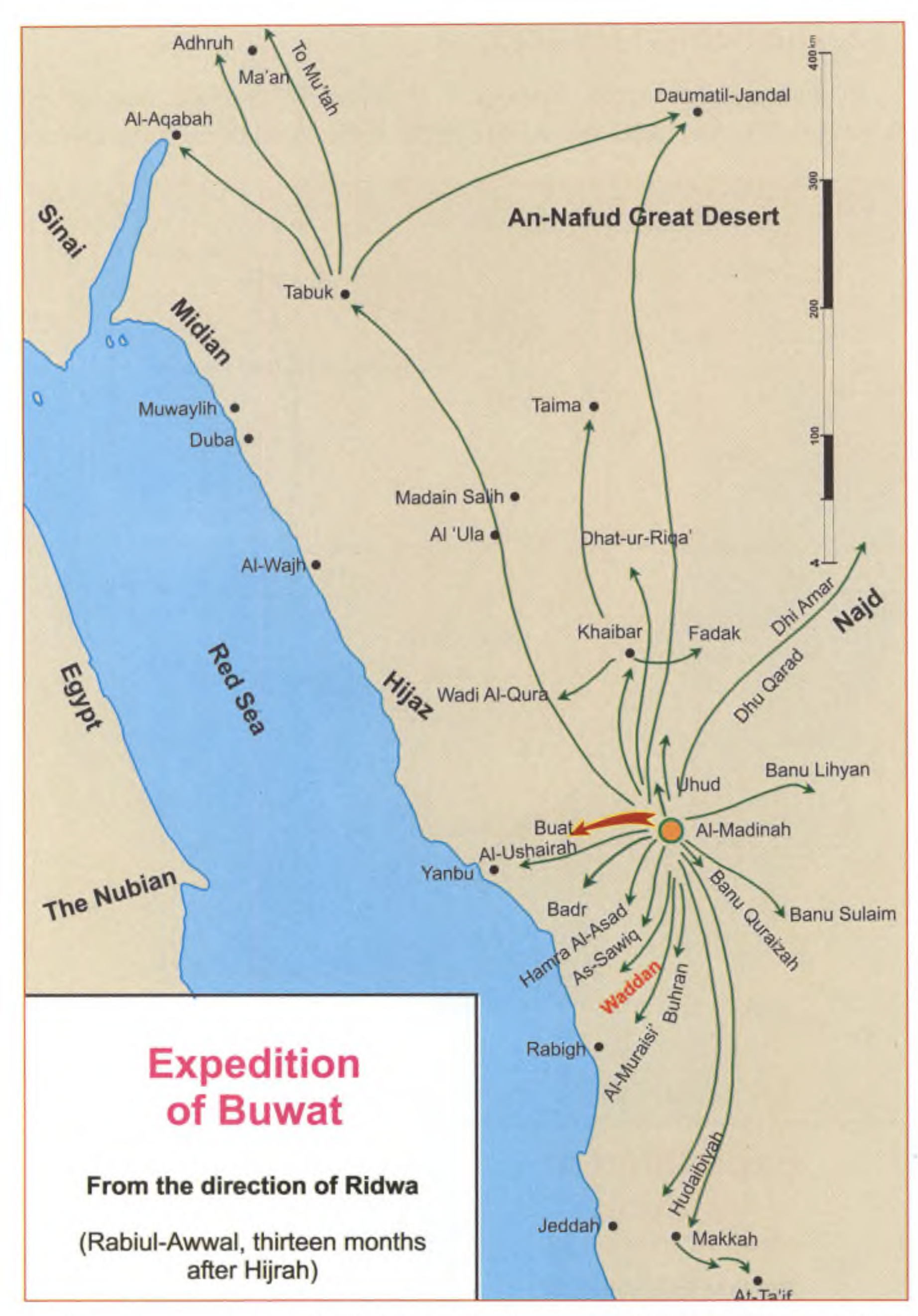
2. The Rabigh Mission.

In Shawwal, 1 A.H., i.e., April 623 C.E., Allâh's Messenger dispatched `Ubaidah bin Al-Harith bin Al-Muttalib at the head of 60 horsemen of

Expedition of Waddan
(Al-Abwa' Expedition)

The first Expedition of the Prophet (ﷺ).

(In the month of Safar, 12 months after Hijrah).



Emigrants to a spot called Batn Rabigh where they encountered Abu Sufyan at the head of a caravan of 200 men. There were a few arrows shot but no actual fighting.

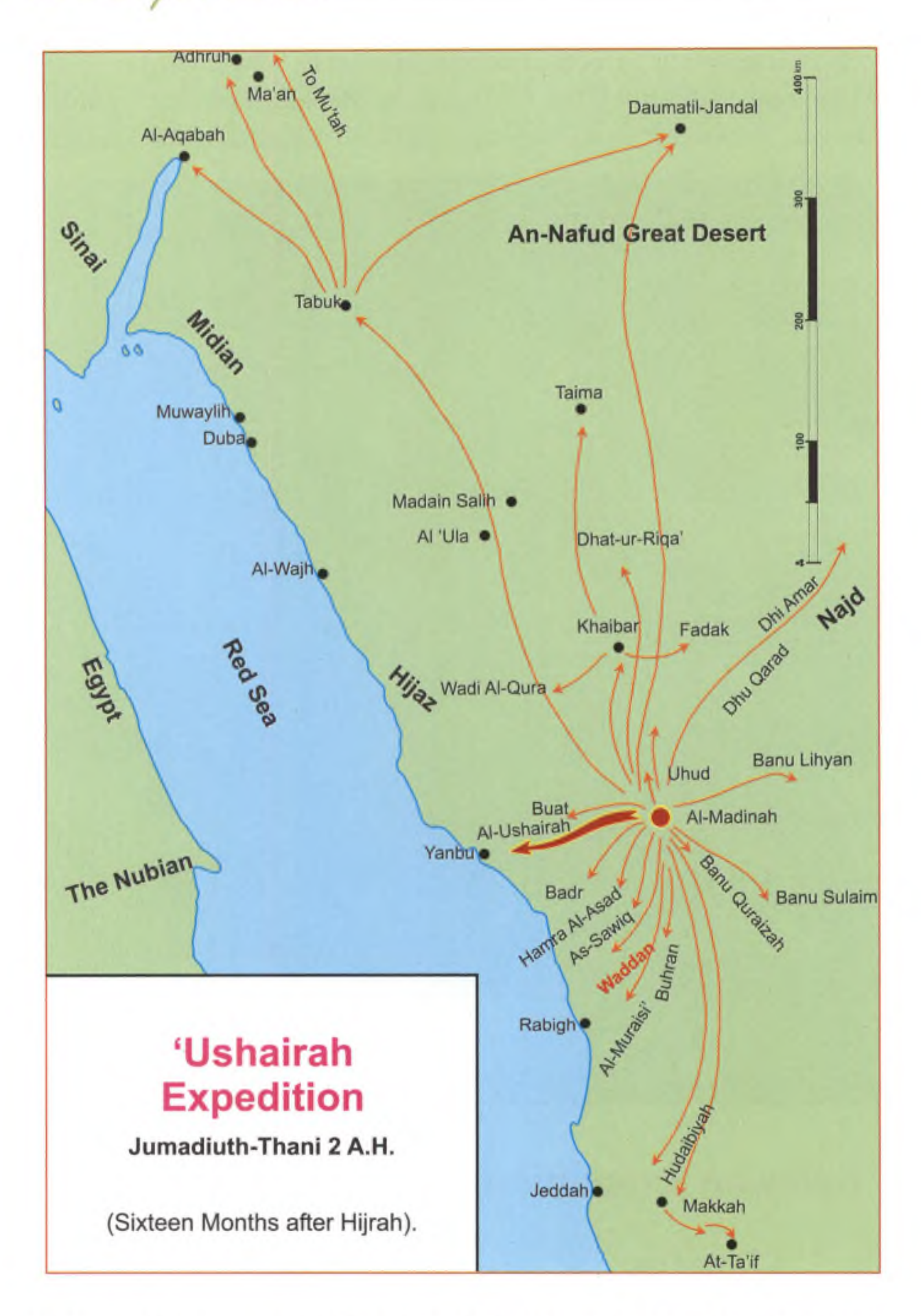


It is interesting to note that two Muslims, Al-Miqdad bin `Amr Al-Bahrani and `Utbah bin Ghazwan Al-Mazini , defected from the caravan of Quraish and joined the ranks of `Ubaidah . The Muslims

Safawan Expedition

First Badr

(Rabiul-Awwal, thirteenth month after Hijrah)



'Ushairah Expedition

Jumadiuth-Thani 2 A.H.

(Sixteen Months after Hijrah).

had a white flag carried by Mistah bin Athathah bin Al-Muttalib bin `Abd Manaf.



Abdullah bin Jahsh Expedition

(Batn Nakhlah)

Rajab 2 AH

3. The Kharrar Mission

It occurred in Dhul-Qa`dah 1 A.H., i.e., May 623 C.E., the Prophet ﷺ dispatched Sa`d bin Abi Waqqas at the head of 20 horsemen, and

instructed them not to go beyond Al-Kharrar. After a five-day march they reached the spot to discover that the camels of the Quraish had left the day before; their flag, as usual, was white and carried by Al-Miqdad bin `Amr.

4. The Invasion of Al-Abwa' or Waddan[1]

It was in Safar 2 A.H., i.e., 623 C.E. Allâh's Messenger set out himself at the head of 70 men, mostly Emigrants, to intercept a caravan of camels belonging to the Quraish, leaving behind Sa`d bin `Ubadah to administer the affairs in Madinah. He reached Waddan without incident.

In the process of this campaign, he contracted a non-aggression pact with `Amr bin Makhshi Ad-Damri. The provisions of the pact were as follows:

``This is a document from Muhammad, the Messenger of Allâh, concerning Bani Damrah in which he established them safe and secure in their wealth and lives. They can expect support from the Muslims unless they oppose the religion of Allâh. They are also expected to respond positively in case the Prophet ﷺ seeks their help."[2]

This was the first invasion under the leadership of Allâh's Messenger. It took fifteen days, with a white flag carried by Hamzah bin `Abdul-Muttalib .

5. The Invasion of Buwat

It took place in Rabi`ul-Awwal 2 A.H., i.e., 623 C.E. The Prophet ﷺ, at the head of 200 Companions, marched for Buwat to intercept a caravan belonging to the Quraish comprising 100 Quraishites, Umaiyah bin Khalaf among them, and 2500 camels. When he reached Buwat, the caravan had left. Before leaving Madinah, he mandated Sa`d bin Mu`adh to handle the affairs until his return.

6. The Invasion of Safwan

In Rabi`ul-Awwal 2 A.H., i.e., 623 C.E., Kurz bin Jabir Al-Fihri at the

1 Waddan is a place between Makkah and Madinah near Rabigh about twenty-nine miles from Madinah. Al-Abwa is near Waddan.

2 Al-Mawahibul-Ladunniyah 1/75 and its commentary by Az-Zurqani.



head of a small group of polytheists raided the pastures of Madinah and looted some animals. The Prophet ﷺ, at the head of 70 men, left Madinah to fight the aggressors. He went in their pursuit till he reached a place called Safwan near Badr but could not catch up with them. This mission came to be known as the preliminary Badr Invasion. During his absence, the Prophet ﷺ entrusted Zaid bin Harithah with administrating the affairs in Madinah. The standard was white in color and entrusted to `Ali bin Abi Talib ؓ to carry.

7. The Invasion of Dhil-'Ushairah

It was in Jumada Al-Ula and Jumada Al-Akhirah the first or second 2 A.H., i.e., November/December 623 C.E. The Prophet ﷺ at the head of 150-200 Helpers, with 30 camels which they rode turn by turn, set out to intercept a Quraishite caravan. He reached Dhil-'Ushairah but the camels had left some days before. These camels were the same that he went out to intercept on their return from Syria, and were the direct reason for the break out of the Battle of Badr. In the process of this campaign, the Prophet ﷺ contracted a treaty with Bani Mudlij and their allies Bani Dumrah. Abu Salamah bin `Abdul-Asad Al-Makhzumi was left as the administrator of Madinah in his absence.

8. The Nakhlah Mission

It took place in Rajab 2 A.H., i.e., January 624 A.H. Allâh's Messenger dispatched `Abdullah bin Jahsh Asadi to Nakhlah at the head of 12 Emigrants with six camels.

`Abdullah was given a letter by the Prophet ﷺ but was instructed to read it only after two days. He followed the instructions and discovered that he was asked to go on to a place called Nakhlah standing between Makkah and At-Ta'if, intercept a caravan of the Quraish and collect news about their intentions. He disclosed the contents of the letters to his fellows who willingly obeyed the orders.

At Nakhlah, the caravan passed carrying loads of raisins (dried grapes), foodstuff and other commodities. Notable polytheists were also there such as `Amr bin Al-Hadrami, `Uthman and Naufal, sons of `Abdullah bin Al-Mughirah, and others. The Muslims held

consultations among themselves with respect to fighting them taking into account Rajab which was a sacred month (during which, along with Dhul-Hijjah, Dhul-Qa`dah and Muharram, war activities were suspended as was the custom in Arabia then). At last they agreed to engage with them in fighting. `Amr bin Al-Hadrami was shot dead by an arrow, `Uthman and Al-Hakam were captured whereas Naufal escaped. They came back with the booty and the two prisoners. They set aside one-fifth of the booty assigned to Allâh and His Messenger , and took the rest.

The Messenger disapproved of this act and suspended any action as regards the camels and the two captives on account of the Prohibited Months already mentioned. The polytheists, on their part, exploited this golden opportunity to charge the Muslims and accuse them of violating what is Divinely inviolable. This idle talk was a source of great consternation to Muhammad's Companions, until at last they were relieved when the Revelation came down giving a decisive answer and stating quite explicitly that the behavior of the polytheists in the entire incident was much more blameworthy and far more serious than the act of the Muslims:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ﴾

``They ask you concerning fighting in the sacred months (i.e., 1st, 7th, 11th and 12th months of the Islamic calendar). Say, `Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Haram* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing." [2:217]

The Words of Allâh were quite clear and said that the uproar created by the polytheists was groundless. The sacred inviolable sanctities had been repeatedly violated in the long process of fighting Islam and persecuting the believers. The wealth of the Muslims as well as their homes had already been violated and their Prophet ﷺ had been the target of repeated attempts on his life. In short, that sort of propaganda could deservedly be described as simply a shameful act.



Shortly afterwards, the two captives were released and blood money was given to the father of the man who was killed.[1]

This has been a summary of pre-Badr platoons and invasions. None of them witnessed any looting of property or killing people except when the polytheists committed such crimes under the leadership of Kurz bin Jabir Al-Fihri. It was, in fact, the polytheists who had initiated such acts. No wonder, for such behavior was ingrained in their character.

After this event, the Quraish began to realize the real danger that the Muslims in Madinah could present. They came to know that the Muslims Madinah were always been on the alert, watching their commercial caravans closely. It was then common knowledge to them that the Muslims in their new abode could span and extend their military activities over an area of 300 miles, and bring it under full control. However, with the new situation borne in mind, the Makkans could not be deterred and were too obstinate to come to terms with the new rising power of Islam. They were determined to bring about their fall by their own hands and with this thoughtlessness they prepared for the great Battle of Badr.

The Muslims, on the other hand, and at the command of their Lord, were ordered to go to war in Sha`ban 2 A.H:

﴿ وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ١٩٠ وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم مِّنۡ حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِۖ فَإِن قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ١٩١ فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٩٢ وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ١٩٣ ﴾

"And fight, in the way of Allâh those who fight you; but transgress not the limits. Truly, Allâh likes not the transgressors. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* (polytheism or calamity) is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the Sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along

1 For details see Zadul-Ma`ad 2/83-85, Ibn Hisham 1/605.

with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zalimun* (polytheists, and wrongdoers, etc.)." [2:190-193]

Before long, Allâh revealed different Verses teaching the Muslims the stratagems of fighting, urging them to go to war and illustrating the relevant rules:

﴿ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ
ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن
يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن
تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ ﴾

"So, when you meet (in fight -- *Jihad* in Allâh's cause), those who disbelieve, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihad* against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their places in Paradise more than they used to know their houses in the world). O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm." [47:4-7][1]

Shortly afterwards, Allâh began to rebuke the hypocrites, the weak at heart, and the cowardly elements:

﴿ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى
قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ﴾

``But when a decisive *Surah* (explaining and ordering things) is sent down, and fighting (*Jihad* -- the holy fighting) is mentioned (i.e.,

1 See Tafhimul-Qur`an 5/11, by Sayyid Abul-A`la Maududi.



ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death." [47:20]

The prevalent conditions made it an overriding priority to encourage the Muslims to fight. Any leader with deep insight would order his soldiers to get ready for any sort of emergency, let alone the All-Knowing Exalted Lord, Who is All-Aware of the minutest details of affairs. The event of that encounter with the polytheists dealt a heavy blow to the pride of the Quraish and created a terrible restlessness among them.

The aforementioned Qur'ânic Verses, enjoining the Muslims to strive in the cause of Allâh, indicated the incipient clashes that would be crowned by a decisive victory for the Muslims, and final expulsion of polytheists out of the Sacred City, Makkah. They referred to rules relevant to the treatment of captives and slaughtering the pagan soldiers till the war ended and laid down its burdens. All of these could act as clues to a final triumph that would envelop the struggle of the Muslims towards their noble objectives.

Another event of great significance occurred in the same month, Sha`ban 2 A.H., i.e., February 624 C.E., which was a Divine commandment ordering that *Al-Qiblah* be changed from Jerusalem to the Sacred *Masjid* in Makkah. This was of a great advantage to the Muslims at two levels. First, it brought about a kind of social sifting, so to speak, in terms of the hypocrites of the Jews and others weak at heart, and revealed their true nature and inclinations. The ranks of the Muslims were thereby cleared from those elements that stirred discord and conflict. Second, facing a new *Qiblah* , the Sacred *Masjid* in Makkah, referred to a new role awaiting the Muslims which would start only after the repatriation of the Muslims to their Sacred City, Makkah for it was not logical for the Muslims to leave their *Qiblah* at the mercy of non-Muslims.

The Muslims, therefore, at the command of Allâh and on account of these Divine clues, increased their activities. Their tendency towards striving in the cause of Allâh and encountering His enemies in a decisive battle was greatly intensified.

The Battle of Badr

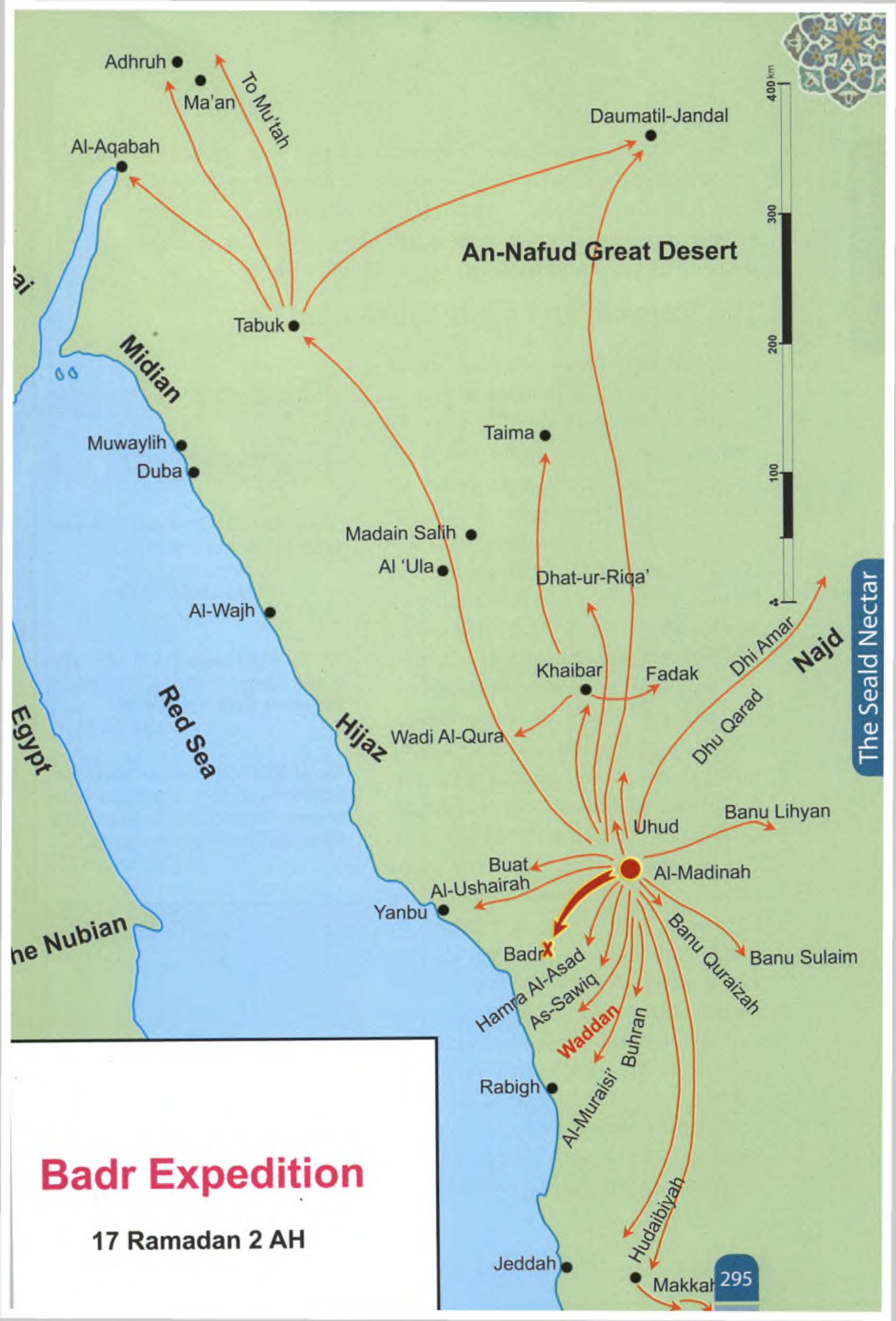


The First Decisive Battle in the History of Islam

Reason of the Battle



We have already spoken about Al-`Ushairah Invasion when a caravan belonging to the Quraish escaped an imminent military encounter with the Prophet ﷺ and his men. When their return from Syria approached, the Prophet ﷺ dispatched Talhah bin `Ubaidullah and Sa`id bin Zaid northward to scout around for any movements. The two scouts stayed at Al-Hawra' for some days until Abu Sufyan, the leader of the caravan, passed by them. The two men hurried back to Madinah and reported their findings to the Prophet ﷺ. Great wealth amounting to 50,000 gold dinars guarded by 40 men moving relatively close to Madinah constituted a tempting target for the Muslim military, and provided a potentially heavy economic, political and military strike that was bound to shake the entire establishment of the Makkan polytheists.



Badr Expedition

17 Ramadan 2 AH

The Prophet ﷺ immediately encouraged the Muslims to rush out and intercept the caravan to make up for the property and wealth they were forced to give up in Makkah. He did not give orders binding to everyone, but rather gave them full liberty to go out or stay back, thinking that it would be just a task on a small scale.

The Size and Strength of the Muslim Army

The Muslim army was made up of 300-317 men, 82-86 Emigrants, and 61 men from the 'Aws and 170 from the Khazraj tribes. They were not well-equipped or adequately prepared. They had only two horses belonging to Az-Zubair bin Al-`Awwam and Al-Miqdad bin Al-Aswad Al-Kindi , 70 camels, one for two or three men to ride alternatively. Allâh's Messenger himself, `Ali ﷺ and Marthad bin Abi Marthad Al-Ghanawi had only one camel. Administration of the affairs of Madinah was entrusted to Ibn Umm Maktum but later to Abu Lubabah bin `Abdul-Mundhir. The flag was given to Mus`ab bin `Umair Al-Qurashi Al-'Abdari, and their standard was white in color. The little army was divided into two battalions, the Emigrants with a standard raised by `Ali bin Abi Talib ﷺ , and the Helpers whose standard was in the hand of Sa`d bin Mu`adh . Az-Zubair bin Al-`Awwam was appointed to the leadership of the right flank, Al-Miqdad bin `Amr to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa`sa`ah . The General Commander-in-Chief was the Prophet ﷺ , of course.

Great Badr Expedition

(The Day of Criterion, the day when the two forces met.)
17 Ramadan 2 A.H.
13 March 624 A.D.

"Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure."
(Qur'ân 61:4)

"And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful."
(Qur'ân 3:123)



The Muslim Army Moves Near Badr

The Prophet ﷺ, at the head of his army, marched out along the main road leading to Makkah. He then turned left towards Badr and when he reached As-Safra', he dispatched Basbas bin `Amr Al-Juhani and `Adi bin Abi Az-Zaghba' Al-Juhani to scout about for the camels of the Quraish.

Warning Makkah

Abu Sufyan, on the other hand, was on the utmost alert. He had already been aware that the route he was following was full of dangers. He was also anxious to know about the movements of Muhammad. His scouting men submitted reports to the effect that the Muslims were lying in ambush for his caravan. To be on the safe side, he hired Damdam bin `Amr Al-Ghifari to communicate a message asking for help from the Quraish. The messenger rode fast and reached Makkah in a frenzy. Dismounting his camel, he stood dramatically before the Ka`bah, cut off the nose and the ears of the camel, turned its saddle upside down, tore off his own shirt from the front and behind, and cried: ``O Quraish! Your merchandise! It is with Abu Sufyan. The caravan is being intercepted by Muhammad and his companions. I cannot say what would have happened to them. Help! Help!"

The People of Makkah Hasten for Battle

The effect of this hue and cry was instantaneous; the news stunned the Quraish and they immediately remembered their pride that was wounded when the Muslims had intercepted the Hadrami caravan. They therefore swiftly gathered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet ﷺ. All the clans of Quraish gave their consent except Banu `Adi.

Preparing the Makkan Army

Soon an excited group of 1300 soldiers including 100 horsemen and 600 soldiers in mail armor, with a large number of camels, was clamoring proceed to fight the Muslims. For supplies, they would slaughter an alternate number of nine or ten camels every day.

The Problem of Banu Bakr

They were however afraid that Banu Bakr, on account of their old deep-seated hostility, would attack their rear. At that critical moment, *Iblis* (Satan) appeared to them in the guise of Suraqah bin Malik bin Ju'sham Al-Mudliji, chief of Bani Kinanah, telling them: ``I guarantee that no harm will happen from behind."

The Army of Makkah Begins its Movement

They set out burning with anger, motivated by a consuming desire for revenge and exterminating anyone that might put in danger the routes of their caravans:

﴿ بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ﴾

``...boastfully and to be seen of men, and hinder (men) from the path of Allâh." [8:47]

Or as the Prophet ﷺ said:

``O Allâh these are the proud and arrogant; they have come to fight Allâh and to fight His Messenger."

﴿ وَغَدَوْاْ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴾

"And they went in the morning with strong intention, thinking that they have power." [68:25]

They moved swiftly northward to Badr, passing the valley of `Usfan, Qadid, then Al-Juhafah. Here they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims.

The Caravan Escapes

Incidentally, Abu Sufyan, on learning the intention of the Muslims, led his caravan off the main route, and headed towards the Red Sea. By this move, he was able to slip past the Madinese ambush and was out of their reach.

The Makkan Army Considers Returning

On receiving Abu Sufyan's message, the Makkan army showed a desire to return home. The tyrant Abu Jahl, however proudly and arrogantly insisted that they proceed to Badr, stay three nights there for festivities.

They wanted to punish the Muslims and deter them from intercepting their caravans, and impress on the Arabs that the Quraish still had the upper hand and enjoyed supremacy in that area.

In spite of Abu Jahl's threats and insistence, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah. Thenceforth Al-Akhnas remained `the well-rubbed palm tree' for Bani Zahrah and was blindly obeyed in all matters of importance.

Banu Hashim were also inclined to break away, but Abu Jahl's threats made them give up that idea.

The rest of the army, now numbering 1000 soldiers, approached Badr and encamped beyond a sand dune at Al-'Udwatul-Quswa.

The Difficult Position of the Muslim Army

'The intelligence corps' of the Madinese army reported to the Prophet ﷺ that a bloody encounter with the Makkans was inescapable, and that a daring step in this context had to be taken, or else the forces of evil would violate the inviolable and would consequently manage to undermine the noble cause of Islam and tread upon its faithful believers. The Muslims were afraid that the pagan Makkans would march on and start the war within the headquarters of Islam, Madinah. A move of this nature would certainly damage the Islamic Cause and produce a negative impact on the dignity and position of the Muslims.

A Meeting for Consultation

On account of the new grave developments, the Prophet ﷺ held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders. Admittedly, some Muslims feared the horrible encounter and their courage began to waver; in this regard, Allâh says:

﴿ كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ۝٦ ﴾

``As your Lord caused you (O Muhammad) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it)." [8:5, 6]

The Prophet ﷺ apprised his men of the gravity of the situation and asked for their advice. Abu Bakr ؓ was the first who spoke and assured the Prophet ﷺ of the unreserved obedience to his command. `Umar ؓ



was next. Then Al-Miqdad bin `Amr got up and said: ``O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses:

«اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ إِنَّا هٰهُنَا قَاعِدُونَ»

`Go you and your Lord and fight and we will stay here;'

rather we shall say:

«اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ إِنَّا مَعَكُمَا مُقَاتِلُونَ»

`Go you and your Lord and fight and we will fight along with you.'

By Allâh! If you were to take us to Birk Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it."

The Prophet ﷺ then praised him and supplicated for him.

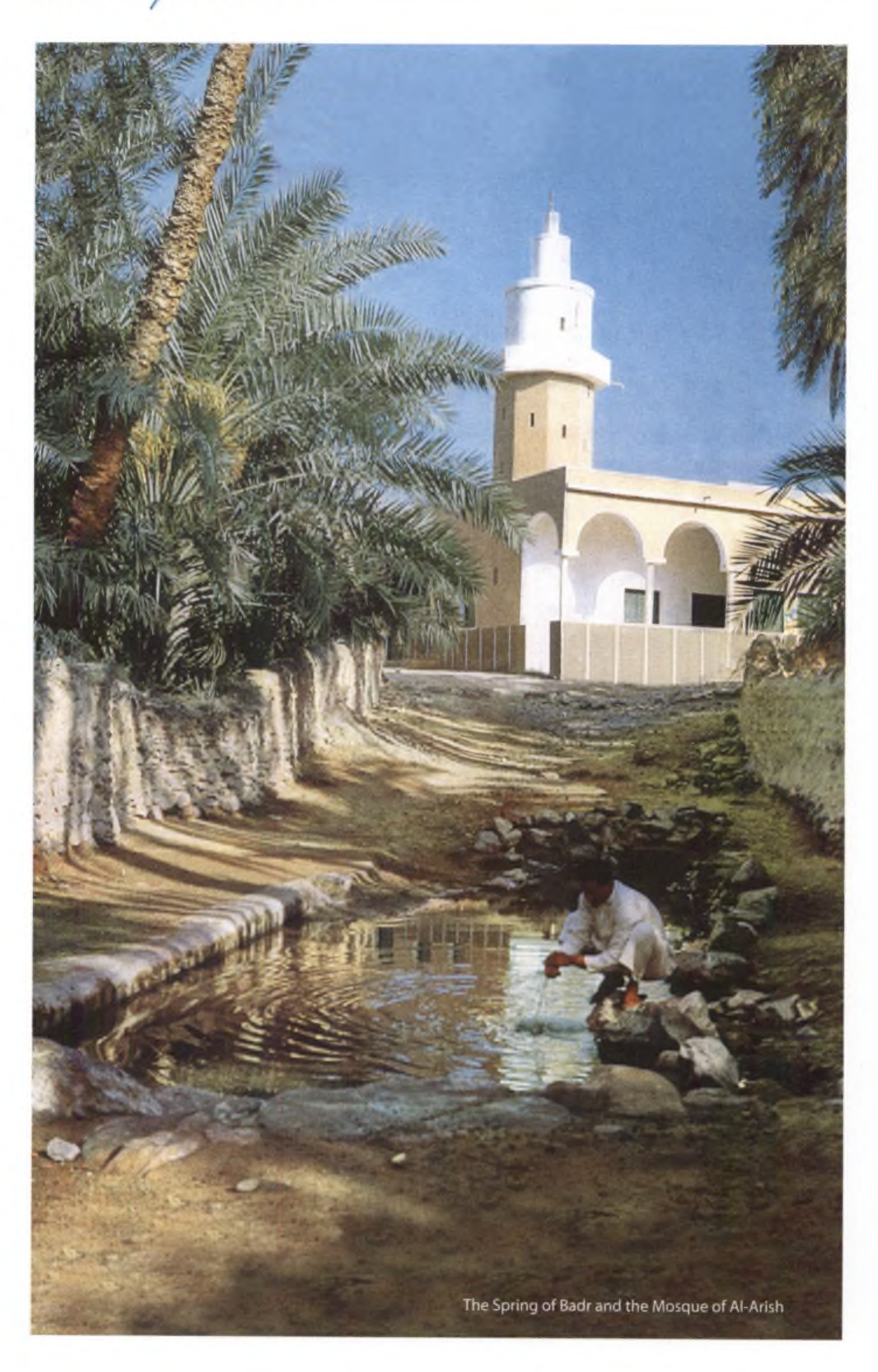
The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet ﷺ wanted, and with greater reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the burden of the war activities. Moreover, the clauses of the Pledge of Al-`Aqabah did not commit them to fighting beyond their territories.

The Prophet ﷺ then said:

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

``O people! Advise me!"

by which he meant the Helpers, in particular. Upon this Sa`d bin Mu`adh stood up and said: ``By Allâh, I feel you want us (the Helpers) to speak." The Prophet ﷺ directly said: ``Oh, yes!" Sa`d said: ``O Prophet of Allâh ﷺ! We believe in you and we bear witness to what you have granted to us and we declare in clear terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to throw ourselves into the sea, we will do that most readily and not a man of us will stay behind. We do not deny the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those



The Spring of Badr and the Mosque of Al-Arish



deeds of bravery which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh."

The Prophet ﷺ was impressed with the loyalty and the spirit of sacrifice which his Companions showed at this critical point. Then he said to them:

``Move ahead and receive good news, for Allâh has promised me one of the two (the rewarding course through capturing the booty or strife in the cause of Allâh against the polytheists), and by Allâh it is as if I now see the enemy lying prostrate."

The Messenger and the Survey of the Enemy

In the immediate vicinity of Badr, the Prophet ﷺ and his Companion Abu Bakr ﷺ conducted a scouting operation during which they managed to locate the camp of the Quraish. They came across an old bedouin nearby from whom they managed skillfully to extract the exact location of the army of the polytheists. In the evening of the same day, he dispatched three Emigrant leaders, `Ali bin Abi Talib ﷺ, Az-Zubair bin Al-`Awwam and Sa`d bin Abi Waqqas to scout about for news about the enemy. They saw two men drawing water for the Makkan army. So they brought them back with them. Upon interrogation, they admitted that they were water carriers working for the Quraish. This answer did not satisfy some of the Muslims and they beat the two boys severely in order to exact from them an answer, even if it was not true, referring to the caravan laden with wealth. The two boys thus lied, and so they were released. The Prophet ﷺ who had been busy in prayer was angry with the men and censured them saying:

``On telling the truth, you beat them, and on telling a lie, you released them! By Allâh the truth is that they were from the Quraish!"

He then addressed the two boys, and after a little conversation with them he learned a lot about the enemy: the number of soldiers, their exact location and the names of some of their notables.

He then turned to the Muslims and said:

"This is Makkah sending to you its most precious lives."

The Rainfall

The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims.

It cleaned them and removed from them the stain of Satan. Allâh sent rain to strengthen their hearts and to plant their feet firmly therewith.

The Muslim Army Marches Ahead

They marched a little forward and encamped at the farther bank of the valley. Muhammad stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, ``Has Allâh inspired you to choose this very spot or is it strategy of war and the product of consultation?" The Prophet ﷺ replied ``It is strategy of war and consultation." Al-Hubab said: ``This place is no good; let us go and encamp at the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet ﷺ approved of his plan and agreed to carry it out, which they conducted at midnight.

Preparing the Trellis for the Headquarters

Sa`d bin Mu`adh suggested that a trellis be built for the Prophet ﷺ to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa`d began to justify his proposal and said that if they were victorious, then everything would be satisfactory. In case of defeat, the Prophet ﷺ would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allâh with him again and again. A squad of guards was also chosen from among the Helpers under the leadership of Sa`d bin Mu`adh, in order to defend the Prophet ﷺ in his headquarters.

Allâh's Messenger planned the positions of his army, walking throughout the place of the planned confrontation,[1] pointing with his hand saying:

``This is the position of so-and-so tomorrow, if Allâh wills, and this is the position of so-and-so tomorrow, if Allâh wills."[2]

The Prophet ﷺ then spent the whole night in prayer near a tree. The Muslim army, tired from their long march, enjoyed sound and

1 See At-Tirmidhi in the chapter on *Jihad* 1/201.
2 Sahih Al-Bukhari . Recorded by Muslim, see Mishkatul-Masabih 2/543.



refreshing sleep, a mark of the Divine favor and of the state of their undisturbed minds.

﴿ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ ﴾

"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby." [8:11]

This was the night preceding Friday, Ramadan 17, the year 2 A.H, and they had originally left for battle on the 8th or the 12th.

Positioning the Makkan Army

The Quraish, on the other hand, positioned their forces at Al-'Udwatul-Quswa opposite the Muslim lines. A few of them approached, in an act of provocation, to draw water from the wells of Badr, but were all shot dead except one, Hakim bin Hizam, who later became a devoted Muslim. `Umair bin Wahb Al-Jumahi, in an attempt to explore the power of the Muslims, made a survey and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man.

On another scouting mission he came to the conclusion that neither more force was coming nor were any ambushes laid. He understood that they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two confronting parties together, lessened the desire to fight among some of the Quraishites. To counteract this opposition based on sound reason advocated by a rival of his, `Utbah bin Rabi'ah and others, Abu Jahl started a counter-campaign seeking revenge on Muhammad's followers for the members of the Quraish killed at Nakhlah. In this way, he managed to counter the opposing argument , and manipulated the people to see his evil views only.

The Two Armies Meet

When the two parties approached closer and were visible to each other, the Prophet ﷺ began supplicating Allâh:

``O Allâh! The proud and arrogant Quraish are already here rebelling against You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beg You Allâh to defeat them (the enemies)."

He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows carefully[1] and never resort to the sword unless the enemies came very close.[2]

Abu Jahl also prayed for victory, saying: ``Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow." They were confident that their superior number, equipment and experience would be decisive. Allâh revealed:

﴿ إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾ ﴾

``(O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [8:19]

The First Clash

The first disbeliever to start the assault of the battle and become its first victim was Al-Aswad bin `Abdul-Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it.

He engaged with Hamzah bin `Abdul-Muttalib , who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

1 Sahih Al-Bukhari 2/568.

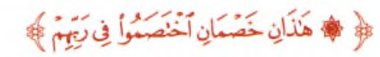
2 Abu Dawud 2/13.



The Dueling Begins

The battle started in earnest. Protected by armor and shields, `Utbah bin Rabi`ah stepped forth between his brother Shaibah and his son Al-Walid bin `Utbah from the lines of Quraish and cursed the Muslims. Three young men of the Helpers came out against them: `Awf and Mu'awwidh, the sons of Harith, and `Abdullah bin Rawahah. However, the Makkans shouted that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet ﷺ asked `Ubaidah bin Al-Harith, Hamzah, his uncle, and his cousin `Ali ؓ to go forward for combat. The three duels were rapid. Hamzah killed Shaibah, while `Ali ؓ killed Al-Walid.[1] `Ubaidah was seriously wounded but, before he fell, Hamzah fell upon `Utbah and with a sweep of his sword, cut off his head. `Ali ؓ and Hamzah carried `Ubaidah back with his leg cut off. He died four or five days later of a disease of the bile duct.

`Ali ؓ used to swear that Allâh's Words were revealed about them:



``These two opponents (believers and disbelievers) dispute with each other about their Lord." [22:19]



Graves of Badr Martyrs

The duel was followed by a few more duels but the Makkans suffered terrible setbacks in all the combats and lost some of their most precious lives. They were too frustrated and angry and fell upon the Muslims to destroy them once and for all. The Muslims, however, after supplicating their Lord and calling upon Him for help, were made to hold onto their position and conduct a defensive war plan that successfully inflicted heavy losses on the attackers. The Prophet ﷺ prayed to his Lord persistently day and night to come to their help. When the fierce engagement grew frenzied he began to supplicate his Lord again saying:

«اللَّهُمَّ إِنْ تُهْلِكْ هذِهِ الْعِصَابَةَ الْيَوْمَ لاَ تُعْبَدْ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ أَبَدًا»

"O Allâh! Should this group (of Muslims) be defeated today, You will no longer be worshipped."

He continued to call out to his Lord, stretching forth his hands and facing *Al-Qiblah* , until his cloak fell off his shoulders. Then Abu Bakr ﷺ came, picked up the cloak, and put it back on his shoulders and said: ``O Prophet ﷺ of Allâh, you have cried out enough to your Lord. He will surely fulfill what He has promised you.'' The response from Allâh was immediate, Who sent down angels from the heavens for the help and assistance of the Prophet ﷺ and his Companions. The Noble Qur'ân observes:

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

``Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved." [8:12]

Allâh the All-Mighty also inspired another message to His Messenger , saying:

﴿أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾

``I will help you with a thousand of the angels each behind the other (following one another) in succession." [8:9]

The Descent of the Angels

The Prophet ﷺ , in his trellis, dozed off a little and then raised his head calling loudly in joy:



«أَبْشِرْ يَا أَبَا بَكْرٍ، أَتَاكَ نَصْرُ اللهِ، هذَا جِبْرِيلُ أَخَذَ بِعَنَانِ فَرَسِهِ يَقُودُهُ، عَلَى ثَنَايَاهُ النَّقْعُ»

"O Abu Bakr, glad tidings are there for you: Allâh's victory has approached, by Allâh, I can see Jibreel on his mare in the thick of a sandstorm."

He then came swiftly upon the ground reciting aloud:

﴿ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴾

``Their multitude will be put to flight, and they will show their backs." [54:45]

At the instance of Jibreel, the Prophet took a handful of gravel, cast it at the enemy and said: ``Confusion seize their faces!'' As he flung the dust, a violent sandstorm blew into the eyes of the enemies. With respect to this, Allâh says:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ﴾

``And you (i.e., Muhammad) threw not when you did throw but Allâh threw." [8:17]

The Assault

Only at this juncture did the Prophet give clear orders to launch a counter-attack. He commanded the army, inspiring confidence among his men and encouraging them to fight manfully for the sake of their Lord, reciting the Words of Allâh:

﴿ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ ﴾

``And be quick for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth." [3:133]

The spirit he infused into his men was clearly witnessed by the valor of `Umair, a lad of sixteen, who flung away some dates he was eating crying out: ``These (the dates) are holding me back from Paradise.'' Saying this he ran into the thick of the battle and died fighting bravely. Unique deeds of valor, deep devotion and complete obedience to the

Prophet ﷺ were exhibited in the course of the battle.

The army of the believers fought by the power of enthusiasm which the half-hearted warriors of Makkah miserably lacked. A large number of the polytheists were killed and the others began to waver. Little wonder, when the standard-bearers of Truth were given immediate help, and supernatural agencies (the angels), were sent to their assistance by their Lord to help them defeat the forces of evil.

The records of *Hadith* speak clearly of the fact that the angels did appear on that day and fought on the side of the Muslims. Ibn `Abbas said: ``While on that day a Muslim was chasing a disbeliever and he heard over him the swashing of a whip and the voice of the rider saying: `Go ahead Haizum'. He glanced at the polytheist who had (now) fallen down on his back. The Helper came to Allâh's Messenger and related that event to him. The Prophet replied: `You have told the truth. This was help from the third heaven.'"[1]

One of the Helpers captured `Abbas bin `Abdul-Muttalib, who said: ``O Messenger of Allâh, by Allâh, this man did not capture me. I was captured by a man who was bald and had the most handsome face, and who was riding a piebald horse, I cannot see him here among the people." The Helper interrupted: ``I captured him, O Messenger of Allâh." The Prophet ﷺ replied:

«اسْكُتْ فَقَدْ أَيَّدَكَ اللهُ بِمَلَكٍ كَرِيمٍ»

``Be quiet, Allâh the All-Mighty strengthened you with the help of a noble angel."

Iblis (Satan) Flees From the Battle

Iblis , in the guise of Suraqah bin Malik bin Ju'sham Al-Mudliji, on seeing angels working in favor of the Muslims, and Quraish rapidly losing ground on the battlefield, beat a hasty retreat despite the polytheists' pleas to stay on. He ran off and jumped into the sea.

The Makkan Ranks Begin to Flee

The ranks of Quraish began to give way and their numbers added to nothing but confusion. The Muslims followed their retreating steps

1 Sahih Muslim 2/93.



eagerly, killing or taking captive all those who fell within their reach. Retreat soon turned into humiliating flight; and they fled in haste, casting away their armor, abandoned beasts of burden, camp and equipment.

Abu Jahl Stands Firm

The great tyrant Abu Jahl, upon seeing the adverse course of the battle, tried to stop the tidal wave of the Islamic victory by provoking the polytheists and encouraging them by all the means available and begging them in the name of Al-Lat and Al-`Uzza and other pagan deities to stand firm in place and hit back against the Muslims, but to no avail. Their morale had already been reduced to zero, and their lines broken down. He then began to realize the reality of his pride and arrogance. None remained around him except a gang of ill-fated polytheists whose resistance was crushed by an overwhelming storm of courage inspired by true piety and courage and the pursuit of martyrdom. Abu Jahl was deserted and left by himself on his horse waiting for death at the hand of two courageous lads of the Helpers.

`Abdur-Rahman bin `Awf related the following interesting story in this regard: I was in the thick of the battle when two youths, still seemingly inexperienced in the art of fighting, one on the right and the second on the left. One of them spoke in a hushed voice asking me to show him Abu Jahl. I asked about his intention, to which he replied that he had a strong desire to engage with him in combat until either of them was killed. It was something incredible to me. I turned left and the other said something to the same effect and showed a similar desire. I responded to their intense desire and pointed directly at their target. They both rushed swiftly towards the spot, and without a moment's hesitation struck him simultaneously with their swords and finished him off. They went back to Allâh's Messenger , each claiming that he had killed Abu Jahl to the exclusion of the other. The Prophet ﷺ asked if they had wiped the blood off their swords and they answered that they had not. He then examined both swords and assured them that they both had killed him. When the battle concluded, Abu Jahl's spoils were given to Mu`adh bin `Amr bin Al-Jamuh, because the other Mu`awwidh bin Al-`Afra'[1]was later killed in the course of the same battle.

1 Sahih Al-Bukhari 1/444, 2/568; Mishkat 2/352.

At the conclusion of the battle, the Prophet ﷺ wanted to look for the archenemy of Islam, Abu Jahl. `Abdullah bin Mas'ud found him on the verge of death breathing his last. He stepped on his neck addressing him: ``Have you seen how Allâh has disgraced you?'' The enemy of Islam still rebelliously answered: ``I am not disgraced. I am no more than a man killed by his own people on the battlefield.'' And then inquired: ``Who has won the battle?'' Ibn Mas'ud replied ``Allâh and His Messenger.'' Abu Jahl then said with a heart full of bitterness: ``You have followed difficult ways, you shepherd!'' Ibn Mas'ud used to be a shepherd working for the Makkan nobles.

Ibn Mas'ud then cut off his head and took it to Allâh's Messenger who, on seeing it, began to praise Allâh:

«اللهُ أَكْبَرُ، الْحَمْدُ للهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ»

``Allâh is Great, praise is to Allâh, Who has fulfilled His Promise, helped His servant and Alone defeated the Confederates.''

He then set out to have a look at the corpse. There he said:

«هذَا فِرْعَوْنُ هذِهِ الأُمَّةِ»

``This is the Pharaoh of this nation.''

Some Significant Instances of Devotion

1. The Prophet ﷺ advised his Companions to preserve the lives of some men from Banu Hashim who had gone out to Badr with the polytheists unwillingly because they feared the censure of their people. Among them, he named Al-`Abbas bin `Abdul-Muttalib and Abul-Bukhtari bin Hisham. He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin `Utbah showed great surprise and commented saying: ``We kill our fathers, children, brothers and members of our clan, and then come to spare Al-`Abbas? By Allâh! If I see him I will surely strike him with my sword.'' On hearing these words, Allâh's Messenger , addressing `Umar bin Al-Khattab ﷺ , said: ``Is it fair that the face of the Messenger's uncle be struck with a sword?'' `Umar ﷺ got angry and threatened to kill Abu Hudhaifah; later he said that extreme fear had taken firm grip of him and felt that nothing except martyrdom could expiate for his mistake. He was killed later on during the events of Al-Yamamah.



2. Abul-Bukhtari bin Hisham had already done his best to restrain his people, the Makkans, from committing any act of folly against the Prophet ﷺ while the latter was still in Makkah. He also neither hurt nor was reported to have uttered anything repugnant with regard to the Prophet ﷺ. Besides, he had been among the people who tried to invalidate the boycott alliance taken against Banu Hashim and Banu `Abdul-Muttalib.

Here, however, in the Battle of Badr he insisted on fighting unless his compatriot was spared. Al-Mujdhir bin Ziyad Al-Balwi, with whom he was engaged in fighting, replied that the other was not included in the Prophet's recommendation. The fight went on to end in Abul-Bukhtari's death.

3. `Abdur-Rahman bin `Awf and Umaiyah bin Khalaf had been close friends during the pre-Islamic era. When the Battle of Badr ended, `Abdur-Rahman saw Umaiyah and his son among the captives. He threw away the armor he had as spoils, and walked with them both. Bilal , the Prophet's caller for prayer, saw Umaiyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Umaiyah. `Abdur-Rahman tried to ease the tension and turn the difficult situation around favorably but with no success. The Muslims gathered around and struck Umaiyah's son with swords. At this point, `Abdur-Rahman called upon his old friend to run for his life but he was put to the sword by different people and lay down dead. `Abdur-Rahman, completely helpless and resigned said: ``May Allâh have mercy on Bilal, for he deprived me of the spoils, and I have been stricken by the death of my two captives."

4. On the moral level, the Battle of Badr was an inescapable conflict between the forces of good and evil. In this context, `Umar bin Al-Khattab ﷺ did not spare the life of any polytheist even his maternal uncle, Al-`As bin Hisham bin Al-Mughirah.

5. Abu Bakr ﷺ shouted at his son `Abdur-Rahman, still a polytheist and fighting with them, ``Where is my wealth, you wicked lad?" The son answered that it was gone with the wind.

6. When the battle ended, the Muslims captured some polytheists and held them in captivity. The Prophet ﷺ looked into the face

of Sa`d bin Mu`adh, the head of the Prophet's guards, and understood that he was averse to taking the enemy as prisoners. Sa`d said that it was the first victory for the Muslims over the forces of polytheism, and he would have preferred slaying them than sparing their lives.

7. On the day of Badr, the sword of `Ukashah bin Mihsan Al-Asdi broke down so the Prophet ﷺ gave him a log of wood which he shook and it immediately turned into a long strong white sword. `Ukashah went on using the same sword in most of the Islamic conquests until he died during the apostasy wars.

8. When the war ended, Mus`ab bin `Umair Al-'Abdari saw his brother, still a polytheist, being handcuffed by an Ansari man. Mus`ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. `Abu `Aziz, Mus`ab's brother, tried to appeal to his brother by invoking family ties, but the latter firmly replied that the Helper was more eligible for ties of brotherhood than him.

9. When the Prophet ﷺ ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin `Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet ﷺ noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet ﷺ consoled him and whispered some words of comfort in his ears.

As mentioned, the outcome of the battle was a humiliating defeat for the polytheists and a manifest victory for the Muslims. Fourteen Muslims were killed, of whom six were from the Emigrants and eight from the Helpers. The polytheists sustained heavy casualties, seventy were killed and a similar number taken prisoners. Many of the prominent men of Makkah, and some of Muhammad's bitterest opponents, were among the slain. Chief of these was Abu Jahl.

On the third day, Allâh's Messenger went out to look at the slain polytheists, and said:

«بِئْسَ الْعَشِيرَةُ كُنْتُمْ لِنَبِيِّكُمْ، كَذَّبْتُمُونِي وَصَدَّقَنِي النَّاسُ،
وَخَذَلْتُمُونِي وَنَصَرَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَآوَانِي النَّاسُ»





``What an evil tribe you were as regards your Prophet, you belied me but the others have believed; you let me down while the others have supported me; you expelled me, whereas the others have sheltered me.''

He stood over the bodies of twenty-four leaders of Quraish who had been thrown into one of the wells, and started to call them by name and by the names of their fathers, saying:

``Would it not have been much better for you if you had obeyed Allâh and His Messenger? Behold, we have found that our Lord's Promise does come true; did you (also) find that the promises of your Lord came true?''

Thereupon, `Umar bin Al-Khattab ﷺ said: ``O Messenger of Allâh! Why do you speak to bodies that have no souls in them?'' The Prophet answered:

``By Him in Whose Hand is Muhammad's soul! You do not hear what I am saying any better than they do.''

Makkah Receives the Distressful News

The polytheists, having suffered a large punishment and a heavy defeat, retreated in disarray toward the valleys and hills fleeing back to Makkah in a panic state, too ashamed to see their own people.

Ibn Ishaq related that the first herald of the bad news to the Makkans was Al-Haisuman bin `Abdullah Al-Khuza'i. He related to them the death of their nobles. At first, the Makkans did not believe him, thinking that he had gone mad; soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan state.

Abu Sufyan bin Al-Harith gave Abu Lahab a full account of the death and the disgraceful defeat they suffered, emphasizing on the role played by the angels in bringing about their tragic end. Abu Lahab could not contain himself and, expressing his feelings of hatred, began to beat, abuse, and slap Abu Rafi` ﷺ, who was a Muslim, while reiterating the role of the angels. Ummul-Fadl ﷺ, who was a Muslim woman, became frustrated by Abu Lahab's thoughtless behavior and struck him with a stick, splitting his head. He would die seven days later from the worst type of ulcer and remained unburied for three days. For the fear of a shameful rumor being spread, his sons took him to a pit and, while maintaining their distance, hurled stones and dust at him [in order to bury him].

The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning with humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

Madinah Receives the Victorious News

The Prophet ﷺ dispatched `Abdullah bin Rawahah and Zaid bin Harithah to Madinah to convey to the Muslims there the good news of the victory.



The multiethnic and ideological structure of Madinah displayed different reactions to the news. Some from among the Jews and the hypocrites spread the rumor that the Prophet ﷺ had been killed, and to support their false assertion they relied on the fact that Zaid bin Harithah ؓ was riding Al-Qaswa', the Prophet's she-camel. The two emmisaries, upon reaching Madinah, conveyed to the Muslims the good news of victory. They furnished detailed information concerning the course of events that transpired so as to establish a sense of reassurance deep within the hearts of the anxious, but joyous Muslims. They immediately started chanting Allâh's Name and began entertaining His praise at the top of their voices. The chiefs went out of the city to wait and receive the Prophet ﷺ on the road leading to Badr.

Usamah bin Zaid ﷺ related that they received the news of the victory shortly after Ruqaiyah ؓ, the Prophet's daughter, and the wife of `Uthman bin `Affan ؓ had been buried. She had been terminally ill and the Prophet ﷺ had asked `Uthman ؓ to remain behind in Madinah and tend to her.

Disputes Over the Spoils of War

Before leaving the scene of the battle, disputes concerning the spoils of war arose among the Muslims, since the rule relating to its distribution had not yet been legislated. When the difference grew wider, Allâh's Messenger ﷺ suspended any solution concerning it until Revelation was sent down.

`Ubadah bin As-Samit ؓ said: "We set out with Allâh's Messenger ﷺ, and I witnessed [the Battle of] Badr with him. The battle started and Allâh ﷻ, defeated the enemy. Some of the Muslims went in pursuit of the enemy, some remained behind collecting the spoils from the enemy camp, and others remained guarding Allâh's Messenger ﷺ, remaning on alert for any emergency or for a surprise attack.

When night came and the Muslims gathered together, those who had collected the booty said: 'We were the ones to collect it, so no one else has any right to it.' Those who went in pursuit of the enemy said: 'You have no more right to it than we do; we held the enemy and then defeated them.' Those who were guarding the Prophet ﷺ said: 'We

feared that the enemy may strike him so we remained behind becuae of that.' In this regard, Allâh revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟
ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾﴾

"They ask you (O Muhammad) about the spoils of war. Say: 'The spoils are for Allâh and the Messenger.' So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad), if you are believers."' [8:1]

So Allâh's Messenger distributed it among the Muslims.[1]

The Army of the Prophet ﷺ Returns to Madinah

After remaining three days at Badr, Allâh's Messenger ﷺ began leading the army and the captives toward Madinah. They were also accomapanied by a group of wounded captives who were under the care of `Abdullah bin Ka`b ؓ . On their way back they stopped at a large sandy hill and the Prophet ﷺ divided the spoils equally among the fighters, after taking a fifth. Upon reaching as-Safra', he ordered the execution of an-Nadr bin al-Harith, who was the carrier of the pagan standard during the battle of Badr. The reason for his execution was because he was one of the worst criminals of the Quraish against Islam, and because he was one of those who persecuted Allâh's Messenger ﷺ. It was `Ali bin Abu Talib ؓ who beheaded him.

When he reached `Irquz-Zabyah, he ordered that the execution of 'Uqbah bin Abu Mu'ait . We have already mentioned some of the ways in which he would harm Allâh's Messenger ﷺ. He was the one who placed the entrails of a dead animal on the head of Allâh's Messenger ﷺ while he was praying; he was also the one who wrapped his garment around the Prophet's neck, nearly killing him and Abu Bakr ؓ was the one who came to his aid. When the order for his execution was given he asked: "Who will look after my children?" The Prophet ﷺ replied: "The fire.2" He was executed by `Asim bin Thabit Al-Ansari, and

1 Ahmad 5/323, 324 and Al-Hakim 2/326.

2 Sunan Abu Dawud (no. 2686) with `Awn al-Ma`bud 3/12.



some say it was done by 'Ali bin Abu Talib. The execution of these two tyrants was essential due to the atrocities they both committed during and outside of the battle.

The Joyous Reception of the People of Madinah

At Ar-Rawha', which was a suburb of Madinah, the Muslim army was received by the joyous people of Madinah who had come out to congratulate the Prophet ﷺ for the victory that Allâh ﷻ granted him. Usaid bin Hudair ﷺ, acting as the spokesman for the other believers, mentioned Allâh's praise. He sought to excuse himself for not joining the army on grounds that the Prophet's intention was interception of the caravan and not war. If it had occurred to him that a battle would take place, then he would never have remained behind. The Prophet ﷺ assured Usaid that he believed him.

The Prophet ﷺ entered Madinah as a man who was seen in another light, that of the military field. As a result of this a large number of the people from Madinah embraced Islam. This added immensely to the strength, power, and moral standing of the true religion.

The Prophet ﷺ encouraged the Muslims to treat the prisoners kindly. This occurred to such an extent that the captors would offer their captives their bread [which was the more valued part of the meal] and eat the dates themselves.

The Judgment Concerning the Captives

Prisoners of war constituted an issue that needed to be resolved as it was a new phenomenon in Islamic history. The Prophet consulted Abu Bakr ﷺ and 'Umar bin al-Khattab ﷺ concerning the prisoners. Abu Bakr ﷺ suggested that they be ransomed, explaining his reasoning by saying: "They are after all our relatives, and the money would give us strength against the disbelievers. Additionally, Allâh ﷻ may guide them to Islam." 'Umar advised the execution of some of them, saying: "They are the leaders of disbelief."[1] The Prophet ﷺ preferred the advice of Abu Bakr ﷺ over that of 'Umar's. The following day, 'Umar ﷺ visited the Prophet ﷺ and found Abu Bakr ﷺ and him weeping. He showed

extreme astonishment for this and inquired as to the reason why they were weeping, to ascertain if it would cause him to weep as well, or else he would pretend to weep. The Prophet ﷺ related to him that a Qur'ânic Verse had been revealed rebuking them for taking ransom for the captives instead of executing them:

﴿ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ ﴾

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. Were it not for a previous ordainment from Allâh, a severe torment would have touched you for what you took." [8:67, 68]

The previous Divine ordainment was as follows:

﴿ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً ﴾

"Thereafter (is the time) either for generosity (i.e., free them without ransom) or ransom." [47:4]

It included the permission to accept ransom, which is why no punishment was imposed. They were only rebuked for taking prisoners before taking control of all the lands of disbelief. Apart from this, the polytheists taken to Madinah were not only prisoners of war but war criminals, upon whom modern law would apply the death sentence as a means of justice.

The ransom amount for each prisoner ranged from 1000 to 4000 dirhams, according to the financial capacity of the captive. Another form of ransom was of an educational type. Since most of the people of Makkah, unlike those of Madinah, were literate so each prisoner, who was unable to make payment of the ransom, was entrusted with teaching reading and writing to ten children. Once the group of children had become proficient enough, the instructor would be set free. Another group of prisoners were released without ransom on grounds of their poor condition. Zainab ﷺ, the daughter of the Prophet ﷺ, paid

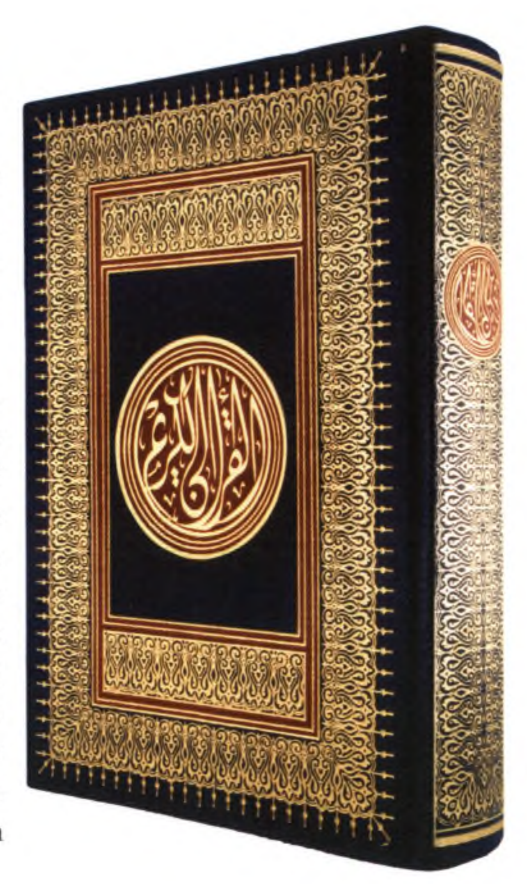


the ransom of her husband Abul-'As with a necklace. The Muslims released her prisoner and returned the necklace to her as a show of respect to the Prophet ﷺ. However, they freed him on condition that he would permit Zainab to migrate to Madinah, which he did.

Among the captives was Suhail bin 'Amr, who was an eloquent orator of poetry. 'Umar suggested that his front teeth be pulled out so as to handicap him from speaking, however the Prophet dismissed his suggestion for fear that the Quraish would seek a similar revenge, and also out of the fear of Allâh's wrath on the Day of Resurrection.

Sa'd bin An-Nu'man, who had been detained in Makkah while performing 'Umrah by Abu Sufyan, was released in exchange for Abu Sufyan's son `Amr.

The Battle of Badr in the Qur'ânic Context



The Chapter of *Al-Anfal* (Spoils of War) was revealed on the occasion of the battle of Badr, on the 17th of Ramadan in 2 A.H. It constituted a unique divine commentary on this battle.

Allâh, the All-High, in this Chapter draws on major issues relating to the entire process of Islamization. Allâh draws the attention of the Muslims to the remaining moral shortcomings within their character. He wants them to build a united and purified society. He tells them about the invisible help He sent down for His obedient servants in order for them to accomplish

their noble objectives. He wants the Muslims to rid themselves of any characteristic of arrogance or pride that might creep inside them. He wants them to turn to Him for help, in obedience to Him and His Messenger.

Afterwards, He describes the noble objectives for which the Messenger launched that battle, and directs them to the merits and qualities which brought about that great victory.

The polytheists, hypocrites, Jews, and prisoners of war are also mentioned, and admonished to surrender to the truth and adhere only to it.

Resolution is given to the question pertaining to the spoils of war, and the principles and basics which are relevant to this issue are clarified.

Laws and rules pertinent to war and peace are legalized and codified, especially at the advanced stage of the Islamic action. Allâh wanted the Muslims to observe ethics of war that were dissimilar to those practiced during the pre-Islamic period, as the Muslims are considered to have surpassed others in ethics, values, and ideals. Allâh wants to impress on the world that Islam is not a mere theoretical code of life, but it is based on practical principles that cultivate the mind and provide a way of life. In this context, He established both inter and intra relations.

The fast of Ramadan was made obligatory in the year 2 A.H.. At this time *Zakat* (alms tax, poor-due) was also imposed on the Muslims in order to lessen the financial burden of the needy Emigrants.

Directly after the manifest victory at Badr, a wonderful and striking event was established : the *'Eid* (the Festival of the Fast-Breaking). It was the finest display ever witnessed of Muslims, where they left their houses, praying, acclaiming Allâh's name and speaking His praise at the top of their voices in recognition of His favor and grace, and for the support He rendered on them. It was through this support that the forces of truth overpowered the forces of evil.



﴿وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ٢٦﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful." [8:26]



Military Activities Between **Badr and Uhud**

The battle of Badr was the first armed encounter between the Muslims and the Quraish. It was in fact a decisive battle that gave the Muslims a historic victory, which was acknowledged by all the Arabs, and dealt a severe blow to the religious and economic interests of the polytheists. The Jews also regarded each Islamic victory as a severe blow to their religio-economic entity. Both groups were burning with rage and fury because the Muslims had achieved a great victory:

﴿ ۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ﴾

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and *al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers, etc.)." [5:82]

A third group that comprised of the hypocrites, who falsely professed Islam, were much more infuriated. The leader of the hypocrites was `Abdullah bin Ubai. Another group comprised of the Bedouins who lived in tents that were pitched within the vicinity of



Madinah, whose livelihood depended on plundering and looting. They were totally indifferent to the fundamental question of belief and disbelief. Their concern resulted from the fear of losing their means of financial existence in case a powerful Muslim state rose in Madinah which would place an end to their practices of plundering. It is for this reason that they maintained a grudge against Islam, the Muslims, and the Prophet Muhammad ﷺ.

With four parties lying in ambush against the new religion, the entire faith was at stake. Within Madinah, there existed pretension to Islam embedded with plots of conspiracy and provocative deeds; as for the Jews, they maintained clear open hostility along with resentment and rage against the Muslims; while those in Makkah openly and continual called for revenge, which was coupled with an open intention to mobilize all potential resources in order to silence the Islamic voice once and for all. This later translated into a military action, the Battle of Uhud, which left a negative notion on the good name and esteem that the Muslims were carefully working to raise and preserve.

Al-Kudr Invasion

The first intelligence to reach the Prophet ﷺ after Badr and while in Madinah was of Banu Sulaim of Ghatafan engaging in gathering troops to attack the Muslims. The Prophet ﷺ took the initiative and prepared for a surprise attack against them on their own soul at a watering place called Al-Kudr. On receiving the news of an impending attack, they fled prior to the arrival of the Muslims. The Prophet ﷺ remained there for three days. The Muslims took 500 camels as booty, which and the Prophet ﷺ distributed to the fighters after setting aside the customary one-fifth; thus, each fighter gained two camels as booty. This invasion took place in month of Shawwal during the year 2 A.H., seven days after the events of Badr.[1]

An Attempt on the Prophet's Life

The impact of defeat at Badr was so great that the Makkans burned with hatred and resentment over their horrible loss. To resolve this

1 Zadul-Ma`ad 2/90, Ibn Hisham 2/43, 44, Mukhtasar Seeratir-Rasul p. 236.

situation, two polytheists volunteered to quench their thirst and silence the source of that humiliation, the Prophet ﷺ.

'Umair bin Wahb al-Jumahi, a terrible polytheist, and Safwan bin Umaiyah sat together privately lamenting over their loss and remembering the dead and the captives. 'Umair expressed a keen desire to kill the Prophet ﷺ and free his son Wahb who was captured and was currently in Madinah; however, he was prevented by the burden of debts and for the support of a large. Safwan also had his own reasons to see the Prophet ﷺ killed, so he offered to take upon himself 'Umair's debts and the support of his family if he goes through with his plan.

'Umair agreed and asked Safwan to keep the matter a secret. He left for Madinah, with a sword on which he applied some deadly poison. 'Umar bin al-Khattab saw him at the door of the *Masjid* and understood that he had come with some evil intentions, so he immediately went inside the *Masjid* and informed the Prophet ﷺ. Caught by the handle of his swoard, 'Umair was escorted in. He greeted with the pre-Islamic greeting, to which he Prophet ﷺ replied that Allâh had been gracious and taught them the greeting of the dwellers of the Paradise: Peace be upon you! The Prophet ﷺ questioned him about the objective of his vist to which `Umair replied that he had come to see that his captured son was well treated. When asked about the sword he cursed it and said that they had gained nothing for it. When questioned about his real objective, he remained obstinate and did not disclose the secret meeting he had with Safwan. So the Prophet ﷺ revealed to 'Umair the secret behind his mission. 'Umair was taken by surprise, and an incredible astonishment seized him, so he immediately bore witness to the messengership of Muhammad. He then began to praise Allâh for having been guided to the straight path. The Prophet ﷺ became pleased and requested his Companions to teach 'Umair the principles of Islam, to teach him the Noble Qur'ân, and to free his son.

Safwan, meanwhile, was still entertaining false illusions of the approaching news that would recover honor, and help bury the memory of [the humiliation at] Badr. He impatiently waited for news of 'Umair; but, to his great surprise, he was told that 'Umair had embraced Islam and became a devoted believer. 'Umair would later come back to Makkah where he began to call the people to Islam, managing to convert many of Makkans to Islam.[1]

1 Ibn Hisham 1/661-663.

Harrat Khaibar
100 km
50
ar
arf
akhl
Abyar Ali
Al-Madinah

Harrat Waqim
An-Nabit
Banu Abdul Ash-hal and Za'wara
Banu Zafar
Banu Al-Harith from Al-Khazraj
The Prophet's Mosque
Sal' Mount
As-Sanh
Baqi
Banu Waqif
Banu Zuraiq
Wadi Buthan
Wadi Al-'Aqiq
Banu Al-Harith
Houses of Bani Qainuqa'
Wadi Mahzour
Bani Quraizah
Wadi Mudhainib
Banu Auf from Al-Khazraj
Houses of Bani An-Nadir
Quba Mosque
Banu Auf bin Malik from Al-Aws

3ani Qainuqa

4 A.H.

y (O Muhammad) to those who
believe: 'You will be defeated
l gathered together to Hell, and
rst indeed is that place to rest.'
re has already been a Sign for
(O Jews) in the two armies that
t (in the battle of Badr): One
fighting in the cause of Allâh,
l as for the other (they) were
believers. They (the believers)
them (the disbelievers) with
ir own eyes twice their number
hough they were thrice their
nber). And Allâh supports with
Victory whom He pleases.
ily, in this is a lesson for those
o understand." [3:12, 13][1]

Sunan Abu Dawud with 'Awn al-

The Invasion of Bani Qainuqa'

We have already mentioned the treaty that the Prophet ﷺ signed with the Jews. He was very careful to completely abide by, and the Muslims did not show the least violation of any of its provisions. However, the Jews, who were unable to rid themselves of their inclination toward treachery, betrayal, and covenant-breaching, began a process of conspiracies and troublemaking with the aim of producing division within the solid growing ranks of the Muslims. The following is an example of their behavior.

The Schemes of the Jews

Shas bin Qais, who was an elderly Jew, a terrible disbeliever, and a great envier of the Muslims, once passed by a group of the Companions of Allâh's Messenger from Aws and Khazraj. He noticed a widespread spirit of understanding amongst an atmosphere of relationship and friendship that enveloped the entire gathering. This was an unusual scene, as it was in conflict with their pre-Islamic characteristics of hostility and hatred for one another. Therefore, he sent one of his youth to sit among them, reminding them of the Bu'ath war that occurred between them, and recite some of the poetic verses that they composed satirizing each other. This was all with the intention to sow the seeds of discord and difference, and to undermine the new Islamic orientated intertribal relations. The youth succeeded in his mission and the two groups began to behave like the old days, and pre-Islamic tribal fanaticism sprang to the front, bringing with it a state of hostility.

The Prophet ﷺ was informed of this and he immediately, at the head of some Emigrants, set out to resolve the situation. He began to reproach them in a style of a great teacher with a spirit of tolerance and understanding. He said:

"Muslims, by Allâh, have you entered the state of the days of ignorance while I am still among you, and after Allâh guided you to Islam, honored you with it; through it He cut the fetters of ignorance from your necks, delivered you from disbelief, and united your hearts?"

The Muslims quickly realized that it was a satanic urge and a plot hatched by their enemies. They embraced one another and went back



home satisfied and in full obedience to Allâh's Messenger.[1]

Such were the practices of the Jews; they would fake having belief during the day, and practice disbelief during the night. If they owed anything to a Muslim, they would avoid its obligations on the grounds that he had converted into a new religion and on this basis the agreement was no longer valid. However, if it was the situation was reversed, they would never cease to harass the debtor day and night until he paid back the debt. This was all done by them prior to the battle of Badr, despite the treaty they signed with Allâh's Messenger. Allâh's Messenger and his Companions remained patient concerning them in the hopes that they would receive guidance, causing peace and security to spread throughout their land.

The Jews of Qainuqa' Breach the Covenant

The Jews, after witnessing the help that Allâh granted to the believers through their noticeable victory [against the polytheists of Makkah] and the increasing Muslim presence in Madinah, they could no longer contain themselves or conceal their resentment. They began a series of publicly provocative and harmful actions. The most wicked from amongst them was Ka`b bin Ashraf, who will be discussed later. As for the most wicked people from among them, then it was the tribe of Banu Qainuqa', who resided within Madinah in an area that was named after them. Concerning employment, they worked as goldsmiths, blacksmiths, and crafters of household things, and because of these experiences, weaponry was abundantly kept in their homes. They contained seven hundred warriors, and were considered the boldest fighters amongst the Jews in Arabia. They were the first to breach the covenant of cooperation and nonaggression which they had signed with the Prophet ﷺ; their behavior grew more impolite and unbearable. They began a process of causing trouble, mocking the Muslims, harming those who came to their marketplace, and frightening the women.

Abu Dawud and others reported that Ibn `Abbas said: When Allâh's Messenger defeated the Quraish at Badr, he returned to Madinah and gathered the Jews at the marketplace of Banu Qainuqa'. He said to them:

1 Ibn Hisham 1/555, 556.

"Jews, enter Islam before you suffer the same fate as the Quraish." They replied, "Muhammad, do not deceive yourself; you merely fought a group from the Quraish who were inexperienced at war. But if you want to fight us then know that we are an entire people; and you have not met anyone like us before."

Concerning this the Words of Allâh were revealed:

﴿ قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿١٣﴾ ﴾

"Say (O Muhammad) to those who disbelieve: 'You will be defeated and gathered together to Hell, and worst indeed is that place to rest.' There has already been a Sign for you (O Jews) in the two armies that met (in the battle of Badr): One was fighting in the cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand." [3:12, 13][1]

The answer which Banu Qainuqa' furnished amounted to a declaration of hostilities. The Prophet ﷺ suppressed his irritation, and advised the Muslims to be patient and forgiving to await for the right revealed time.

Ibn Hisham reported from Abu `Aun that an Arab woman went to the marketplace of Banu Qainuqa' to sell something. Afterwards, selling the thing, and while sitting at the shop of the goldsmith, the goldsmith wanted to expose, so, without her knowledge, he tied the edge of her garment to the back of something. When she stood to leave, her lower garment unraveled exposing her private area and they began laughing at her. She fastened her clothes, and a Muslim man, who was close, came and killed the Jewish goldsmith. Other Jews attacked the Muslim man and killed him. The family of the slain Muslim man called out to the Muslims for help and the conflict between them and Banu Qainuqa' began.[2][1]

1 Sunan Abu Dawud with `Awn al-Ma`bud 3/115, Ibn Hisham 1/552.

2 Ibn Hisham 2/47, 48.



The Siege, Surrender, and Banishment

On Saturday, the 15th of Shawwal, in 2 AH, the Prophet ﷺ placed Abu Lubabah Ibn `Abdul-Mundhir in charge of Madinah and marched out with his soldiers and laid siege to the Jewish forts for fifteen days. Hamzah bin `Abdul-Muttalib was the standard-bearer of the Muslims army. Allâh cast fear into their hearts, and [so they surrendered] becoming obliged to accept the Messenger's judgment concering their lives, wealth, women, and children.

'Abdullah bin Ubai Ibn Salul began his role as a hypocrite and began to intercede for them on the grounds of former alliance between them and his tribe, the Khazraj. The Prophet ﷺ granted the request of this hypocrite, who had only accepted Islam about one month earlier. Banu Qainuqa' surrendered all their wealth, armor, and weapons to the Prophet ﷺ, who set aside one-fifth and distributed the remainder amongst his men and they were expelled from the Arabian Peninsula to vast lands of Greater Syria where they remained.

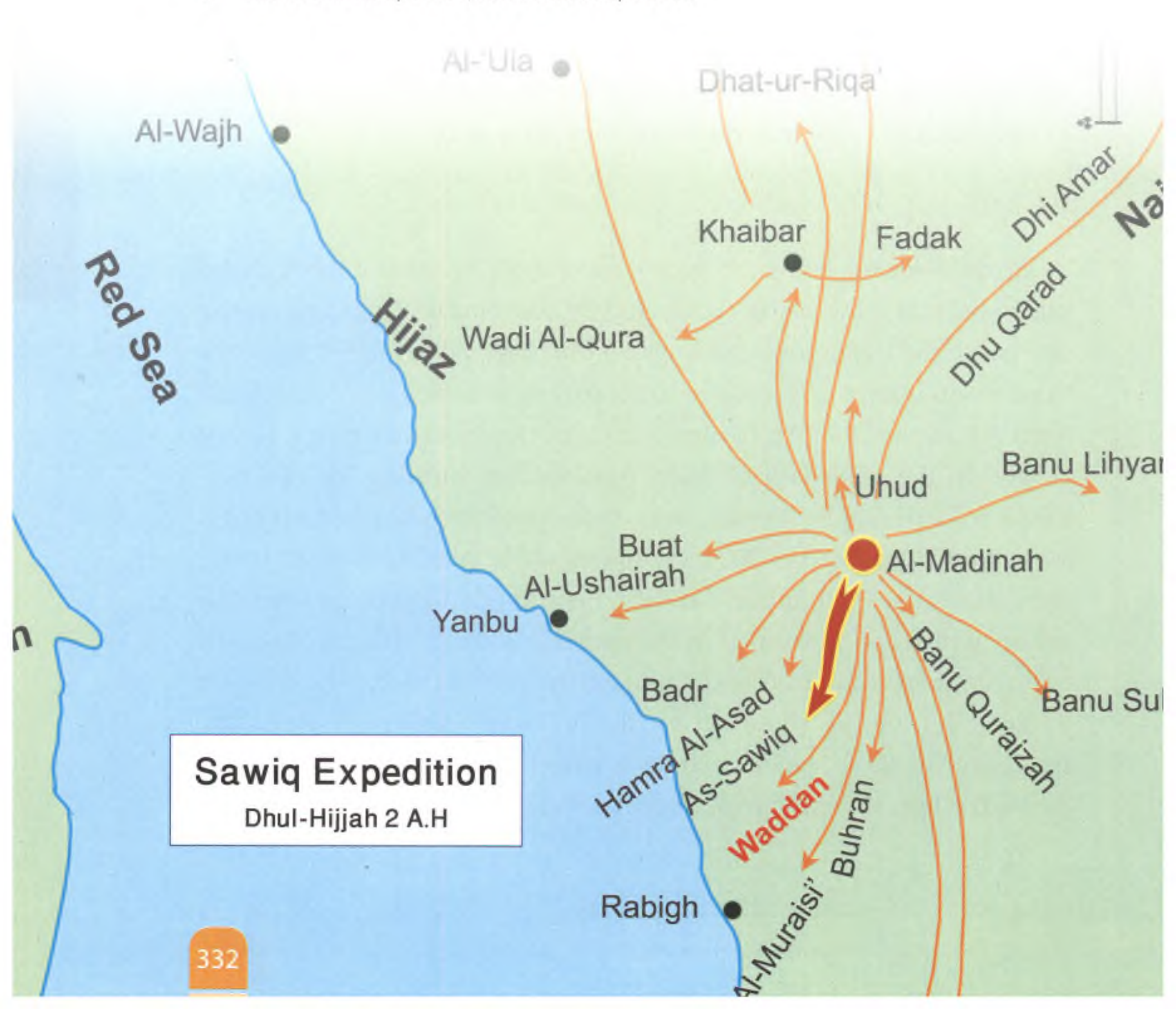
As-Saweeq Invasion

Hostilities were being conducted against the Prophet ﷺ through the plots and scheming being conducted by Safwan bin Umaiyah on the one hand, the hypocrites and Jews on the other, and Abu Sufyan, on a third front, who was preparing militarily to seek vengeance for Badr and to show the other Arab tribes that Quraish was still a strong military power. In the aftermath of Badr, Abu Sufyan, burning for revenge, made an oath that he would never bathe until he had taken revenge. He set out at the head of 200 men towards Madinah but was not brave enough to attack it in broad daylight, instead adopting the actions of a robber which are performed in the dark. He secretly entered Madinah and went to see an old friend named Huyai bin Akhtab, who was too afraid to let him in, so he left for the house of Sallam bin Mishkam, the leader of Bani Nadeer, a Jewish tribe. The Jews entertained him and gave him a complete account of the situation. Late at night he

dispatched a group of his men to raid Al-`Uraid, a suburb of Madinah. There, the men cut and burnt some palm trees, killed two Muslims and then quickly retreated.

On hearing the news of this event, the Prophet ﷺ gathered some men and went out in search of Abu Sufyan, but he was unable to catch them. However, the Muslims were able to capture their provisions (Saweeq, a type of barley porridge) which the polytheists had left behind in order to lighten their loads and hasten with their escape. It is for this reason that this campaign was called the Saweeq Invasion. It took place in the month of Dhul-Hijjah, in the 2 A.H., two months after the events of Badr. The Prophet ﷺ had left Abu Lubabah in charge of Madinah while he went of this expedition.[1]

1 Zadul-Ma`ad 2/90, 91; Ibn Hisham 2/44, 45.





The Invasion of Dhi Amr

In the month of Muharram, 3 A.H., the Prophet ﷺ received news that Banu Tha'labah and Banu Muharib were gathering troops with the aim of raiding the outskirts of Madinah. The Prophet ﷺ at the head of four hundred and fifty cavalry and infantry set out to handle this new situation. This was his largest military expedition prior to the battle of Uhud. 'Uthman bin 'Affan was given charge of the affairs of Madinah in his absence. On the way, the army captured a man, who embraced Islam and acted as their guide. When the enemy heard of the approach of the Muslims, they retreated into the mountains. The Muslims camped at a watering place called Dhi Amr for the entire month of Safar, 3 A.H. The Prophet ﷺ was to show the Bedouins within the area that the Muslims were now powerful enough [to defend themselves], and to cast fear and awe into the hearts of their enemies.[1]

The Killing of Ka'b bin Al-Ashraf

Ka'b bin Al-Ashraf was the most resentful Jew against Islam and the Muslims. He was the most intent on inflicting harm on Allâh's Messenger, and the most zealous advocate of waging war against him. He belonged to the tribe of Tai' but his mother was from Banu Nadeer. He was a wealthy man who was known for being handsome, and was a poet who lived in luxury in his fort, which was situated south east of Madinah at the rear of Banu Nadeer's habitations.

On hearing the news of the outcome of Badr, he became terribly frustrated and swore that, if the news was true, then he would prefer death over life. When the outcome was confirmed, he wrote poems satirizing the Prophet ﷺ, and praising and enticing the Quraish against him. He rode to Makkah where he started to stroke the fires of war, and rekindle their resentment against the Muslims in Madinah. When Abu Sufyan asked him as to which religion he was more inclined toward, the religion of the Makkans or that of Muhammad and his Companions, he replied that the pagans were better guided. With respect to this situation, Allâh revealed the following:

1 Zadul-Ma`ad 2/91; Ibn Hisham 2/46.

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّـٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَـٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ ﴾

"Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Taghut*, and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." [4:51]

Afterwards, he returned to Madinah to start a new slanderous propaganda campaign that comprised of obscene songs and poems with the desire to defame the Muslim women.

The situation reached an unbearable stage and could no longer be tolerated. The Prophet ﷺ gathered his Companions and asked: "Who will kill Ka`b bin Al-Ashraf? He has spoken evil about Allâh, and His Messenger." Muhammad bin Maslamah, 'Abbad bin Bishr, Al-Harith bin Aws, Abu 'Abs bin Jabr and Abu Na'ilah, i.e., Salkan bin Salamah, who was Ka'b's foster brother, volunteered for the job.

Muhammad bin Maslamah said: "Messenger of Allâh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to speak [to him in the way I see fit]." He said: "Speak (to him however you like]." So, Muhammad bin Maslamah came to Ka`b and said to him: "This man (i.e., the Prophet ﷺ) has decided to collect charity [from us] and this has placed us in great hardship." When he heard this, Ka`b said: "By Allâh you will be placed in even more troubles by him." Muhammad bin Maslamah answered: "There is no doubt in this, however, since we have become his followers we do not wish to abandon him until we see what turn his affairs will take. I want you to give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women, while you are the most handsome of the Arabs, and our son, who may be abused by statements that he was pledged for two *Wasq* (measurement unit of weight) of dates; however we can pledge to you our weapons." Ka`b agreed to this. At another time, Salkan bin Salamah (Abu Na`ilah) went to see Ka'b for the same purpose and the same exchange took place, except that Abu



Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. In the night of the fourteenth of Rabi`ul-Awwal, in the 3rd A.H., the group gave their salutations to the Prophet ﷺ and set out, in the Name of Allâh, to implement their carefully drawn plan. The Prophet ﷺ stayed behind praying for them and supplicating Allâh to make them successful.

The men went to him at night and called upon him. He came down, although his wife warned him not to meet them, saying: "I hear a voice which sounds like the voice of murder." He replied: "It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night, even if he is to be pierced with a spear, he should respond to the call." Abu Na'ilah said to his companions: "When he comes down, I will extend my hand towards his head to smell it and when I hold him you should perform your job." So when he came down, they talked together for about an hour. They invited him to go out and spend some nice time under the moonlight. On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka`b replied: "That is because I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah then said: "Allow me to smell [the scent on your head]." He said: "You may." So he caught him and smelt. Then he again asked: "Allow me to do so [once again]." This time he held his head and said to his companions: "Do your job," so they killed him. The men, after fulfilling their mission, came back to the Prophet ﷺ. Al-Harith bin Aws, who was among them, was mistakenly wounded by the swords of his men, and was bleeding profusely. They shouted, "Allâh is the Greatest," upon reaching Baqi' Al-Gharqad, which the Prophet ﷺ heard and realized that they had killed the enemy of Allâh. When he saw them, he said: "Cheerful faces are yours." In reply, they said: "As well as yours, Messenger of Allâh." They handed to him the head of the tyrant and he mentioned Allâh's praise for their success. He then applied his saliva on the wound of al-Harith and it was immediately healed.[1]

When the Jews came to learn of the death of their tyrant, Ka`b bin Al-Ashraf, they became scared and panic griped their stone-like hearts.

1 Ibn Hisham 1/51-57; Sahih Al-Bukhari 1/341, 425, 2/577; Zadul-Ma`ad 2/91; and Sunan Abu Dawud with `Awn al-Ma`bud 2/42, 43.

They realized that from now on the Messenger of Allâh would not hesitate in using force when kind words and good admonition would fail. They remained silent and resigned, and faked adherence to the covenants [they had signed].

Now the Prophet ﷺ was free to focus on foreign affairs, and the external dangers that were once again coming from Makkah.

The Invasion of Buhran

During the month of Rabi`uth-Thani, the 3rd A.H., the Prophet ﷺ led a campaign, which comprised of three hundred warriors, to Buhran in the area of Al-Furu`. He stayed there until the month of Jumada Al-Ula, in the 3rd A.H. No fighting took place during this campaign.[1]

Zaid bin Harithah ﷺ Leads a Campaign on the Trade Routes of Quraish

This was the most successful campaign prior to the Battle of Uhud. It took place in the month of Jumada ath-Thaniyah, in the year 3 A.H.

As summer approached, it was time for the Makkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a trade economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to what route they should follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists.

They convened a meeting to discuss the ways of escaping the economic blockade. They decided to take their caravans along the trade route that crosses through Najd into Iraq. Furat bin Haiyan was appointed as a guide for the caravan and Safwan bin Umaiyah was chosen to lead the caravan along the new route. News of the meeting became known through Nu'aim bin Mas`ud Al-Ashja`i while he was under the influence of wine, and it traveled fast to Madinah by way of Sulait bin An-Nu`man, who related to the Prophet ﷺ the plan [of the

1 Ibn Hisham 2/50, 51; Zadul-Ma`ad 2/91.



Zaid bin Harithah's Expedition to Al-Qaradah

Jumadiuth-Thani 3 A.H.

Makkans]. The Prophet ﷺ immediately gathered a hundred horsemen under the leadership of Zaid bin Harithah Al-Kalbi ؓ and dispatched them to intercept and capture the caravan, which they caught up with

them at a place called Al-Qardah. They took the polytheists by surprise, captured their guide and two other men, while Safwan and his guards fled without showing any resistance. The caravan was carrying silver and merchandise whose value reached one hundred thousand dirhams. The booty was distributed among the Muslim warriors after one-fifth had been set aside for the Prophet ﷺ. Furat bin Haiyan embraced Islam out of his own free will.[1]

As a result of this incident, the Muslims were able to thwart the Quraish's plans to find an alternate trade route. The economic siege applied to Makkah was strengthened and resulted in a great impact on their trade economy. The people of Makkah became anxious and concerned about their livelihood, which was now at stake and had no hope whatsoever for any possible resumption of commercial life or redemption of their former prestige at the socio-political level. However, two alternatives existed for the Makkans to adopt: Giving up all forms of pride and arrogance and reconcile with the New State and establish peace with the Muslims; or launch a decisive overpowering war with the aim of crushing the military force of Madinah. It was apparent through the process of events that the Quraish had opted for the second alternative. Loud cries were being heard everywhere in Makkah. which demanded the immediate revenge and a quick retaliatory action. These movements, which occured on all levels, constituted the direct preliminaries to the battle of Uhud.



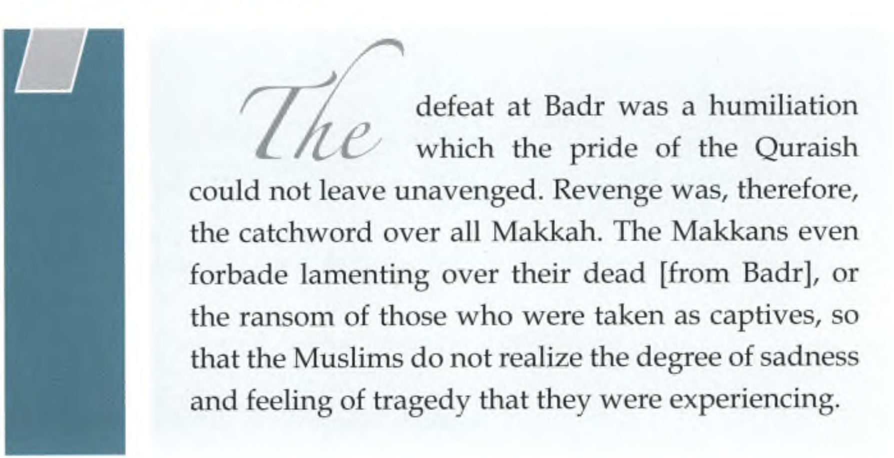
1 Ibn Hisham 1/50, 51.

Expedition of Uhud

15 Shawwal 3 A.H.

nd Allâh did indeed fulfil His Promise to you ien you were killing them (your enemy) with s Permission; until (the moment) you lost your urage and fell to disputing about the order, d disobeyed after He showed you (of the oty) which you love." (Qur'ân 3:152)

The Battle of Uhud



The defeat at Badr was a humiliation which the pride of the Quraish could not leave unavenged. Revenge was, therefore, the catchword over all Makkah. The Makkans even forbade lamenting over their dead [from Badr], or the ransom of those who were taken as captives, so that the Muslims do not realize the degree of sadness and feeling of tragedy that they were experiencing.

In the wake of Badr, the Quraish came to a common agreement and began fresh preparations to launch an attack against the Muslims, restoring their wounded reputation and pride. The polytheists who were most enthusiastic in going to battle were `Ikrimah bin Abi Jahl, Safwan bin Umaiyah, Abu Sufyan bin Harb, and `Abdullah bin Abi Rabi`ah; they were determined to crush the Islamic community once and for all. They also sent envoys to all the neighboring tribes to make common pact against the new rising faith, which resulted in the enlistment of support of anyone who wanted to fight against the Muslims from amongst the tribe of Kinanah, the people of Tihamah, and the people living in the suburbs. It was also decided that the profits of the caravan which had escaped capture from the Muslims while headed by Abu Sufyan, which amounted to one tousand camels and fifty thousand dinars, would be devoted for providing equipment to the army. It was about this that Allâh revealed:



The Grave of Hamza (Master of the Martyrs)
Mount Uhud can be seen in the background



﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ ﴾

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [8:36]

They also devised other ways of recruiting people which included the hiring of poets to persuade the tribes into fighting the Muslims. Safwan bin Umaiyah convinced the poet Abu `Azzah to work in this context in return for riches after the war or support for his daughters if he was to be killed. Incidentally, this poet was a prisoner of war [at the Battle of Badr] and the Prophet ﷺ was gracious enough to release him without a ransome provided that he would not engage in any fight against him [or the Muslims].

It was Abu Sufyan who harbored the most enmity against Muslims because of his losses in the as-Saweeq campaign, and the Quraish's losses by the squad of Zaid bin Harithah ﷺ.

The Preparation of the Quraish Army

In the light of these successive failures, the Quraish increased their preparations for a decisive battle with the Muslims. At the turn of the year, all preparation were complete. The Makkans decided to have their women accompany them as a source of inspiration to fight valiantly. A group of three thousand well-armed soldiers marched toward Madinah; included in this were seven hundred soldiers with coats of armor, and two hundred well-mounted[1] cavalry with three thousand camels and fifteen women. Their overall leader was Abu Sufyan bin Harb, the cavalry was under the leadership of Khalid bin Al-Walid, who was assisted by `Ikrimah bin Abu Jahl, and Bani `Abdud-Dar were entrusted with the standard.

The Mobilization of the Makkan Army

After the completion of the preparations the Makkan army began its journey toward Madinah. Old deep-seated hatred enveloped the whole process, forewarning of a bitter and bloody fighting.

The Plans of the Enemy are related to the Prophet ﷺ

Al-`Abbas bin `Abdul-Muttalib maintained a closely watch on the military movements and preparations for war, which were relayd in an urgent message to the Prophet ﷺ. The Prophet ﷺ received the message while he was in Quba' *Masjid*, which was read to him by Ubai bin Ka`b. The Prophet ﷺ asked him to keep the contents of the letter secret for the time being. He hurried back to Madinah and convened a special meeting with the Helpers and Emigrants, seeking consultation from them as to the course of events that should be taken.

1 Zadul-Ma`ad 2/92, Fathul-Bari 7/346.



The Muslims Prepare for Imminent Danger

The whole of Madinah was placed on alert and the men were heavily armed, even during prayer, in anticipation of any emergency. A group from among the Helpers, which included Sa`d bin Mu`adh, Usaid bin Hudair and Sa`d bin `Ubadah, volunteered to guard the Prophet ﷺ and to keep a watchful eye all night long on his residence. Armed groups of the Madinan residents began to police the entry ways and roads leading to the city, so as not to be taken by suprise. To maintain an eye on the movements of the polytheists, scouts of Muslim began patroling the routes for any prossible enemy raid.

The Makkan Army's Approach to Madinah

The Makkan army continued its march along the usual western route. On reaching Al-Abwa' the wife of Abu Sufyan, Hind bint `Utbah, suggested the digging up of the grave of the Prophet's mother; however the leaders of the army refused for fear of the consequent results. The army then followed Wadi-ul-`Aqeeq and turned right to camp at a place called `Ainain near the Mountain of Uhud. That was on a Friday, the 6th of Shawwal, in 3 A.H.

A Consultation Assembly for a Defense Plan

The scouting party from Madinah conveyed all the movements of the Makkan army. Allâh's Messenger ﷺ convened a head military council to exchange ideas about the situation. He told them about a dream he had. He said:

"By Allâh, I have dreamt – and I pray to Allâh that it is a dream of bounty – of slaughtered cows, and that there was a groove at the point of my sword; I had inserted my hand into an immune armor."

'The cows' was in reference to some of his men that would be killed, and 'the groove at the point of my sword' was a reference to a member of his House hold getting hurt. As for 'the armor' it represented Madinah. He then suggested to his Companions that they should remain [and defend from] inside of Madinah, and the enemy would be

left in the open to exhaust themselves. In this way the Muslims would not risk a battle. If they thought of entering Madinah to attack it, then Muslim men would be ready to fight them on the streets, while the Muslim women would aid them from over the rooftops. 'Abdullah bin Ubai Ibn Salul, who was the head of the hypocrites, also attended the meeting as a chief of Al-Khazraj was in support of the Prophet's ﷺ plan.

However, his support for the Prophet's plan was not based on merits of the plan but on personal benefit, because he did not want to fight. On the contrary he secretly aimed at being far away from the fight. However it was Allâh's will that he should be, for the first time, exposed and disgraced in public. It was His will that the veil which concealed the disbelief of the hypocrites be lifted. Allâh's will enabled the Muslims to recognize the reality of those snakes, who were slithering within their garments. It is all thanks to Allâh that they were able to recognize them during a critical junction of their lives.

Some of the most honorable Companions, who had missed the Battle of Badr, offered the suggestion that the Prophet ﷺ should march out from Madinah, urging him to accept their advice. One of them said: "Messenger of Allâh, we have been looking forward to this day for a long time; we have prayed to Allâh to make this day draw near. All gratification is for Allâh. It is time to fight, so let us march out and fight our enemies in case they start to believe that we have lost heart and dare not fight them." Hamzah bin Abdul-Muttalib, who was the paternal uncle of the Prophet ﷺ and who had already decorated his sword with the blood of the idolaters during the Badr Battle, was the leader of those eager people who were advocating him to march out and meet the disbelievers. He said to the Prophet ﷺ: "By Allâh, who has sent the Book down to you, I will not taste food until I fight them with my sword outside of Madinah."[1]

After carefully weighing the pros and cons of the issue, it was decided that the enemy should be fought outside the city at Uhud.

1 As- Seerah Al-Halabiyah 2/14.



Dividing the Islamic Army and Departure to the Battlefield

Ascending the pulpit during the Friday congregational prayer, the Prophet ﷺ, in his sermon, urged the people to fight courageously. He related to them of the help that they would receive if they remained steadfast. He then commanded the people to make preparations for the battle, to which they rejoiced.

He ﷺ led the afternoon prayer with a crowd of people, and then entered his house accompanied by his two friends Abu Bakr and `Umar. They helped him dress for the battle. He wore his helmet, armed himself, and wore two sets of armor, one over the other. He wore his sword and went out to meet the people, who were waiting impatiently for him.

Sa`d bin Mu`adh ﷺ and Usaid bin Hudair ﷺ began to blame the people for imposing their view on the Prophet ﷺ, by saying: "You have forced Allâh's Messenger to fight the enemy outside of Madinah." They were determined to leave the entire choice in the matter with the Prophet ﷺ. When the Prophet ﷺ came out, all the people said:

Mount Uhud

"Messenger of Allâh, we should not have disagreed with you. You are free to do what you desire. If you prefer to stay inside Madinah, we will stay with you." Upon this Allâh's Messenger remarked:

"It does not suit a Prophet that once he has place on his armor, to take it off until Allâh has decided between him and the enemy."[1]

The Prophet ﷺ divided his army into three battalions: 1) The *Muhajireen* battalion, under the command of Mus`ab bin `Umair Al-`Abdari; 2) The Ansari-Aws battalion under the command of Usaid bin Hudair; and 3) The Ansari-Khazraj battalion under the command of Al-Hubab bin al-Mundhir.

The army consisted of one thousand fighters, a hundred of them had armor, and no cavelry was amongst them.[2] He appointed Ibn Umm Maktum to lead the people in prayer in Madinah. Departure was announced and the army moved northwards with the two Sa`ds, in full armor, running in front of the army.

While passing along the Wada` mountain path he saw a well-armed battalion, which was detached from the main body of the army. The Prophet ﷺ asked as to who they were. He was informed that they were Jews, who were allies of Al-Khazraj and they wanted to help in the fight against the idolaters. The Prophet ﷺ asked, "Have they embraced Islam?" They answered, "No," so he refused to let them joing saying that he would not seek the assistance of disbelievers against the idolaters.

The Lining up of the Army

As soon as he reached an area called Ash-Shaikhan, he lined up his army and dismissed those whom he considered to be disabled or too young to partake in the fighting. These included `Abdullah bin `Umar bin Al-Khattab, Usamah bin Zaid, Usaid bin Zuhair, Zaid bin Thabit, Zaid bin Arqam, `Arabah bin Aws, `Amr bin Hazm, Abu Sa'id Al-Khudri, Zaid bin Harithah Al-Ansari, Sa`d bin Habtah, and Al-Bara' bin `Azib ﷺ. As the latter one there is a *Hadith* in Sahih Al-Bukhari

1 Reported by Ahmad 3/351, as well as Nasa'i, Hakim and Ibn Ishaq. Al-Bukhari mentioned it in the chapter of the Adherence.

2 In Zadul-Ma`ad 2/92, Ibn Al-Qaiyim said that there were fifty horsemen. Ibn Hajar said that this is an obvious error. Musa bin `Aqabah expressed with certainty that they did not have any horses with them. According to Al-Waqidi, they had the horse of Allâh's Messenger and the horse of Abu Burdah . Fathul-Bari 7/350.



which states that he had taken part in the fighting on that day.

Allâh's Messenger ﷺ allowed both Rafi` bin Khadij and Samurah bin Jundub to join the army, though they were young. The former proved to be skillful at shooting arrows, while the latter had defeated the former one in a wrestling match. The permission of Rafi` to join the army had made Samurah say: "I am stronger than him; I can overcome him." When the Prophet ﷺ heard this he ordered them to wrestle, which they did, and Samurah won so he was also permitted to join the army.

Passing the Night Between Uhud and Madinah

As night fell upon them between Uhud and Madinah, they performed both the Maghrib and the Isha prayers there and spent the night. Fifty people were chosen to guard and patrol the camp. Muhammad bin Maslamah Al-Ansari ؓ, the hero of the brigade of Ka`b bin Al-Ashraf, was in charge of the guards, while Dhakwan bin `Abd Qais ؓ took the responsibility of guarding the Prophet ﷺ.

The Rebellion of `Abdullah bin Ubai and his Followers

Toward the end of the night and just before dawn, the Prophet ﷺ broke camp, and when he reached Ash-Shawt he performed the Fajr prayer. He was close enough to the enemy that they could see one another. It was here that the hypocrite `Abdullah bin Ubai rebelled against the Muslims And withdrew with one-third of the army, three hundred fighters. He said, "We do not know why we should kill ourselves." He claimed that the reason for his withdrawal was stage a protest against the Messenger of Allâh ﷺ for refusing his opinion and accepting the opion of others.

However, this was not the real cause for his withdraw, because if the refusal of his opinion, as the hypocrite claimed, was the real reason, then it would not have made sense for him to join the Prophet's army from the onset.

The real reason behind this rebellion, withdrawal, and detachment at this delicate time was to produce panic, confusion, and disorder within the ranks of the Muslim army, who were within sight and hear

distance of the enemy, who were also looking forward to more disunity on the side of the Muslims, as it was occurring among themselves.

The hypocrite aimed at breaking the high morale of the believers, which they believed would accelerate the breakdown of the army and the eventual death of Muhammad, his faithful Companions, and Islam as a whole. The path to reclaiming the leadership, which the hypocrite had lost due to the advent of Islam in Madinah, would then become clear.

If it was not for Allâh's benevolence, the plot of the hypocrite would have been successful. Banu Harithah from Al-Aws and Banu Salamah from Al-Khazraj were partially affected by the hypocrite's behavior, and both, being overwhelmed by confusion and fear, had almost retreated; however, Allâh's benevolence saved them from that disgrace. Allâh says:

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾﴾

"When two parties from among you were about to lose their heart, but Allâh was their *Wali* (Supporter and Protector). And in Allâh should the believers put their trust." [3:122]

'Abdullah bin Haram ﷺ, who was the father of Jabir bin `Abdullah ﷺ, tried to stop the withdrawal of the hypocrite, reminding them of their duty at this delicate and awkward junction; but it was all in vain. Following them he criticized and advised them to return to the army saying: "Come and fight in the way of Allâh, or at least for the defense [of your land]." They answered: "If we had known that fighting would have really taken place, then we would have not have withdrawn." Having despaired of any hope from them, he said to them: "May Allâh cast you away, you enemies of His. Allâh will certainly suffice His Prophet ﷺ." Allâh says about those hypocrites:

﴿وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَـٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَـٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

"And that He might test the hypocrites, it was said to them: `Come, fight in the way of Allâh or (at least) defend yourselves.' They said: `Had we known that fighting will take place, we would certainly have followed you.' They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal." [3:167]



The Remainder of the Islamic Army Moves to Uhud

Allâh's Messenger ﷺ moved towards the enemy with the remaining fighters. After the rebellion and withdrawal of the hypocrites, the number of soldiers in the Muslim army was reduced to seven hundred.

The camp of idolaters was situated in a place that permitted them to block the many pathways leading to Uhud. So Allâh's Messenger ﷺ said to his men: "Who from amongst you can lead us to where the [disbelieving] people are, along a short path that does not pass through them?" Abu Khaithamah said: "Messenger of Allâh ﷺ, I am the person that you need." He travelled on a short path that led to Uhud, passing by Harrah Bani Harithah and their farms, while maintaining the army of the idolater to the west.

On their way they passed by the field of Mirba` bin Qaizi, who was a blind hypocrite. When Marba` realized that they were the army of the Prophet ﷺ, he began to throwing dirt at their faces; they rushed to kill him, but the Prophet ﷺ said:

«لاَ تَقْتُلُوهُ فَهذَا أَعْمَى الْقَلْبِ أَعْمَى الْبَصَرِ»

``Do not kill him. He is blind in his heart and in his eyes."

Allâh's Messenger ﷺ followed the path until they climbed down the hill of Uhud at the slope of the valley. He camped there with his army facing Madinah while their backs were to the hills of Mount Uhud, and the enemy stood between the Muslims and Madinah.

The Defensive Plan

Allâh's Messenger ﷺ mobilized his army and arranged them into two rows in preparation for the battle. He form a squad of fifty skillful archers and placed them under the command of `Abdullah bin Jubair bin An-Nu`man Al-Ansari Al-Awsi Al-Badri ﷺ. He ordered them to remain where they were, which was on the side of the mountain at the south bank of the Qanat valley, south east of Muslim camps, and about one hundred and fifty meters from the Islamic army. Later on this mount was called the Mount of Archers.

Allâh's Messenger ﷺ clarified the mission of this squad through the

following words:

``Drive off the horses from us by means of arrows, lest they should attack us from the rear. Whether we win or lose the battle, remain standing in your positions, and make sure that we are not attacked from your side."[1]

He added:

«احْمَلُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلاَ تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ غَنِمْنَا فَلاَ تُشْرِكُونَا»

"Defend our backs! If you see us slain, do not come to assist us; and if you see that we have acquired booty, do not share in that with us."2

In a version recorded by al-Bukhari, the Prophet ﷺ said:

«إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلاَ تَبْرَحُوا مَكَانَكُمْ هذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَوَطَأْنَاهُمْ، فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ»

``If you see us snatched into pieces by birds, do not leave this position of yours until I send for you. If you see that we have defeated the enemy and crushed them, do not desert your positions until I send for you."3

With the location and assignment of this squad complete, alongs with the strict military orders of not leaving their place, Allâh's Messenger ﷺ blocked the only way for the idolaters to reach the rear of Muslim army; causing the enemy to encircle the Muslim.

The remaineder military assignments, posts, and responsibilities were also established by the Prophet ﷺ. He appointed Al-Mundhir bin `Amr ﷺ to lead the right flank, Az-Zubair bin Al-`Awwam ﷺ to lead the left flank and Al-Miqdad bin Al-Aswad ﷺ as his assistant and supporter. Az-Zubair ﷺ was also given the responsibility to stop the cavalry under the command of Khalid bin Al-Walid. Allâh's Messenger ﷺ selected the best and most courageous group to be at the front line of the army. They were distinguished for their readiness, alertness, and bravery and were estimated to equal thousands of men.

It was a wise and carefully-laid plan which revealed the high military skills leadership that the Prophet ﷺ possessed. No other leader could have drawn a more accurate or wise plan. Even though he came to the site later than the enemy, he managed to occupy a better position.

1 Ibn Hisham 2/65, 66.

2 Recorded by Ahmad, At-Tabarani, Al-Hakim. Fathul-Bari 7/350.

3 Sahih Al-Bukhari , the Book of *Jihad* , 1/426.



The rocky mountainside, which was to the rear of the army served as a defense for any rear and right flank of thearmy. By blocking the only path on the side of the mountain with the archers, he was able to provide additional protection to the rear as well as the left flank of the army. For the fear of possible defeat and to deter the Muslims from fleeing, which would make it easier for them to become prisoners, he chose a high place for the military camp.

Additionally, a strategic site of this nature would offer the opportunity to inflict heavy losses on the polytheists if they thought of approaching or occupying his positions. His choice of this strategic location allowed him to reduce the enemy to a narrow geographical area of his choosing that was on a lower plain than his. This position of theirs would offer them no benefit in any possible victory. If the victory is with the Muslims, their position would offer them any route for escape while being pursued by them.

To make up for the shortage in numbers, he chose the most able fighters to take positions in the the front row.

Thus, the army of the Prophet ﷺ was fully mobilized on the morning of Saturday, the 7th of Shawwal, in 3 A.H.

Allâh's Messenger ﷺ Implants the Spirit of Bravery in His Soldiers

The Messenger of Allâh ﷺ forbade the Muslims to begin fighting without orders from him. He, wore two armors, a frontal armor and a rear one. He urged his Companions to fight and encourged them to show stamina and firmness during the battle. He began to instill the spirit of boldness and bravery in them. To rouse his Companions in standing firm during the battle, he took a sharp sword, held it in his hand and called out to them saying: "Who is ready to take this sword and give it its proper due?" Many set out to take it, including `Ali bin Abi Talib, Az-Zubair bin Al-'Awwam, `Umar bin Al-Khattab, and others ﷺ. But it was not given to anyone of them. Abu Dujanah Sammak bin Kharshah asked: "Messenger of Allâh, what is its due?" The Prophet ﷺ replied: "To strike the faces of the enemy until it bends." So, Abu Dujanah said: "Messenger of Allâh, I will take it along with its due," and he was given the sword.

Abu Dujanah ﷺ was a courageous man who would swagger during a battle. He had a red band which, whenever he wore around his head, everyone knew that he was determined to fight to the death. As soon as Abu Dujanah ﷺ took the sword from the Prophet ﷺ he placed his band on his head and began to strut proudly among the fighters. On seeing this, the Messenger of Allâh ﷺ said: "This type of walking is disliked by Allâh except in such a situation."

The Positioning of the Makkan Army

The idolaters applied a system of rows in the mobilization of their army. The general leadership of the army was given to Abu Sufyan Sakhr bin Harb, who positioned himself in the center of the army. Khalid bin Al-Walid was on the right flank, while `Ikrimah, the son of Abu Jahl, was on the left flank. Safwan bin Umaiyah was in charge of infantry. The archers were under the command of `Abdullah bin Abi Rabi`ah.

The standard was given to a squad from Bani `Abdud-Dar. This distribution of the posts of the army was what had been practiced since the days of `Abd Manaf, who had initially assigned them with this task. This assignment was then inherited from Qusai bin Kilab, as we previously mentioned in this book. No one had the right to compete with them concerning it, and it was consistent with their traditions, which they inherited from their ancestors.

Being the overall leader, Abu Sufyan reminded the standard-bearers of what had occurred to the Quraish on the Day of Badr when their standard-bearer, An-Nadr bin Al-Harith, was captured. In an attempt to evoke their anger and enmity toward the Muslims he said: "Bani `Abdud-Dar, you have been assigned as bearers of our standard, and you are aware that the standard is the first thing that the enemy attacks. Should it fall, we shall fall with it. Therefore, either guarantee its safety or leave it for us and we will certainly suffice you that task."

Abu Sufyan's attempt worked and his speech made Bani `Abdud-Dar extremely angry that they threatened and almost attacked him. Addressing him, they responded: "You want us to deliver to you the custodianship of the standard? Tomorrow when we fight against them, you will witness our deeds." They would fight bravely and remain firm in defense of the standard until they were all killed.



Political Strategies of the Quraish

Shortly before fighting commenced, the Quraish tried to sow the seeds of discord and dispute among the Muslims. First, Abu Sufyan sent a message to the Helpers saying: "Leave us to fight our cousins alone and do not interfere. If you stand aside, we will not fight you, because fighting you is not our purpose." But that attempt proved fruitless. What could such a wicked scheme do to those whose faith was as firm as a mountain? The reply of the Helpers was undoubtedly disappointing and contrary to what Abu Sufyan had expected.

When the hour approached, the two parties drew near. Not losing hope by the first failure, Quraish made another attempt to sow discord among the Muslims, this time with the assistance of a traitor named Abu `Amir Al-Fasiq. His real name was `Abd `Amr bin Saifi and he was called a monk, but Allâh's Messenger ﷺ nicknamed him Al-Fasiq (i.e., evildoer, dissolute). He was the leader of the Aws during the days of ignorance, but when Islam came to Madinah he had hatred for it, and publicly announcing his enmity for Allâh's Messenger ﷺ, he left Madinah for Makkah. While there he rallied the Quraish against Allâh's Messenger, urging them to attack him. He claimed that he was obeyed and respected by his people, and as soon as they saw him coming they would join him immediately.

He went those who were from among the slaves of the people of Makkah, and the various tribe members among the Muslims. He called out to his people, and when they recognized him, he said: "My people of Aws, I am Abu `Amir." Their replied: "The eyes of none shall be comforted with your view, O Fasiq." Hearing this he said: "My people have been afflicted by an evil after my departure." When the fighting broke out, he fought against his people fiercely and pelted them with stones.

That was the second attempt made by the Quraish to sow the seeds of discord among people of faith. This revealed the great terror that was cast in the hearts of the Quraish in spite of their supremacy in number and weaponry.

The Efforts of the Quraish Women in Improving the Zeal of their Men

The Quraishi women led by the wife of Abu Sufyan, Hind bint `Utbah, also participated in the battle. They would wander among the rows of the idolaters striking their *Duffs*,[1] encouraging the men to fight, inflaming the emotions of heroes, lancers, swordsmen and brave fighters. Once they addressed the standard-bearers saying:

"Bani `Abdud-Dar, home of the defenders,

Strike with your sharp swords ..."

And at another time they would sing:

``If you fight (bravely), we will embrace

And unfold mats to welcome you.

But if you flee from the battlefield, we leave you,

Desert you and no more love you."

The Battle

The two armies approached even closer to one another. The initial fighting began. The first fighter to come out for a duel from the Quraish was Talhah bin Abi Talhah Al-`Abdari, who was their standard-bearer. He was one of the bravest fighters from among the Quraish, and had been nicknamed `The Ram of the Battalion.' He came forth riding a camel and challenged the Muslims to a duel, which was answered by Az-Zubair bin Al-'Awwam ﷺ. Az-Zubair ﷺ did not give the `Ram' any chance to fight, but fell like a lion on his camel's back, pulled him down to the ground, and slaughtered him with his sword.

Allâh's Messenger ﷺ was watching this duel and at the end said: *Allâhu Akbar*, i.e., `Allâh is the Greatest'; and the Muslims also shouted: *Allâhu Akbar*. He praised Az-Zubair ﷺ with the following statement: "Every Prophet ﷺ has a disciple and my disciple is Az-Zubair."[2]

1 A *Duff* is similar to a large tambourine, with the exception that it does not have any cymbals.

2 As- Seerah Al-Halabiyah 2/18.



The Fighting That Centered Around the Standard-Bearer

The battle soon started and all over the battlefield the fighting grew fierce. The majority of the fighting took place around the standard bearers. After the death of their leader Talhah bin Abi Talhah, Banu `Abdud-Dar transfered the mission of being the standard bearer to Talhah's brother, `Uthman, who had ran forward and seized the standard which lay by the lifeless body of his brother. He chanted: "The standard-bearer has the right to color its shaft in blood, until it is beaten in his hand." Hamzah bin `Abdul-Muttalib attacked him and dealt a severe blow to him which cut through his arm and shoulder and went down to his navel, and exposed his lung.

This time the enemy standard was raised by Abu Sa`d bin Abi Talhah; however, `Asim bin Thabit bin Abul-Aflah struck and killed him. His brother Kilab bin Talhah bin Abi Talhah picked up the enemy standard and raised it, however Az-Zubair bin Al-'Awwam attacked and killed him. Their brother Al-Jallas bin Talhah bin Abi Talhah lifted the standard, however Talhah bin `Ubaidullah stabbed him to death. It is also said that it was `Asim bin Thabit who dealt him a fatal blow.

Those five people, who died as standard bearers, belonged to one house, the house of Abi Talhah `Abdullah bin `Uthman bin `Abdud-Dar. Another person from Bani `Abdud-Dar, named Artat bin Shurahbeel, took the standard, however he was killed by `Ali bin Abi Talib; however, some said it was Hamzah who killed him and not `Ali.

Shuraih bin Qariz took the standard but was killed by Quzman, who was a hypocrite fighting for prestige and not in defense of Islam. Abu Zaid `Amr bin `Abd Manaf Al-'Abdari then took the standard, but he too was killed by Quzman. A son of Shurhabil bin Hashim Al-'Abdari hoisted it but he was also killed by Quzman.

So, we see that ten fighters from Bani `Abdud-Dar, who were the standard-bearers, were killed. Seeing that none of `Abdud-Dar survived to carry the standard, their Abyssinian slave, called Sawab, came and raised it. The slave displayed more bravery and firmness than his former masters. Sawab went on fighting until his hand was severed. He knelt down and embraced the banner, leaned it against his

chest and neck lest it should fall to the ground. He remained fighting until he was killed. After the death of Sawab, the slave, the standard fell to the ground and remained there, as there was no one to carry it.

Other Clashes

While the brunt of the battle centered round the standard, bitter fighting was also going on everywhere on the battlefield. The spirit of faith overwhelmed the Muslims' ranks and they rushed upon the idolaters as an overflowing destructive flood that destroys all dams and barriers standing in its way. Martyrdom, martyrdom was their announced motto on that day.

Recognized by the red bandana wound around the head, Abu Dujanah ﵁ came fought with the sword that the Messenger of Allâh ﷺ had given him, determined to fulfill what was due to it at all costs. He slew all the idolaters came in front of him, splitting and dispersing their ranks. Az-Zubair bin Al-'Awwam said:

"I was saddened when Allâh's Messenger ﷺ refused to give me the sword, instead giving it to Abu Dujanah. I said to myself: 'I am his maternal cousin, the son of his aunt Safiyah, from the Quraish. I was the first to ask [for the sword] but he favored him over me. By Allâh ﷻ, I will watch how he behaves with it.' I followed him. I saw him take out his red bandana and wrap it around his head. Seeing him like this, the Helpers said, 'Abu Dujanah has worn the bandana of death.' Then he set out reciting loudly:

'I am the one with whom my close friend made a covenant,
while we were under the palm trees on the mountain side.
The covenant that we made was that I should not fight at the rear,
but fight at the front heroically with the sword of Allâh ﷻ and His Messenger ﷺ.'

Anyone who stood in the way of Abu Dujanah ﵁ was killed. There was a person from among the idolaters whose only objective was to kill the wounded Muslims. Abu Dujanah drew near that man, and I prayed to Allâh that they engage in fight, which they did. They both exchanged sword-strokes. The idolater struck Abu Dujanah ﵁, but he managed to escape unhurt as the sword struck his leather shield. With the idolater's sword now stuck in the shield, Abu Dujanah ﵁ struck



him with his sword and killed him.[1] He then rushed into the thick of the battle to kill a person who was inciting the enemy against the Muslims. When he approached the person they shrieked and behold it was a woman. Abu Dujanah spared her saying: 'I respect the sword of the Prophet too much to use it on a woman."The woman was Hind bint `Utbah."

Describing the same incident, Az-Zubair bin Al-'Awwam ﷺ said: "I saw Abu Dujanah raising a sword directly over Hind bint `Utbah's head, but he removed it, saying to myself: 'Allâh ﷻ and His Messenger ﷺ know best.' (Meaning, know why he acted like that)."[2]

Hamzah bin `Abdul-Muttalib ﷺ displayed great acts of bravery against the overwhelming odds. He created chaos and confusion in the disbelieving army. Heroes dispersed from his way as if they were leaves blown away by a strong wind. In addition to his effective contribution to the destruction of the idolaters who defended the standard, he was even more effective at fighting against men of bravery and distinguished horsemen. It was Allâh's will that he be slain while he was at the top. He was not killed in a face-to-face fight on the battlefield, which is the normal way of heroes to die, rather he was assassinated in a stealthily manner, as was the custom way to kill generous and noble men who were impossible to kill in an honorable face to face fight.

The Assassination of Asadullah (the Lion of Allâh) Hamzah bin `Abdul-Muttalib ﷺ

Hamzah's assassin, Wahshi bin Harb, himself relates how he killed Hamzah. He said: "I was a slave working for Jubair bin Mut'im, whose paternal uncle Tu`aimah bin `Adi was injured at the battle of Badr. When the Quraish marched to Uhud, Jubair said to me: 'If you kill Hamzah ﷺ, the uncle of Muhammad ﷺ, stealthily, you shall be manumitted.' So I marched with the people to Uhud, and I am an Abyssinian man who is an expert with an Abyssinian spear. When the two armies fought, I set out seeking Hamzah ﷺ. I saw him amidst the people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand in his way. By Allâh , I tried to seize the best opportunity to spear him, hiding sometimes behind a tree or

1 Ibn Hisham 2/68, 69.
2 Ibid., 2/69.

a rock all the while hoping that he would draw near and be within my range. At that moment I caught sight of Siba' bin `Abdul-'Uzza going closer towards him. When Hamzah saw him, he said: 'Come, you son of a clitoris-cutter,' for his mother was a circumciser. He struck him with one strong stroke that could not miss his head. At this I balanced my spear and shook it until I was content with it, then I threw it and speared him. It went down into his stomach and came out from between his legs. He attempted to move towards me but he was afflicted by his wound. I left him there with the spear in his entrails until he died. I came back to him later and pulled out my spear and returned to the camp, where I stayed without coming out as he was my only target. I killed him only to free myself, so, as soon as I got returned to Makkah, I became a free man."[1]

Controling the Situation

Although the death of the Lion of Allâh and His Messenger, Hamzah bin `Abdul-Muttalib, was a great loss for the Muslims, they still maintained full composure and control over the entire battlefield situation. On that day, Abu Bakr, `Umar bin Al-Khattab, `Ali bin Abi Talib, Az-Zubair bin Al-'Awwam, Mus`ab bin `Umair, Talhah bin `Ubaidullah, `Abdullah bin Jahsh, Sa`d bin Ar-Rabi` and Anas bin An-Nadr and others fought fiercely, effectively, and efficiently that they broke down the strong will of the idolaters, scattering them.

From his Wife's Lap to a Sword-fight

One of the brave adventurers of that day was Hanzalah Al-Ghaseel, whose full name was Hanzalah bin Abu `Amir, the son of the very monk that was nicknamed *Al-Fasiq* (evildoer, dissolute) whom we mentioned earlier. Hanzalah was a newlywed who left his wife's bed at the first call for to join the army at the first call for *Jihad*. He made his way through the idolaters on the battlefield, until he reached their leader Abu Sufyan Sakhr bin Harb, whom he almost killed him; however it had been ordained for him to become a martyr, so at that very moment Shaddad bin Al-Aswad reached him and killed him.

The Muslim Archers Contribution to the Battle

1 Ibn Hisham 2/69-72, Sahih Al-Bukhari 2/583. Wahshi accepted Islam after the Ta`if Mission, and he killed Musailimah the Liar with that very same spear, and he participated in the battle of Yarmuk.



The squad of archers, whom Allâh's Messenger ﷺ positioned on the mountain, played an important role in facilitating the fighting in favor of the Muslim army. The Makkan horsemen, who were commanded by Khalid bin Al-Walid and supported by Abu `Amir Al-Fasiq, tried to attack left flank of the Muslim army three times. Their aim was to crush left flank and then infiltrating to the rear of the army to create confusion and disorder among the Muslim ranks, thereby inflicting a heavy defeat on them. However, the three assaults were countered sucessfully thanks to the skills, quickness, and great efforts of the archers.[1]

Sense of Defeat Among the Idolaters

The fighting continued fiercely and the Muslims were in full control of the military theater. The idolaters began to scatter and retreat, abandoning all reasons of pride and forgetting [the vengeance they sought for] their tarnished dignity. Their standard lay under the feet of the fighters, and none was courageous enough to approach [or lift] it. It seemed to them that their force of three thousand idolaters was fighting a Muslim force of thirty thousand stong and not a force of only several hundred.

Ibn Ishaq said: "Allâh sent down His help to the Muslims and fulfilled His promise to them. They chased the idolaters and removed them from their camp. There was no doubt that it was a defeat." `Abdullah bin Az-Zubair narrated that his father said: "By Allâh, I saw the servants of Hind bint `Utbah and her female friends fleeing with their garments pulled up. No one was there to prevent us from capturing them."[2]

In another version mentioned Al-Bara' bin `Azib and recorded in *Sahih Al-Bukhari*, he said: "When we fought them, they fled, and their women could be seen fleeing in the mountains with their anklets and legs exposed."[3]

The Archers' Fatal Mistake

1 Fathul-Bari 7/346.
2 Ibn Hisham 2/77.
3 Sahih Al-Bukhari 2/579.



The Mount of the Archers, with Mount Uhud in the background

While the small Islamic army was on the verge of gaining a second absolute and clear victory over the Makkans, which was no less in splendor and glory than the first one, the majority of the Muslims archers on the mountainside committed a fatal mistake that turned the tide of the battle and became a source of heavy loss for the Muslims. It culminated in the near murder of the Prophet ﷺ, and left a negative impression of the fame and dignity which they deservedly earned because of the battle of Badr.

We have already mentioned the orders that were given to the Muslim archers to hold their position irrespective of the course of the battle. Despite these strict orders, and the warning of their leader, `Abdullah bin Jubair ﷺ, forty archers deserted their posts. They were enticed by the too soon roar of victory and the pursuit of worldly gains in the form of spoils of war.[1] The remaining nine archers and their leader `Abdullah decided to abide by the Prophet's order and stayed there until they were given the signal to leave or the all died. As a consequence to this action the rear of the Muslim army was left inadequately defended.

Khalid bin Al-Walid Cuts Off the Rear

The sharp-minded Khalid bin Al-Walid seized on this opportunity

1 Sahih Al-Bukhari 1/426.



to turn swiftly around to the rear of the Muslim army and encircled them. He killed Ibn Jubair and his group, and fell upon the rear of the Muslims. His horsemen uttered a shout that signaled the news of the military developments. The polytheists counterattacked the Muslims. An idolateress– named `Umrah bint `Alqamah Al-Harithiyah rushed to the standard lying on the earth, picked it up and raised it. The idolaters gathered around the standard and called out to one another until they encircled the Muslims and stood fast to fight again. The Muslims became trapped between two barriers.

Allâh's Messenger ﷺ was among a small group of fighters who totaled nine in number, at the rear of the army,[1] watching the events of the battle unfold and braving the Muslim fighters. Khalid and his men took him by utter surprise, and this required him to follow either of two options:

1. To flee for his life and abandon his army to a doomed end, or

2. to take action at the risk of his life, rally the ranks of the Muslims again, and work their way through the hills of Uhud towards the encircled army.

The intellect of Allâh's Messenger ﷺ, his peerless and matchless courage, made him opt for the second course. He raised his voice calling out to his Companions: "Servants of Allâh." He did that knowing that his amplified voice would be heard by the idolaters before it was heard by the Muslims. He called out to them with the risk to his own life during this delicate situation. The idolaters recognized him and reached his position before the other Muslims could do so.

The Weakened Position of the Muslims

The encirclement of the Muslims cause their division into three groups of people: The first group comprised of those who were only interested in themselves and they went so mad that they fled, leaving behind the battlefield without any knowledge of what may have happened to the others. Some from this group fled as far as Madinah, while others climbed up the mountain.

The second group of Muslims comprised those who returned to the battle, but inadvertently became mixed with the idolaters in such a

1 Sahih Muslim 2/107.

way that they could not recognize one another. Consequently some of them killed each other by mistake. It is stated in Al-Bukhari that `Aishah ﷺ said: "On the Day of Uhud, the idolaters were utterly defeated. *Iblis* (Satan) then called out: 'Servants of Allâh, beware of the rear (i.e., the enemy is approaching from behind).' So those who were at the front turned back and fought the ones who were behind. Then Hudhaifah caught sight of his father Al-Yaman about to be killed by other Muslims. So he said: 'Servants of Allâh beware, that is my father. That is my father.' But they did [did not hear him] and did not leave him until he was killed. Hudhaifah then said: 'May Allâh forgive you.'" `Urwah (who narrated it from `Aishah) said: "By Allâh, from that time onwards, Hudhaifah was always blessed and wealthy until he died."[1]

The reason for his wealth was because of his forgiveness of them witout taking any blood money in return for his father's murder, instead recommended that it be spent in charity.

This Muslim group suffered from great bewilderment, and disorder prevailed among them. A lot of them became lost and did not know where to go. At this awkward time they heard someone calling: "Muhammad has been killed." This news made them even more bewildered, nearly makeing them lose all their sense. This caused a break down in their morale of many of them. Some stopped fighting, slackened, and cast down their weapons. Others thought of finding `Abdullah bin Ubai, the leader of the hypocrites, and seek his assistance in getting them a security pledge from Abu Sufyan.

Anas bin An-Nadr passed by some of those people who were shuddering out of fear and panic, and inquired: "What are you waiting for?" They said: "Allâh's Messenger ﷺ has been killed." So he said: "What do you live for after Muhammad? Come and die for what Allâh's Messenger ﷺ has died for." He continued: "Allâh, I apologize for what these people (i.e., the Muslims) have done; and I disavow myself of what the idolaters have perpetrated." He continued onward until he met Sa`d bin Mu`adh, who asked him: "Where are you going Abu `Umar?" Anas replied: "How sweet is the scent of the Paradise that I smell here in Uhud."

He continued and fought against the idolaters until he was killed.

1 Sahih Al-Bukhari 1/539, 2/581; Fathul-Bari 7/351, 362, 363.



No one but his sister could recognize his dead body. It had been cut and stabbed by over eighty swords, arrows, and spears. It was only because of the tip of his finger that she was able to recognize him after the battle.[1]

Thabit bin Ad-Dahdah ﷺ called out to his people saying: "Kinfolk of the Helpers, if Muhammad is killed, then know that Allâh is Everlasting and He never dies. Fight in defense of your faith. Allâh will help you and you will be victorious."

A group from among the Helpers joined him and they all attacked a battalion of Khalid's horsemen. He kept on fighting until he and his companions were killed.[2]

An Emigrant passed by a Helper who was besmeared by blood. He said: "My fellow, have you heard of Muhammad's murder?" The Helper answered: "If Muhammad is killed, then he must have completed the delivery of the Message, so fight in defense of your religion."[3]

With such boldness and encouragement, the Muslims soon recovered their spirits, came around to their senses, and resisted the idea of surrender or contacting the hypocrite `Abdullah bin Ubai. They took up arms and resumed the fight in an attempt to make way to the camp, particularly after the news of the Prophet's death had been proven to be false.

Their resolve was strengthened by the good news, and provided them with the help to break the military blockade, and concentrate their forces in a safe place so that they can resume a relentless and fierce fight against the polytheists.

The third group of Muslims comprised of those who cared for nothing except the safety the Prophet ﷺ. They comprised of such noble Companions as Abu Bakr, `Umar bin Al-Khattab, `Ali bin Abi Talib, and others ﷺ. They hastened to protect the Prophet ﷺ showing unrivalled devotion.

1 Zadul-Ma`ad 2/93, 96; Sahih Al-Bukhari 2/579.
2 As-Seerah Al-Halabiyah 2/22.
3 Zadul-Ma`ad 2/96.

The Battle Intensifies Around Allâh's Messenger ﷺ

As the Muslims were fighting against the main force of the idolaters, the fight began to intensify around Allâh's Messenger ﷺ, with who were only nine people.

It has already been mentioned that when the idolaters started encircling them, the Messenger of Allah ﷺ was accompanied with only nine people; as soon as he called out to the Muslims: "Come here, I am the Messenger of Allâh," the idolaters heard his voice and recognized him. They turned back and attacked him with all their power before any of his Companions could come to his aid.

A violent and intense struggle broke out between the nine Muslims and the idolaters during which unmatched love, self-sacrifice, bravery, and heroism was demonstrated by the nine companions.

Imam Muslim, on the authority of Anas bin Malik, records that Allâh's Messenger ﷺ, along with seven Helpers and two Emigrants, was confined to an area when the idolaters attacked him. Allâh's Messenger ﷺ said:

"Whoever pushes back those idolaters, will be housed in Paradise," or "He will be my Companion in Paradise."

One of the Helpers stepped forward and fought against the idolaters, defending the Prophet ﷺ, until he was killed. They again attacked the Messenger of Allah ﷺ. The same process was repeated again and again until all the seven Helpers were killed. Allâh's Messenger ﷺ then said to his two companions from the Quraish: "We have not done justice to our Companions."[1]

The last of the seven Helpers was `Umarah bin Yazeed bin As-Sakan, who kept fighting until he was prevented by his wounds and he fell dead.[2]

The Most Awkward Hour in the Messenger's Life

After the fall of Ibn Sakan, Allâh's Messenger ﷺ remained alone with two of his companions who were from the Quraish. According to Al-Bukhari and Muslim, Abu `Uthman said: "At that time, there was

1 Sahih Muslim 2/107.
2 Ibn Hisham 2/81.



no one with the Prophet ﷺ except Talhah bin `Ubaidullah and Sa`d bin Abi Waqqas."[1]

That was the most uncomfortable and dangerous hour for the Prophet ﷺ, and a golden opportunity for the idolaters who tried to take advantage of it, by concentrating their attack on the Prophet ﷺ with to the intention to murder him.

`Utbah bin Abi Waqqas pelted him with stones, one of which struck his face, causing injury to his lower right incisor tooth and wounding his lower lip. He was also attacked by `Abdullah bin Shihab Az-Zuhri who injured his forehead. `Abdullah bin Qami'ah (Qami'ah refers to a humiliated woman), who was an obstinate strong horseman, struck him violently on his shoulder with his sword that did not penetrate his two armors; however the blow would cause pain to the Messenger of Allâh ﷺ for over a month. He also dealt a heavy blow on the Prophet's cheek, which caused two rings from his iron-ringed helmet to penetrate into them. He said: "Take this stroke from me, for I am Ibn Qami'ah." Allâh's Messenger ﷺ replied, while wiping the blood from his face: "I beseech Allâh to humiliate you."[2]

In the narration recorded by Al-Bukhari and Muslim it is stated that when his incisor broke, and his head was injured, he started wiping the blood and saying:

"How can a people who cut the face of their Prophet ﷺ and broke his teeth, while he calls them to worship Allâh, thrive or be successful?"

Concerning this incident, Allâh, the Glorious, sent down the following Qur'ânic Verse:

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ ﴾

"Not for you (O Muhammad but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zalimun* (the disobedients, polytheists and wrongdoers)." [3:128]3

At-Tabarani relates that the Prophet ﷺ said: "Allâh's wrath is great

1 Sahih Al-Bukhari 1/527, 2/581.
2 Fathul-Bari 7/373, 366.
3 Sahih Al-Bukhari 2/582; Sahih Muslim 2/108.

on those who wound the face of His Messenger," he became silent for a short while and then said:

«اللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ»

"O Allâh, forgive my people for they do not know."[1]

It is recorded in *Sahih Muslim* that Allâh's Messenger ﷺ said:

«رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ»

"My Lord, forgive my people for they have no knowledge."[2]

It is related in the book *ash-Shifa* by Al-Qadi Al-`Aiyad that the Prophet ﷺ said:

«اللَّهُمَ اهْدِ قَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُوْنَ»

"Allâh, guide my people for they have no knowledge."[3]

It is quite clear that their primary intent was to kill the Prophet ﷺ, however they were stopped by Sa`d bin Abi Waqqas and Talhah bin `Ubaidullah, who were from the Quraish. They both immense bravery and courage, and fought fiercely and valiantly. They were from amongst the best archers, and they continued fighting, defending Allâh's Messenger, until the entire squad of idolaters was driven away from him.

Allâh's Messenger ﷺ emptied his quiver of arrows and said to Sa`d bin Abi Waqqas:
"Shoot an arrow Sa`d, may my father and mother be ransomed for you."[4]

The Prophet ﷺ had never said such a thing about his parents except in the case of Sa`d; a privilege granted to him for his efficiency.[5]

An-Nasa'i records, concerning the attitude of Talhah bin `Ubaidullah ﷺ towards the idolaters who were gathered around Allâh's Messenger ﷺ and only some Helpers with him, that Jabir said: "When the idolaters reached him, Allâh's Messenger said: 'Who will suffice us from their

1 Fathul-Bari 7/373.
2 Sahih Muslim 2/108.
3 Ash-Shifa' 1/81.
4 Sahih Al-Bukhari 1/407, 2/580,581.
5 ibid 1/407, 2/580, 581.



evil (i.e., fight them back)?' Talhah said: 'I will.'" Then Jabir goes on to mentioned the advancement of the Helpers to fight and how they were killed, one after another, which is similar to theMuslim's recording. "When all the Helpers were killed, Talhah proceeded to fight as much as the other eleven did until his hand was injured and his fingers were severed.

So, he said: 'Be they cut off!' The Prophet said: 'If you had said: "In the Name of Allâh," the angels would have raised you up before the people's very eyes.'" Then he said: "Allâh drove the idolaters off them."[1]

In his book, *al-Ikleel*, Hakim states that Talhah had sustained thirty-nine or thirty-five wounds, and his fingers were paralyzed.[2]

Al-Bukhari reported that Qais bin Abi Hazim said: "I saw the hand of Talhah and it was paralyzed, because he protected the Prophet ﷺ with it during the battle of Uhud."[3]

At-Tirmidhi and Ibn Majah reported that, afterwards, the Prophet ﷺ would say about Talhah: "Whoever desires to see a living martyr walking on the earth, should look at Talhah bin `Ubaidullah."[4]

Abu Dawud At-Tayalisi reported that `Aishah said: "Whenever Uhud was mentioned, Abu Bakr used to say: `That was Talhah's day (i.e., battle).'[5] Abu Bakr recited a verse of poetry concerning him: 'Talhah bin `Ubaidullah, Paradise is for you just as water-springs are for the deer to drink from.'"[6] At the most delicate and difficult time, Allâh, Glory is to Him, sent down His invisible Help.

In Sahih Al-Bukhari and Muslim it is reported that Sa`d said: "I saw Allâh's Messenger ﷺ on the Day of Uhud with two men whowere dressed in white and defending him fiercely. I have never seen anyone similar to them before Uhud or after it."

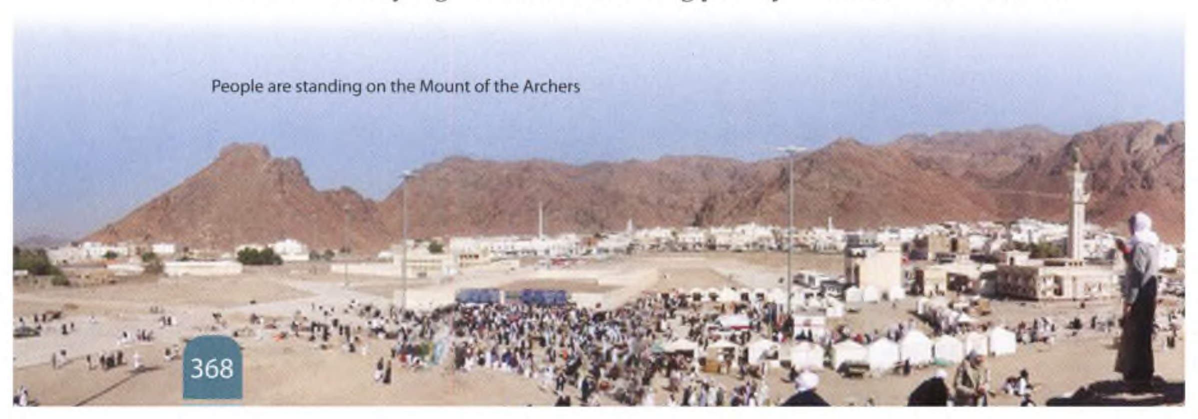
In another version it says: "He meant to say that they were Jibreel and Michael."[7]

1 Fathul-Bari 7/361; An-Nasa'i 2/52,53.
2 Fathul-Bari 7/361.
3 Sahih Al-Bukhari 1/527, 2/581.
4 At-Tirmidhi no. 3740, Ibn Majah 125, and Ibn Hisham 2/86.
5 Fathul-Bari 7/361.
6 Mukhtasar Tarikh Dimashq 7/82.
7 Sahih Al-Bukhari 2/580.

The Companions Surround the Messenger ﷺ

All those events occured quickly, and if the gravity of the situation would have realized sooner by the Prophet's Companions, they would have rushed to his aid faster and would not have let him sustain any wounds. Unfortunately, they did not get there until after Allâh's Messenger ﷺ got wounded and six of the Helpers had been killed, while the seventh was severely wounded and desperately fighting to defend the Prophet ﷺ. As soon as they reached the Prophet ﷺ, they encircled him with their bodies and weapons, and were able to prevent the enemy from reaching him. The first one to reach there was his companion of the cave, Abu Bakr As-Siddiq.

Ibn Hibban, in his *Sahih*, records a version from `Aishah ﷺ in which she narrates that Abu Bakr said: "On the Day of Uhud when all the people had left the Prophet ﷺ, I was the first to go back and see him. Before him I saw a man fighting to shield him from the enemy. I said to myself: 'I wish he were Talhah. Let my father and mother be ransomed for you. Let him be Talhah! Let my parents be ransomed for you!' On the way, I was overtaken by Abu `Ubaidah bin Al-Jarrah, who was moving as swift as a bird. We both rushed to dress the Prophet's wounds. There we found Talhah suffering from serious wounds before Allâh's Messenger. The Prophet ﷺ said: 'See to your brother for he is in more need.' I noticed that two rings of the iron-ringed helmet had penetrated the Prophet's cheek, so I set out to take them out. However, Abu `Ubaidah ﷺ demanded: 'By Allâh, Abu Bakr ﷺ, I request you to let me do it.' Fearing to hurt the Prophet ﷺ he started pulling one of the two rings very slowly and carefully with his mouth. Then he pulled the arrow out by his mouth, too. Consequently, his front tooth came out. I then went to pull the second one out, but Abu `Ubaidah ﷺ requested me to leave it saying: 'Abu Bakr ﷺ, I beg you by Allâh ﷺ to let me do it.'



People are standing on the Mount of the Archers



He pulled the second ring very slowly and carefully with his mouth, until it came out. Allâh's Messenger ﷺ said: 'See to your brother for he is in more need.' We approached Talhah to tend to him but found that he had some ten sword-wounds in his body."[1] This showed how efficiently Talhah had fought and struggled on that day.

At that ill moment, a group of Muslim heroes gathered around the Prophet ﷺ forming a shield to protect him from the idolaters. They included Abu Dujanah, Mus`ab bin `Umair, `Ali bin Abi Talib, Sahl bin Hunaif, Malik bin Sinan, who was the father of Abu Sa`id Al-Khudri, Umm `Umarah Nusaibah bint Ka`b Al-Maziniyah, Qatadah bin An-Nu`man, `Umar bin Al-Khattab, Hatib bin Abi Balta`ah and Abu Talhah ﷺ.

The Idolaters Increase the Intensity of Battle

The number of idolaters began to steadily increasing; and so did their attacks. Their drive increased to such an extent that Allâh's Messenger ﷺ fell into one of the holes dug and designed by Abu `Amir Al-Fasiq, which he created as traps. With his knee wounded, `Ali helped and Talhah bin `Ubaidullah helped him. Nafi` bin Jubair said: "I heard an Emigrant say: 'I have witnessed the battle of Uhud and watched arrows being hurled from all directions at the Prophet ﷺ and none of them hit him.' `Abdullah bin Shihab Az-Zuhri said: 'Guide me to Muhammad, by Allâh, if I do not kill him then I would not want to live.' Allâh's Messenger ﷺ was next to him alone, but he was unable to see him. Safwan, another polytheist, chastised him [for not attacking him], but `Abdullah swore that he did not see Muhammad, adding that he might be immune to their attempts on his life. He also said that four of them pledged to make a fresh attempt to kill him, but to no avail.'"[2]

1 Zadul-Ma`ad 2/95.
2 Zadul-Ma`ad 2/97.



Unprecedented Heroism

The Muslims demonstrated unprecedented heroism and marvelous sacrifices. For example, Abu Talhah shielded Allâh's Messenger ﷺ with his body, using his own chest to protect the Prophet ﷺ against the arrows of the enemy. Anas related that on the Day of Uhud when people abandoned the Prophet ﷺ, Abu Talhah, being a skillful archer who could shoot many arrows, broke two or three bows that day. When a man passed along with a quiver full of arrows, the Prophet ﷺ would say: "Give the arrows to Abu Talhah!" As the Prophet ﷺ watched the people shooting, Abu Talhah would say to him: "May my father and mother be ransomed for your safety, do not go too close lest an arrow of theirs should hit you. I would rather die than see you hurt."[1]

Abu Dujanah ؓ stood before Allâh's Messenger ﷺ and protected him from the arrows with his back. Hatib bin Balta`ah ؓ followed `Utbah bin Abi Waqqas, who had broken the honorable incisor [of the Prophet ﷺ] and struck him with the sword, cracked his head and took his horse and sword. Sa`d bin Abi Waqqas ؓ was so keen to kill his brother `Utbah, but he could not; however, Hatib ؓ could.

Sahl bin Hunaif ؓ, who was a hero among the archers, also pledged to die in the cause of Allâh ﷻ. He also played a prominent part in the battle at Uhud.

Allâh's Messenger ﷺ was also involved in shooting arrows. It is related from a version by Qatadah bin An-Nu`man that Allâh's Messenger ﷺ shot so many arrows that the two ends of his bow bent. So, Qatadah bin An-Nu`man ؓ took it and it remained with him. On that day his eye was injured and it fell out of its socket and onto his cheek; Allâh's Messenger ﷺ placed it back in its socket with his hand and it became the better and stronger of the two.

On that day `Abdur-Rahman bin `Awf ؓ maintained fighting until his mouth was wounded. He sustained over twenty wounds, some in his leg which made him lame.

Malik bin Sinan ؓ, the father of Abi Sa`id Al-Khudri ؓ, sucked the blood from the Prophet's cheek until he cleaned it. The Prophet ﷺ said: "Spit it out!" But Malik said: "By Allâh, I will never spit it." Then he

1 Sahih Al-Bukhari 2/581.



went out to fight and the Prophet ﷺ said: "Anyone who wishes to see a man from amongst the people of Paradise, should him look at this one." No sooner had he resumed fighting that he was martyred in the thick of the battle.

Umm `Umarah also participated in the fighting. She encountered Ibn Qami'ah in combat, and sustained a slight wound on her shoulder, but she herself also struck him with her sword several times, but he survived because he was wearing two armors. She, however, went on striking until she had received twelve wounds.

While Mus`ab bin `Umair fought fiercely and ferociously defending the Prophet ﷺ against the attacks of Ibn Qami'ah and his associates. He was carrying the Muslim standard with his right hand. In the process of fighting, his hand was severed, and so he grabbed the standard with his left hand, which was also amputated; so he knelt down and shielded it with his chest and neck at which point Ibn Qami'ah came and killed him. Because Mus'ab's appereance resembled that of the Prophet, so he mistakenly believed that he had killed the Prophet ﷺ and began to shout: "Muhammad has been killed."[1]

The Rumor of the Death of the Prophet ﷺ and its Effect on the Battle

No sooner had Ibn Qami'ah uttered these ominous words that anxiety gripped the Companions of the Prophet, causing their morale to drastically reduce. Confusion and a miserable state of disorder prevailed among them. Not only did the rumor adversely affect the Muslims, but it also caused a sharp decrease in their assaults of they began to believe that they had really achieve their objective, [the death of the Prophet], and so they turned towards mutilating the bodies of the dead.

The Messenger Consolidates His Position in the Battle

When Mus`ab was killed, Allâh's Messenger ﷺ gave the standard to `Ali bin Abi Talib . `Ali, in conjunction with the other Companions, remained fighting bravely; setting marvelous examples of heroism,

1 Ibn Hisham 2/73, 80-83; Zadul-Ma`ad 2/97.

courage and endurance in both defense and offense.

Allâh's Messenger ﷺ made his way to his encircled army. Ka`b bin Malik ﷺ was the first one to recognize the Prophet ﷺ approaching and shouted at the top of his lungs: "Muslims, be cherished! Allâh's Messenger ﷺ is here." However, Allâh's Messenger ﷺ signaled for him to stop lest his position be located by the idolaters. Upon hearing the shout, the Muslims immediately raced towards the source, which brought about thirty Companions to gather around the Prophet. With this assembled number of his Companions, Allâh's Messenger ﷺ started drawing a planned withdrawal to the hills.

Hostilities from the enemy grew fiercer as they aimed to foil the plan of the Muslims' withdrawal. Their attempts proved to be fruitless due to the heroic steadfastness of the lions of Islam.

`Uthman bin `Abdullah bin Al-Mughirah, who was part of the enemy cavalry, progressed towards Allâh's Messenger ﷺ saying: "Either I kill him or I will be killed." Allâh's Messenger ﷺ moved to encounter him but his mare tripped in a hole. Instead, Al-Harith bin As-Simmah ﷺ fought against him. He struck his leg which immobilized him, and then he finished him off; he took his weapons and caught up with Allâh's Messenger ﷺ.

However, Al-Harith bin As-Simmah ﷺ encountered another person from the cavalry of the enemy named `Abdullah bin Jabir. He attacked Al-Harith and struck him on the shoulder with his sword. Al-Harith was carried to the Muslim camp suffering from serious wounds. However, the enemy horseman did not escape death, for Abu Dujanah ﷺ, the red bandana hero, struck him with a heavy blow that severed his head.

During the bitter fighting, a desire to sleep overwhelmed the Muslims, which in fact was from Allah as a security and tranquility to help His Muslims servants. The Qur'ân speaks of this. Abu Talhah said: "I was one of those who were possessed by a desire to sleep on the Day of Uhud. On that day my sword fell from my hand several times. Again and again it fell down, and again and again I would pic kit up."[1]

1 Sahih Al-Bukhari 2/582.



In a regular withdrawal and with great bravery and boldness, the Muslims finally retreated to the cover of Mountain Uhud. The rest of the army followed them to that safe position. In this manner, the genius of Muhammad foiled that of Khalid bin Al-Walid.

Ubai bin Khalaf is Killed

Ibn Ishaq ﷺ related: When Allâh's Messenger ﷺ was going up the hill he was followed by Ubai bin Khalaf who was saying: "Where is Muhammad ﷺ? Either I kill him or I will be killed." The Companions said: "Messenger of Allâh ﷺ, do you mind if one of us fights with him?" But Allâh's Messenger ﷺ said: "Leave him!" So, when he drew nearer, Allâh's Messenger ﷺ took the spear from Al-Harith bin As-Simmah ﷺ, and it shivered violently in such a way that made all of them scatter in all directions. The Prophet ﷺ observed a gap in Ubai bin Khalaf's armor at the collarbone and hit him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over; however, when he returned to the Quraish, they found that he had only a small scratch on his neck. When the blood congealed he said: "By Allâh, Muhammad has killed me." Hearing him saying so, they said: "By Allâh, you are afraid of death. By Allâh, you are possessed by a devil." He replied: "He had already told me, when we were in Makkah: 'I will kill you.' By Allâh, had he spat on me, he would have killed me." Eventually, this enemy of Allâh breathed his last at a place called Sarif, while they were taking him back to Makkah.[1] In a version by Abul-Aswad, on the authority of `Urwah it states that he was moaning like a bull and saying: "By the One in Whose Hand is my soul, if what I am suffering from now were distributed among the people of Dhul-Majaz, it would have caused them all to die."[2]

Talhah Lifts the Prophet

As Allâh's Messenger ﷺ withdrew up the mountain, a big rock blocked his way. The Prophet ﷺ tried to mount it, but having worn a short heavy armor and being seriously wounded, he could not ascend it. Readily enough Talhah sat in a position that enabled the Prophet ﷺ to stand on his back. Then he lifted him up until he stood on it. The Prophet ﷺ then said: "Talhah, after this is eligible for it (Paradise)."[3]

1 Ibn Hisham 2/84; Zad Al-Ma`ad 2/97.
2 Ibn Hisham 2/84; Al-Mustadrak by Al-Hakim 2:327.
3 Ibn Hisham 2/86, and it was reported by At-Tirmidhi, Ahmad, and Al-Hakim.

The Idolaters' Last Assault

When Allâh's Messenger ﷺ settled down in the hill, the idolaters began their last attack upon the Muslims. Ibn Ishaq related: "While the Prophet was on the way to the hill, a group from among the Quraish elite ascended the mountain, led by Khalid bin Al-Walid and Abu Sufyan, so Allâh's Messenger ﷺ prayed his Lord:

'Allâh, they (i.e., the idolaters) should not be higher (i.e., in position or in power) than us (i.e., the Muslims).'

`Umar bin Al-Khattab ﷺ and some of the Emigrants fought against the idolaters until they were able to drive them back down the mountain.[1]

Al-Umawi in his book *Al-Maghazi* stated that the idolaters went up the mountain, so Allâh's Messenger ﷺ said to Sa`d: "Drive them off." Sa'd replied: "How can I drive them off myself [without anyone help]." But Allâh's Messenger ﷺ repeated the phrase three times. Sa`d ﷺ then took an arrow out of his quiver, shot it at one of them and killed him. He said: "Then I took that same arrow, which I knew, and shot another man with it. Then I took the same arrow I knew and killed a third one. Consequently they climbed down the mountain. I said to myself: 'This must be a blessed arrow.' I put it back in my quiver." He kept it with him until he died. His children kept it with them afterwards.[2]

Mutilation of the Martyrs

That was the last attack conducted by the idolaters against the Prophet. Being almost certain of his death, the idolaters returned to their camp and began preparations to return to Makkah. Some of them, along with their women, began to mutilating the corpses of the Muslims, cutting off the ears, the noses, and the genitals of the martyrs; even cutting open their bellies. For example, Hind bin `Utbah cut open Hamzah took his liver and chewed on it; however, finding it unpleasant, she spat it out. She made the ears and noses of Muslims into anklets and necklaces.[3]

Two incidents occurred during the last hours of the fighting, which

1 Ibn Hisham 2/86.
2 Zadul-Ma`ad 2/95.
3 Ibn Hisham 2/90.



demonstrated the extant that the Muslims were ready to fight and sacrifice in the way of Allâh:

1. Ka`b bin Malik said: "I was one of the Muslims who fought during Uhud. I witnessed the polytheists' acts of barbarity in mutilating the corpses, but I passed them because I couldn't stand it. I then saw a heavily armed idolater passing through the Muslims and saying: 'Gather them up and combine them in the way that sheep are gathered and slaughtered.' Similarly, I saw an armed Muslim waiting for him. I walked towards them until I stood behind him. Comparing both of them, I found that the disbeliever was better than the other in arms and figure. The Muslim thrust at the disbeliever with his sword which went down up to the hip of the disbeliever, splitting him into two. When the Muslim unveiled his face, he said: `What about that, Ka`b? I am Abu Dujanah.'"[1]

2. Some Muslim women came to the battlefield after the fighting had subsided. Anas said: "I saw `Aishah bint Abu Bakr with Umm Sulaim. Their garments were gathered up so I could see their ankles. They carried water bags on their shoulders and emptied them into the mouths of the people.[2] They would then go back to fill them and come back to do the same." `Umar said: "She [Umm Saleet, one of the Ansari women] carried water bags to us on the Day of Uhud."[3]

Umm Aiman, seeing some the defeated and retreating Muslim fighters entering Madinah, threw dust at their faces rebukingly saying: "Here is a spinning wheel, take it, and give up carrying swords." She raced to the battlefield and began to give water to the wounded. Hibban bin Al-'Araqah shot an arrow at her and she fell down exposing herself. Seeing that, the enemy of Allâh, burst into laughter. The sight upset Allâh's Messenger so he gave Sa`d bin Abi Waqqas an arrow that lacked an arrowhead and said: "Shoot it." Sa`d shot it, and it pierced the idolater's throat. He fell down and some parts of his body became exposed. Allâh's Messenger then began to laugh so much that his molars could be seen. He said: "Sa`d avenged her, may Allâh respond to his supplications."[4]

1 Al-Bidayah wan-Nihayah 4/17.
2 Sahih Al-Bukhari 1/403, 2/581.
3 ibid 1/401.
4 As-Seeratul-Halabiyah 2/22.

The Messenger ﷺ Reaches the Trail

As soon as Allâh's Messenger ﷺ reached the trail, `Ali bin Abu Talib went out and filled his water container with water from Al-Mihras. Al-Mihras is said to be a hollow (concaved) rock that contains plenty of water. It was also said that it is a water spring at the mountain of Uhud. Either way, `Ali brought that water to Allâh's Messenger ﷺ to drink. Finding that it smelled bad, he refused to drink it, but only washed the blood from his face and poured some of it over his head saying:

"Allâh's wrath is great on those who injured His Messenger's face."[1]

Sahl said: "By Allâh, I know who washed the wound of Allâh's Messenger ﷺ and who poured water over it for him and what (substances) his wound was treated with. His daughter Fatimah washed it; `Ali poured water over it from a container. When Fatimah realized that the water increased the flow of blood, she took a piece of straw mat, burnt it a little and stuck it to the wound so the blood stopped flowing."[2]

Muhammad bin Maslamah brought him fresh water to drink. The Prophet ﷺ drank and supplicated Allâh to provide him with good.[3] Owing to the affects of the wounds on his body, Allâh's Messenger ﷺ led his followers in the Dhuhr prayer from a sitting position, and the Muslims sat as well.[4]

When the preparations for the idolaters departure were completed, Abu Sufyan came to the mountain and called out: "Is Muhammad among you?" They did not answer him. Then he asked: "Is Ibn Abi Quhafah (i.e., Abu Bakr) among you?" They did not answer. He again asked: "Is `Umar bin Al-Khattab among you?" They did not answer him, because the Prophet ﷺ had forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "As for those three, we have relieved you of." `Umar could not help but speak, so he said: "Enemy of Allâh, those

1 Ibn Hisham 2/85.
2 Sahih Al-Bukhari 2/584.
3 As-Seeratul-Halabiyah 2/30.
4 Ibn Hisham 2/87.



whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate." Abu Sufyan answered: "The mutilation of your dead is something that I did not order; but it did not displease me either." Then he shouted: "Hubal [the idol], let it be sublime!" The Prophet ﷺ said: "Why do you not reply?" They asked him: "What shall we say?" He said: "Say: Allâh is more Sublime and Exalted, and Mightier."

Abu Sufyan then said: "Al-'Uzza [the idol] is ours, but you have no `*Uzza* (the idol)." The Prophet ﷺ said: "Why do you not reply?" They asked: "What shall we say?" He said: "Say Allâh is our Protector, but you have no protector."

Abu Sufyan said: "Today is the day of revenge for the Day of Badr. This is for that. War is attended with alternate success." `Umar replied: "No. They are not the same. Our dead are housed in Paradise; but yours are in the Fire."

Then Abu Sufyan said: "Come `Umar!" Allâh's Messenger ﷺ said: "Go and see what the matter is." So he went there and Abu Sufyan asked him: "I ask you by Allâh's Name to tell me the truth: Have we killed Muhammad?" `Umar ؓ said: "By Allâh, no, and he is listening to your words." He said: "For me, you are more truthful than Ibn Qami'ah, and even more reliable."[1]

The Appointment to Meet Again at Badr

Ibn Ishaq said: "When Abu Sufyan and those who were with him were leaving, he called out saying: 'We will meet again at Badr next year.' Allâh's Messenger ﷺ said to one of his men: 'Say: Yes, it is an appointment for both of us.'"[2]

Verifying the Movement of the Idolaters

Afterwards, Allâh's Messenger ﷺ dispatched `Ali bin Abi Talib ؓ to track the movements of the Quraish. He said to him:

"Pursue them and see where they are going and what they intend to do. If they dismount their horses and ride on their camels, this means that they are leaving for Makkah; but if they ride their horses and lead their camels unmounted, they are headed for Madinah. By the One, in Whose

1 Ibn Hisham 2/93, 94; Zadul-Ma`ad 2/94; Sahih Al-Bukhari 2/579.

2 Ibn Hisham 2/94.

Hand is my soul, if they attacked Madinah I would march to them there and fight them."

`Ali ﷺ said: "I went out and tracked them to see what they were up to. I saw them mounting their camels and leaving the horses unmounted. They were heading for Makkah."[1]

Checking on the Dead and Wounded

After the departure of the Quraish, the people went out to check the identity of the dead and the wounded. Zaid bin Thabit ﷺ said: Allâh's Messenger ﷺ sent me on the Day of Uhud to seek Sa`d bin Ar-Rabi' ﷺ and said: ``When you see him, say: `Peace be upon you,' from me and say to him: `Allâh's Messenger ﷺ says: How do you feel?''' Zaid said: ``I started checking the dead until I came across Sa`d, who was dying from seventy sword wounds and a spear and an arrow in his body. I said: ``O Sa`d, Allâh's Messenger ﷺ sends you his greetings, and says: `Peace be upon you, tell me how do you feel?''' Sa`d said: ``Let peace be upon Allâh's Messenger, as well. Tell him, I smell the scent of the Paradise, and tell the Helpers, my people: `You shall not be excused before Allâh if Allâh's Messenger ﷺ is hurt and your eyes are blinking.''' Then he died.[2]

They came across Al-Usairim `Amr bin Thabit, whom they had already urged to embrace Islam but he had refused. They saw him among the wounded on the verge of death. ``What did he come here? We parted with him while he was still obstinate about accepting Islam.'' They asked him: ``What made you come here [to the battlefield]? Was it out of zeal to defend your people or is it because of an inclination to Islam?'' He said: ``It is (certainly) an inclination to Islam. I believe in Allâh and in His Messenger. I have fought with Allâh's Messenger ﷺ until I got what you see,'' and then he immediately died. They told Allâh's Messenger ﷺ about him. Hearing that, he said: ``He is one of the inhabitants of Paradise. Although he had not offered one single prayer.'' It was narrated by Abu Hurairah.[3]

Qazman, who was found among the wounded, fought heroically,

1 Ibn Hisham 2/94, in Fathul-Bari (7/347) Ibn Hajar says that the one who tracked them was Sa`d bin Abi Waqqas.

2 Zadul-Ma`ad 2/96.

3 Zadul-Ma`ad 2/94; Ibn Hisham 2/90.



killing seven or eight idolaters. He was in a weakened state because of the wounds he sustained, so they carried him to the locality of Bani Zufr. The Muslims gave him the glad tidings of Paradise, but he said: ``By Allâh I only fought out of passion for my people. Had it not been for that I would have never fought.'' When his wounds worsened he committed suicide.

Allâh's Messenger ﷺ had previously said of him, whenever he was mentioned: ``He is an inhabitant of Fire.''[1] This is the end result of those who fight for a national cause or for a cause other than raising high the Word of Allâh, even if they fought under the banner of Islam or within the army of Allâh's Messenger ﷺ or his Companions.

Contrary to Qazman, there was a Jew from Bani Tha'labah who was among the dead. He had said to his people, ``People of Jews, by Allâh you have already known that it is necessary to support Muhammad.'' They said: ``Today is Saturday.'' He said: ``There is no Saturday for you.'' He took his sword and equipment and said: ``If I am killed, my property should be put at Muhammad's disposal.'' The next morning he kept fighting until he was killed. Allâh's Messenger ﷺ said about him, ``Mukhaireeq is the best Jew.''[2]

Burial of the Martyrs

Allâh's Messenger ﷺ supervised the martyrs' burial and said:

``I bear witness that anyone who is wounded in the Allâh's cause, Allâh ﷻ will resurrect him on the Day of Resurrection with a liquid that is similar in color to blood but contains the fragrance of musk from his wound.''3

Some of the Companions ﷺ carried the dead to Madinah, but Allâh's Messenger ﷺ ordered that they be brought back and buried where they were killed. He ordered that they should not be washed but buried as they were after stripping them off their armor and leather clothes. He would bury in every grave two or three martyrs together, evening having two men share a funeral garment. He would ask: ``Who is the more learned of the Qur'ân?'' and he would place him in the grave first. He said: ``I bear witness to those on the Day of Resurrection.'' He

1 Zadul-Ma`ad 2/97; Ibn Hisham 2/88.
2 Ibn Hisham 2/88, 89.
3 Ibn Hisham 2/98.

buried both `Abdullah bin `Amr bin Haram and `Amr bin Al-Jamuh ﷺ in one grave due to the friendship they had for one another.[1]

They missed the body of Hanzalah, and after searching for it they found that it in a nearby area and water was dripping from it. Allâh's Messenger ﷺ realted to his Companions that the angels were washing him, and he said: ``Ask his wife.'' They asked her and she confirmed that he had been in a state of ritual impurity. This is why Hanzalah ﷺ was termed Ghaseel Al-Mala'ikah (the one washed by the angels).[2]

When Allâh's Messenger ﷺ saw the mutilation inflicted on his uncle and foster brother, Hamzah, he became extremely grieved. When his aunt Safiyah came to see her brother Hamzah ﷺ, Allâh's Messenger ﷺ ordered her son Az-Zubair ﷺ to send her away so that she does not witness what happened to her brother. She refused and said, ``Why should I go away, when I have been informed that they mutilated him, and as long as it was in the way of Allâh. Therefore, whatever happens to him satisfies us. Allâh is Sufficient and I will be patient if Allâh wills.'' She approached, looked at him and supplicated to Allâh for him saying: ``To Allâh we belong and to Him we will surely return.'' She also supplicated to Allâh to forgive him. Allâh's Messenger ﷺ ordered that he should be buried with `Abdullah bin Jahsh, who was his nephew as well as his foster brother.

Ibn Mas`ud ﷺ said: ``We have never seen Allâh's Messenger ﷺ weeping as much as he did for Hamzah bin `Abdul-Muttalib. He directed him towards Al-Qiblah, then stood at his funeral and sobbed.''[3]

The sight of the martyrs was extremely horrible and heart-breaking for the Muslims. Khabbab, while describing Hamzah's funeral, said: ``No shroud was avialble that was long enough for Hamzah except a stripped shawl. When they covered his head, his feet would be exposed. If they covered his feet, his head would be exposed. So they covered his head with it and placed some *Idhkhir* plant to cover his feet.''[4] Similar was the case with Mus`ab bin `Umair.[5]

1 Zadul-Ma`ad 2/98; Sahih Al-Bukhari 2/584.
2 Zadul-Ma`ad 2/94.
3 Mukhtasar Seeratir-Rasul p.255.
4 Reported by Ahmad as found in Mishkat 1/140.
5 Al-Bukhari 2/579, 584.



The Messenger ﷺ Praises Allâh ﷻ and Supplicates to Him

Imam Ahmad reported that after the idolaters left on the Day of Uhud, Allâh's Messenger ﷺ said:

«اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ»

``Line up so that I can offer thanks and praise to my Lord, the Great and the All-Mighty.''

So, they stood in rows behind him. He then said:

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لاَ قَابِضَ لِمَا بَسَطْتَ، وَلاَ بَاسِطَ لِمَا قَبَضْتَ، وَلاَ هَادِيَ لِمَنْ أَضْلَلْتَ، وَلاَ مُضِلَّ لِمَنْ هَدَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُقَرِّبَ لِمَا بَاعَدْتَ، وَلاَ مُبْعِدَ لِمَا قَرَّبْتَ. اللّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ.»

``Allâh, Yours is all the praise. Allâh, no one can withhold what You permit or permit what You withhold. No one can guide whom You misguide and no one can make misguide whom You guide. No one can grant any provisions which You have withheld, and no one can withhold what You grant. No one can near what You ordained to be distant, or detach what You decree to be close. Allâh, grant to usl Your blessings, mercy, favors, and provisions.''

«اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ، الَّذِي لاَ يَحُولُ وَلاَ يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَوْنَ يَوْمَ الْعَيْلَةِ، وَالأَمْنَ يَوْمَ الْخَوْفِ. اللّهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلاَ مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ، وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلهَ الْحَقِّ»

``Allâh, I ask You to grant me permanent bliss that neither changes nor vanishes. Allâh, You alone we seek help during hardships. You alone we resort to for security on a day of terror. Allâh, to You alone I resort to protect us from the evil of that which You have given us and from the evil of that which You have withheld from us. Allâh, make us love faith

and make it adorn our hearts. Make disbelief, rebellion and disobedience detestable to us. Let us be among those who are rightly guided. Allâh, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled. Allâh, destroy the disbelievers who belie Your Messenger and divert from Your righteous way. Allâh, let Your punishment and Your enmity befall the disbelievers. Allâh, destroy the disbelievers to whom You have given the Book, God of Truth."1

Display of Love Received on the Return to Madinah

After burying all the martyrs and offering praise and supplication to Allâh, the Messenger of Allâh ﷺ went back to Madinah.

On his return, unparalleled examples of love and devotion were exhibited by the believing women, which were in no way less than the heroic deeds displayed by the men during battle.

Hamnah bint Jahsh ﷺ met Allâh's Messenger ﷺ on the way back, and he announced to her the death of her brother, `Abdullah bin Jahsh ﷺ to which she answered: ``To Allâh we belong and to Him we shall return. I ask Allâh's forgiveness." Then he announced to her the death of her maternal uncle Hamzah bin `Abdul-Muttalib ﷺ and she answered: ``To Allâh we belong and to Him we shall return. I ask Allâh's forgiveness." When it was announced to her the death of her husband, Mus`ab bin `Umair ﷺ, she began to shout and cry. Seeing her doing so, Allâh's Messenger ﷺ said: ``The husband is extremely dear to the wife."[2]

He passed by a woman from Bani Dinar whose husband, father, and brother were all killed at Uhud. When their death was announced to her, she asked: ``How is Allâh's Messenger ﷺ ?" They said: ``Well, O mother of so-and-so. Thanks to Allâh; he is well and as good as you desire." She said: ``Let me see him." They pointed at him. Seeing him she said: ``All misfortunes are nothing so long as you are safe."[3]

Umm Sa`d bin Mu`adh ﷺ came running to see the Prophet, while her son was holding the rein of the Prophet's ﷺ mare. Seeing his mother,

1 Reported by Al-Bukhari in Al-Adabul-Mufrad , and Imam Ahmad in his Musnad 3/424.
2 Ibn Hisham 2/98.
3 Ibn Hisham 2/99.



he said to the Prophet ﷺ : ``Messenger of Allâh ﷺ, this is my mother.'' The Prophet ﷺ said: ``She is welcomed,'' and he stopped and waited for her. When she drew near, he consoled her for her son `Amr bin Mu`adh ﷺ who had been killed. But she said: ``So long as I see you are safe, I consider my misfortune as nothing.'' Then Allâh's Messenger ﷺ supplicated Allâh for the relatives of those who were killed at Uhud and said: ``Be joyful Umm Sa`d, and bear the good tidings to their kindred that all their people who have been killed in the battle are comrades in Paradise, and they serve as intercessors for all their relatives.'' She replied: ``Messenger of Allâh ﷺ, we are satisfied; who would cry for them after this joyful news?'' She then said: ``Messenger of Allâh ﷺ, invoke Allâh [for those who remained behind].'' He said: ``Allâh keep sorrow away from their hearts, and console them for their misfortunes; compensate those who stayed behind with goodness and welfare.''[1]

The Messenger in Madinah

The Messenger of Allah ﷺ arrived in Madinah on Saturday evening of , the seventh of Shawwal, year 3 A.H. As soon as he arrived in his house, he handed his sword to his daughter Fatimah and said: ``Daughter, wash the blood off this sword, by Allâh it has been helpful to me today.'' `Ali bin Abi Talib also handed her his sword and said: ``Wash the blood of this sword as well, by Allâh, it has been helpful to me today.'' So, Allâh's Messenger ﷺ said: ``Sahl bin Hunaif and Abu Dujanah have been as courageous as you in the fight.''[2]

The Number of Dead

Most narrations confirm that seventy Muslims were killed and the majority of them, which numbered sixty-five, were from among the Helpers. Forty-one of them were from the Khazraj and twenty-four from Aws. Besides these, other casualties included one Jew and four Emigrants.

As for the polytheists, twenty-two of them were killed, but some versions state that it numbered thirty-seven. Allâh knows best.[3]

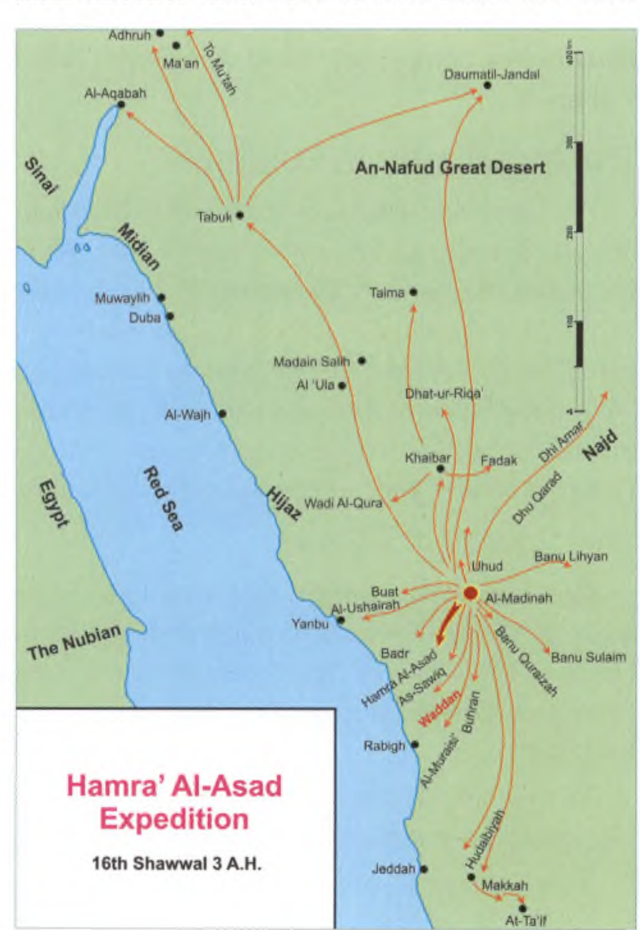
1 As-Seeratul-Halabiyah 2/47.
2 Ibn Hisham 2/100.
3 Ibn Hisham 2/122-129; Fathul-Bari 7/351.

A State of Emergency in Madinah

On Saturday the night of the eighth of Shawwal, and after their return from Uhud, the Muslims spent the night in a state of emergency, despite being utterly exhausted. They remained on alert, and spent the night guarding the outlets and inlets of Madinah. They were especially busy guarding their general leader, Allâh's Messenger, for fear that some suspects could commit an unexpected attack.

The Hamra'ul-Asad Invasion

For his part, Allâh's Messenger ﷺ, spent the night pondering over the situation. He feared that the idolaters, while still on their way to Makkah, change their direction and head toward Madinah after realizing that they had availed nothing of that victory; regretting their decision to return to Makkah they might now decide to invade Madinah as compensation. Therefore Allâh's Messenger ﷺ becamedetermined to pursue the Makkan army.



The Prophet ﷺ called out to people and ordered them to march out and encounter the enemy of Islam. This was on a Sunday morning,



the proceeding day after the battle of Uhud. He said: ``No one will march to the fight except those who participated in the fighting at Uhud." `Abdullah bin Ubai said: ``I will march out with you." The Prophet ﷺ said: ``No.".

The Muslims responded to the Prophet's call even though they were suffering from immense pain and anxiety. Jabir bin `Abdullah ﷺ sought permission from the Prophet ﷺ to join them in the new expedition, because he wished to accompany the Prophet ﷺ on all military expeditions and was only prevented from participating in Uhud because his father had asked him to remain behind in Madinah to look after his sisters. The Prophet ﷺ granted him his wish.

The Muslims marched until they reached a place called Hamra'ul-Asad, situated about eight miles from Madinah and encamped there. In that place Ma`bad bin Abi Ma`bad came to Allâh's Messenger ﷺ and professed Islam. Some people said that he remained an idolater and he simply desired to give the Messenger some advice due to the abidance of a covenant between Khuza`ah (his tribe) and Bani Hashim. He said: ``Muhammad, by Allâh, we feel great sorrow for what happened to you and to your Companions. We really hope you will not suffer again." So, Allâh's Messenger ﷺ suggested that he should go to Abu Sufyan and discourage him from pursuing his evil intentions.

The Messenger's fears of the idolaters returning proved to be true. No sooner had the idolaters dismounted and encamped at Ar-Rawha', a place situated thirty-six miles from Madinah, and they began to reproach one another. One group said to the other: ``You accomplished nothing. You broke down their force but you left them. There are still some distinguished men among them who will probably gather people to once again fight against you. Let us go back, and kill them and crush their forces."

It was in fact a hasty decision taken by some shallow-minded individuals who misjudged the potential power and morale of both armies, and is why one of the eminent leaders of Quraish, Safwan bin Umaiyah, tried to discourage them from pursuing such a decision. He

said: ``People, do not do such a thing. I fear that he will gather those who remained behind from participating in Uhud. Instead, go back home as winners. I am not sure of what turn the events will take if you become involved in such a fight. It might be against you in the end.'' Notwithstanding that weighty argument, the majority of the polytheists were determined to embark on that risky undertaking.

Ma`bad bin Abu Ma`bad meet them and, in order to ruin their plans, began to exaggerate the dangers awaiting them. He said: ``Muhammad ﷺ has marched out to meet you with a large host of fighters; I have never seen something similar to it before. He has gathered all the troops who remained behind and did not participate in Uhud. They surely regreted what they missed and want to revenge for it now. Their hearts are filled with hate and resentment.'' Abu Sufyan said: ``Woe to you! What do you suggest?'' He said: ``By Allâh, I see that you would not leave until he comes and you see the heads of their horses, or until the vanguard of his army turns up to you from behind that hill.''

Abu Sufyan said: ``By Allâh, we have reached a common consent to crush the Muslims and their power.'' The man, once more with an implied warning, advised him to stop it.

In the light of these news, the resolution and determination of the Makkan army faltered and panic and terror overtook them. They consequently thought it safest to complete there withdrawal back to Makkah. They, however, as an alternative, started a hostile propaganda whose aim was to discourage the Muslim army from pursuing them. A caravan belonging to `Abdul-Qais happened to pass by them on its way towards Madinah so Abu Sufyan, in the context of his propaganda, asked them to communicate a message to Muhammad stating that the Makkans had rallied their ranks to kill the Messenger and his Companions. In return for their delivery of his message, Abu Sufyan promised to give the people of the caravan loads of raisins at the forum of `Ukaz the following year.

The people of the caravan conveyed the message to Allâh's



Messenger ﷺ at Hamra'ul-Asad, but it had no effect; on the contrary, Abu Sufyan's words increased them in faith. Allâh says:

﴿وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

``And they said: `Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). So they turned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.'' [3:173, 174]

After the arrival of the caravan on Sunday, Allâh's Messenger ﷺ stayed at Hamra'ul-Asad for three days, Monday, Tuesday and Wednesday, from the 9th to the11th of Shawwal, 3 A.H., and then returned to Madinah. Before his return, he took Abu `Azza Al-Jumahi as a prisoner of war. Incidentally, this man had also been captured at Badr, but on account of his poverty and the large family he supported, the Prophet ﷺ had been gracious enough to release him on condition that he would never again involve himself in fighting against the Muslims. Abu `Azza did not keep his promise and took part in the Uhud hostilities on the side of the polytheists. Here again he requested Muhammad for pardon but the latter told him that a believer wouldn't be captured twice in the same trap. He deservedly merited the sentence of death, which was executed by Az-Zubair or, in another version, by `Asim bin Thabit.

A Makkan spy, called Mu'awiyah bin Al-Mughirah bin Abul-'As, was also sentenced to death. This spy was the maternal grandfather of `Abdul-Malik bin Marwan. When the idolaters went retuned to Makkah after Uhud, Mu'awiyah came to his paternal cousin `Uthman bin `Affan. `Uthman gave him shelter after securing permission from the Prophet, who granted it on condition that if he was caught there after three days, he would be executed. He did not comply with this condition. When the Muslim army left Madinah, he stayed there for more than three days during which he spied for the Quraish. When the army returned, Mu'awiyah fled from Madinah, so Allâh's Messenger ﷺ ordered Zaid bin Harithah and `Ammar bin Yasir to pursue and kill

him. So he was killed.[1]

The invasion of Hamra'ul-Asad is not considered to be a separate invasion, but a part, or more specifically, a follow-up to Uhud.

That was the battle of Uhud with all its stages and details. It has long been discussed by scholars and men of research as to whether it was a defeat or a victory for the Muslims.

There is no doubt that the military superiority in the second phase of the battle was in favor of the polytheists, who could successfully directed the course of the fighting and inflicted heavy losses on the Muslims. It is true that the believers suffered some defeat, but this cannot be considered as a Makkan victory.

This is because the Makkan army failed to occupy the camp of the Muslims. The majority of the Madinan army, in spite of the chaos and confusion, did not retreat; rather they showed unparalleled and heroic resistance and managed to gather themselves again around their base fighting bravely and courageously.

Additionally they did not allow the Makkans to run after them in pursuit. Neither were any Muslim captives taken nor were any spoils gained by the Makkans.

The enemies of Islam were also too cowardly to conduct the third phase of war, and impress their superiority on the battlefield; on the contrary, they were in hot haste to evacuate the field even before the Muslims.

Madinah, the capital of the Muslims, was only a stone's throw from the lines of the enemy, and vulnerably exposed, yet the polytheists were not bold enough to storm it to plunder its wealth or capture the Muslim women in it.

These suggestive details in fact support our argument that the events of Uhud were an occasion on which the Makkans merely managed to inflict heavy losses on the Muslims but failed to achieve their ultimate goal of destroying the Muslim army.

After all, it is not unusual for conquerors to sustain such casualties

1 Ibn Hisham 2/60-129; Zadul-Ma`ad 2/91-108; Fathul-Bari 7/345-377; Mukhtasar Seeratir-Rasul pp. 242-275.



and losses, but these could under no circumstances be regarded as victory for the hostile party.

The incident of Hamra'ul-Asad is interesting case in this regard; it is interesting to see a victorious army in retreat, for fear of disgrace and defeat, while being pursued by a defeated group of Muslims.

So this second operation is not considered as a separate battle; rather each party gained some success and failure. In this regard, the operation can be considered as an inseparable battle.

In this context, Allâh says:

﴿ وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ﴾

``And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e., Paradise) that for which they hope not." [4:104]

The Verse explicitly identifies the attitudes of equality of both parties concerning losses and hardships suffered. Both parties concluded the military operations and returned neither victorious nor defeated.

The Observations of the Noble Qur'ân on the Battle of Uhud

Qur'ânic Verses were revealed to shed light on the most decisive phases of the battle, clearly bringing forward the cause that led to these heavy losses, and illustrating the vulnerable areas that were still persisting in the souls of some believers over their duties in adopting a decisive attitude with respect to the noble objectives for which the Muslim Community was formed and what it was expected to accomplish.

The Noble Qur'ân also speaks about the attitude of those pretending to have faith, and makes clear the hostility and hatred that they held against Allâh and His Messenger. The words of Allâh also managed to erase all traces of uncertainties and objections raised by the hypocrites and their allies the Jews, who were the authors of conspiracy and plots, which were still active in the minds of some weak-hearted Muslims.

The Qur'ân also dealt with lenghtly the admirable judgment and long-sought objectives that were attributable to the battle of Uhud. Sixty verses, which were relevant to the battle, were revealed offering a full account of the first phase of the battle:

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ﴾

``And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud)." [3:121]

And to end in a comprehensive commentary on its results and moralities:

﴿ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَـٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴾

``Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward." [3:179]

Lessons and Morals

Ibn Al-Qaiyim offered a pointed reference to the battle of Uhud and gave a detailed explanation of the divine benefits and morals that resulted from it.[1] Some Muslim scholars, on the authority of Ibn Hajar, have said:

The stories of Uhud, and what affected the Muslims in it, contain important virtues and lessons. Included in these are: The recognition of evil caused by disobedience, and the danger of committing what is prohibited. These are lessons derived from the events that occurred as a consequence [of disobeyment] of orders which the Messenger had given to the archers: to maintain their position and not to vacate it.

It is also customary for the Messengers be tested through suffering. The wisdom behind this is to deferential the true believers from others

1 Zadul-Ma`ad 2/99-108.



who, otherwise, would have joined them because of their continous victorious and not because of belief; and if they continuously suffered defeat, then the objective of the mission would have never been met. The wisdom contained in victory and defeat is the distinction between the truthful and the deceitful. Initially, the hypocrisy of the hypocrites was hidden from the Muslims, but when this event took place, the hypocrites began to openly behave as they did, so then things became clear and recognition of the enemy within their own land became clear to the Muslims. This recognition permitted the Muslims to make preparations against them and to be on guard against them. The delaying of victory in some cases, restricts and diminishes the conceit of the soul, because, when the believers are tested they are patient while the hypocrites are impatient.

Allâh has prepared lofty abodes for His believing servants, which they could never attain by their deeds alone. It is through trials and adversities that, which He sends of them, that they are able to achieve this lofty abode. Martyrdom is among the highest ranks that the true friends of Allâh can achieve, and through them Allâh wants to destroy His enemies. He makes them the cause by which they deserve that end, which was a result of their disbelief, tyranny, and transgression against His friends. Through this the sins of the believers are erased, and are imposed upon the disbelievers."[1]



1 Fathul-Bari 7/347.

Military Platoons

and Missions between the Battle of Uhud and the Battle of the Confederates

The misfortunes encountered at Uhud left a negative impact on both the credibility and the military reputation of the Muslims. Their dignity and power within the eyes of the people became impaired, and troubles and dangers began to spread everywhere inside and outside of Madinah. The Jews, the hypocrites, and the Bedouins publicly declared their enmity toward the Muslims and each of them were keen on degrading and eventually wiping out the Muslims entire existence.

Near the completion of two months after the battle, Banu Asad made preparations to raid Madinah. During the same time the tribes of `Adl and Qarah conspired against the Muslims in the month of Safar, 4 A.H., and killed ten of the Prophet Companions. Similarly, Banu `Amir plotted against them, and seventy Companions were killed in the Battle of the Well of Ma`unah. During that period, Banu Nadeer kept announcing their enmity against the Muslims and were involved in a plan to kill Prophet Muhammad ﷺ in Rabi`ul-Awwal in 4 A.H. Banu Ghatafan were about to attack Madinah in Jumada Al-Awwal in 4 A.H.

Therefore we see that after the Muslims lost their military credibility, due to the events at the Battle of Uhud, the Muslims became a target of several potentially dangerous plots [by their enemies]. Prophet Muhammad ﷺ was able to wisely contain all those hostile currents, restoring their lost dignity and gaining for them fresh glory and a noble



standing. The first initiative he took in this process was the Hamra'ul-Asad operation, by which he was able to retain the reputation of the Muslim military. He succeeded in recovering the dignity and awe-inspiring position of his companions in a manner that astonished both the Jews and hypocrites; he then proceeded to crown his successful attempts by dispatching military expeditions.

Abu Salamah's Expedition

Muharram 4 A.H.

The Abi Salamah Expedition

The first people to take up arms against the Muslims, in the aftermath of Uhud, were Banu Asad bin Khuzaimah. Information reached Madinah that Talhah and Salamah, sons of Khuwailid, had gathered a force of volunteers to fight against Allâh's Messenger ﷺ. The Prophet ﷺ immediately dispatched a military squad of one hundred and fifty men comprising of Helpers and Emigrants, which was headed by Abu Salamah ؓ. The Muslim leader took Bani Asad bin Khuzaimah by surprise in their homeland, neutralizing their threats and dispersing them, and in the process they captured their cattle. On their return, Abu Salamah ؓ died of an inflammation from a previous wound which he sustained at Uhud. This expedition took place on the 1st of Muharram, 4 A.H.[1]

The Mobilization of `Abdullah bin Unais ؓ

On the fifth day, in the same month of Muharram, 4 A.H., the news that Khalid bin Sufyan Al-Hudhali was gathering a force to raid the Muslim positions was received. The Prophet ﷺ commanded `Abdullah bin Unais ؓ to march out against the enemy and destroy them.

The Muslim force stayed away for eighteen days, during which time he successfully fulfilled his appointed task. He killed the leader of the rebels and brought his head back to Madinah on Saturday, seven days before the end of Muharram. The Prophet ﷺ gave him a staff as a reward while saying: ``This will function as a sign of recognition for you and me on the Day of Resurrection.'' On his death bed, `Abdullah requested that the staff be also place with him in his shroud.[2]

The Expedition of Abdullah bin Unais
(Uranah)
Al-Muharram 3 A.H.

1 *Zadul-Ma`ad* 2/108.

2 *Zadul-Ma`ad* 2/109; Ibn Hisham 2/619, 620.



The Raji' Mobilization

In Safar, 4 A.H., a delegation from the tribes of `Adl and Qarah came to Madinah and asked the Prophet ﷺ to send back with them a group of Companions who can instruct them in the religion. They claimed that some Muslims existed amongst them.

The Prophet ﷺ sent six Companions, another version states ten, headed by Marthad bin Abi Marthad Al-Ghanawi ؓ, according to al-Bukhari it was `Asim bin Thabit ؓ the grandfather of `Asim bin `Umar bin Al-Khattab ؓ. When they reached a spot called Ar-Raji`, between Rabigh and Jeddah, a hundred archers from Banu Lihyan surrounded them and began to attack. The group of Muslims took shelter on some high ground, and the Bedouins offered them their pledge that they would not be killed. `Asim ؓ refused to come down, instead fighting until he and six of his companions were killed. Three men remained: Khubaib, Zaid bin Ad-Dathinah, and a third one ؓ.

The Bedouins once again offered them a guarantee of safety which they accepted. When they descended, the Bedouins displayed their treachery and bound them. The third man rebuked them for their insincerity and resisted them, so they killed him. The other two men had killed some notables of Quraish at Badr and so they were taken to Makkah and sold there.

Khubaib ؓ was confined for some time, until it was unanimously decided that he would be crucified and so he was taken from the Holy Sanctuary to At-Tan`im for crucifixion. While there he requested a respite so that he can offer two units of prayer. After giving the final salutation of the prayer, he turned to his executioners and said: ``Had I not been afraid that you would have thought that I was afraid of death, I would have prayed for a long time.''

It was Khubaib ؓ who first set the tradition of offering two units of prayer before being executed. He then said: ``Lord, count them one by one, and exterminate them to the last one.''

Afterwards, he recited some verses of poetry which eloquently spoke of the atrocities borne by him, and testified to his faith in Allâh at this hour of suffering:

The Confederates have gathered their tribes around me; and

summoned all those who could come.

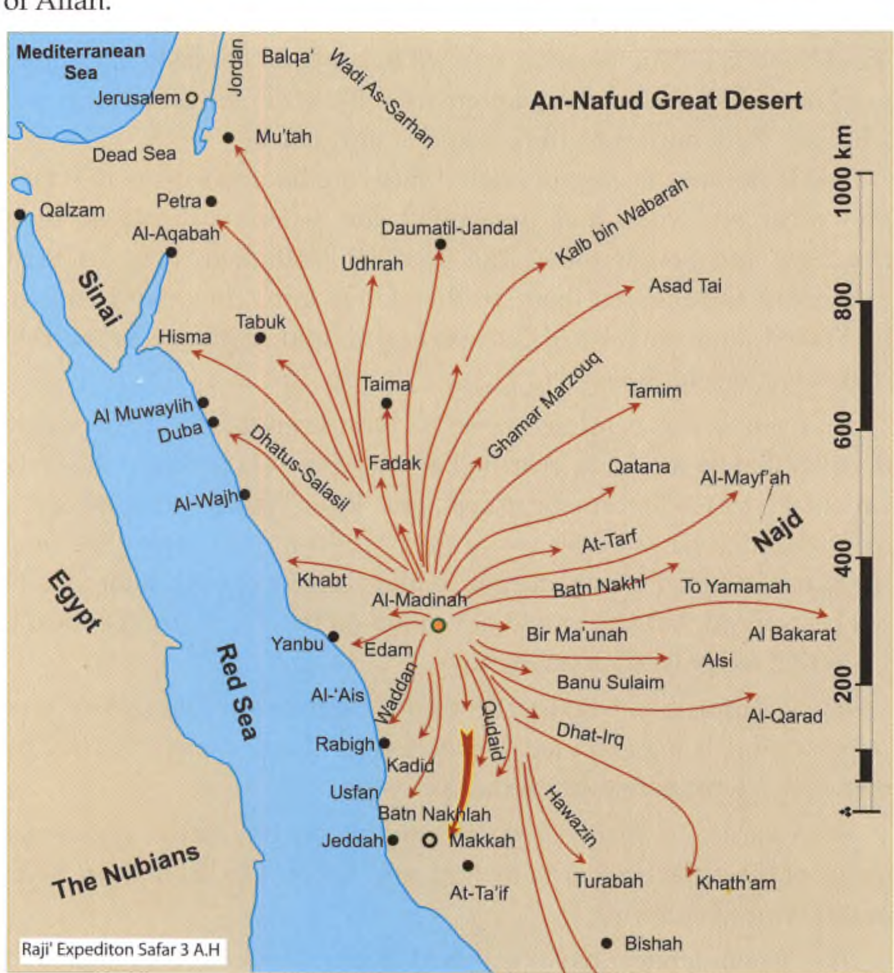
They have gathered their women and children; I am bound firmly to a lofty trunk.

To Allâh alone I complain of my helplessness and sufferings; and of the death, the Confederates have prepared for me.

Lord of the Throne, give me endurance against their design; they have cut my flesh bit by bit, and I have been deprived of sustenance.

They gave me the option to choose infidelity but death is preferable; tears roll out of my eyes, though not of fear.

By Allâh, I fear not if I die a Muslim; on what side I fall for the sake of Allâh.





I will not show subservience to the enemy, if the Lord so desires; He will bless my torn limbs and broken joints.

Abu Sufyan then addressed: ``I ask you by Allâh, do you not wish that Muhammad was here in your place, so that we might cut off his head while you remained with your family?" Khubaib ﷺ answered, ``By Allâh, I do not wish that Muhammad was in the place that I now occupy; I do not even wish for a thorn to hurt him, while I remained in the company of my family." The Quraish ordered `Uqbah bin Al-Harith, whose father had been killed by Khubaib, to crucify him. They also appointed someone to guard his corpse. `Amr bin Umaiyah Ad-Damri was able to secretly remove and buried him during the night. It was later reported that shortly before his crucifixion, he was seen eating a bunch of grapes although not even a date was available in Makkah at that time. [In fact, it was nothing but sustenance bestowed upon him by Allâh.]

As for Zaid bin Ad-Dathinah ﷺ he was purchased by Safwan bin Umaiyah, and killed as revenge for the death of his father.

The Quraish, one of whose notables was killed by `Asim ﷺ, sent a person [to where he was slain] in order to get a portion of his body. However, to their disappointment, his corpse could not be reached because a large swarm of hornets were shielding him against any wrongful interference. `Asim ﷺ had given his Lord a pledge to remain immune against any tampering of the polytheist concerning his body, and also to stay apart from any contact with the enemies of Allâh. When `Umar bin Al-Khattab ﷺ heard this piece of news, he said: ``Allâh verily protects His believing slave after death just as He does during his lifespan."[1]

The Tragedy at the Well of Ma'unah

The Ma'unah Well tragedy, which was even more horrible than that of Ar-Raji', took place in the same month.

Abu Bara' `Amir bin Malik, who was nicknamed the Spear Player, came to Allâh's Messenger ﷺ in Madinah. Allâh's Messenger ﷺ called him to embrace Islam but he neither agreed nor refused. He said: ``Messenger of Allâh, if you dispatch some of your Companions to the people of Najd

1 Ibn Hisham 2/169-179; *Zadul-Ma`ad* 2/109; *Sahih Al-Bukhari* 2/568, 569, 585.

inviting them to Islam, I will expect them to accept." The Messenger of Allah said: ``I am afraid the people of Najd will kill them." He replied, ``I will protect them." Ibn Ishaq confirms that forty men were sent to them, but in the *Sahih*, it is related that they were seventy, and this is what is correct. Al-Mundhir bin `Amr ﷺ, one of those from the Bani Sa'idah, who was nicknamed `Freed to die', was charge of the group. They were the best and most learned of the Qur'ân.

On their way to Najd they would gather firewood during the day to buy food for the people of Ahlus-Suffah as charity, while studying and meditating on the meanings of the Qur'ân by night. They kept doing this until they arrived at the Well of Ma`unah, which was between Bani `Amir, and stony land of Bani Sulaim. They stayed there and sent the message of the Prophet ﷺ with Haram bin Milhan ﷺ, the brother of Umm Sulaim ﷺ, to `Amir bin At-Tufail, the enemy of Allâh. `Amir did not pay any attention to the message, instead ordered a man to spear Haram in the back. When the spear penetrated Haram's body, he saw the blood and said: "*Allâhu Akbar* (i.e., Allâh is the Most Great). By the Lord of the Ka`bah, I have won!"

Then the enemy of Allâh, promptly, called out Bani `Amir to fight the rest of the Muslims. Bani `Amir refused due to them being under the protection of Abu Bara'. So he turned to Bani Sulaim for help, and the people of `Usaiyah, Ri'l and Dhakwan, who were people of Bani Sulaim, responded to his call. The Companions of the Prophet, who were surrounded by idolaters, continued fighting until they were all martyred. The only survivor was Ka`b bin Zaid bin An-Najjar ﷺ who was carried wounded from among the dead. It was during the battle of Al-Khandaq (the Trench) that he was killed.

`Amr bin Umaiyah Ad-Damri and Al-Mundhir bin `Uqbah bin `Amir, who were entrusted with the animals of the Muslims, and who were far away, rushed to the fight when they saw the birds circling in the air over the battleground. Al-Mundhir was killed, while `Amr bin Umaiyah was captured. `Amir set him free when he came to know that he was from the tribe of Mudar; however, this was after he had cut his hair. He released him due to the fulfillment of a pledge of his mother to set a slave free.

`Amr bin Umaiyah ﷺ returned to the Prophet ﷺ and conveyed the



painful news of the disaster that befell them, which resulted in the murder of seventy of the best believers; it recalled the tragedy of Uhud, with the difference that those killed at Uhud were killed in a clear battle, but those of Ma`unah were killed in a disgraceful treachery. On his way back to Qarqarah, `Amr bin Umaiyah ﷺ rested under the shade of a tree, and he was joined by two men from Bani Kilab. When they had fallen asleep, `Amr killed them both, thinking that he would avenge the death of some of his companions. Later he found out that they had been given a pledge of protection by the Prophet. He related to Allâh's Messenger ﷺ what he had done. Allâh's Messenger ﷺ said to `Amr ﷺ: ``You have killed two people, their blood money shall be a debt I have to discharge." He then engaged himself in collecting for their blood money from the Muslims and their allies, the Jews.[1] This would later become a cause for the invasion of Bani An-Nadeer.

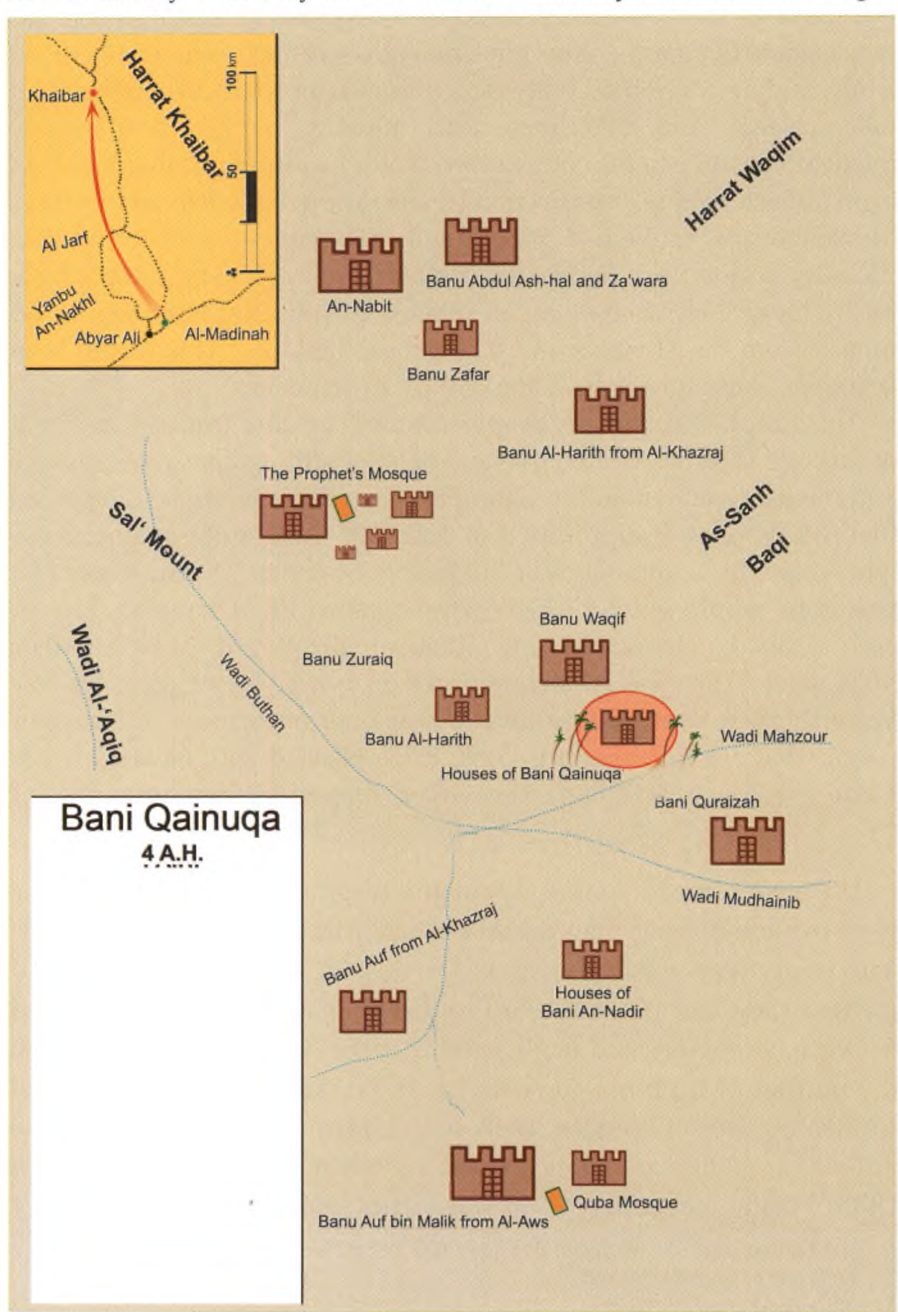
The Prophet ﷺ was so deeply affected by this tragedy and that of Ar-Raji' that he would invoke Allâh's wrath against those people and the tribes who aided in killing his Companions. Anas ﷺ reported that the Prophet ﷺ supplicated to Allâh for thirty days against those who killed his Companions at the Well of Ma'unah. During every *Fajr* prayer he would invoke Allâh's wrath against Ri'l, Dhakwan, Lihyan and `Usaiyah. He would say, ``Usaiyah disobeyed Allâh and His Messenger." Therefore Allâh sent down on to His Messenger a Qur'ânic Verse that we kept reciting until it was later abrogated: `Inform our people that we have met our Lord, He is pleased with us and He has made us pleased.' So Allâh's Messenger stopped his invocation."[2]

The Invasion of Bani An-Nadeer

We have already spoken about the disgraceful behavior that the Jews exhibited; how they desired to shed the blood of the Muslims and undermine the cause of Islam despite all the covenants and pledges they had given to the Prophet ﷺ. Their behavior fluctuated between acceptance and negligence after the Banu Qainuqa` incident; the murder of Ka`b bin Al-Ashraf and the rebellion, they conducted treacherous secret contacts with the Quraish and the hypocrites in order to establish an alliance against the Muslims after the battle of Uhud.[3] Being inexperienced in war tactics, they turned to conspiracy

1 Ibn Hisham 2/183-188; *Zadul-Ma`ad* 2/109-110; *Sahih Al-Bukhari* 2/584-586.
2 *Sahih Al-Bukhari* 2/586-588.
3 *`Awnul-Ma`bud* 3/116-117.

and hatching plots. They first declared open hatred and enmity, and took part in all sorts of tricks that might cause harm the Muslims; however, they were very careful not to initiate any hostilities that might





conclude in open war with them.

The Prophet ﷺ, on his part, exercised the highest degree of patience with them; however they went too far in their provocative deeds, especially after the events of Ar-Raji` and the Well of Ma`unah; even making an attempt on his life.

The Prophet, accompanied with some of his Companions, set out to Banu Nadeer in seeking their assistance in raising the blood money that needed to be paid to Bani Kalb for the two men that `Amr bin Umaiyah Ad-Damri had killed. This was in accordance with the clauses of the treaty that both parties had already signed. They agreed to share in the payment of the blood money and asked him and his Companions Abu Bakr, `Umar, `Ali, and others to sit under a wall of their houses and wait. The Jews held a short private meeting in which they conspired to kill the Prophet. The most wicked among them, `Amr bin Jahsh, volunteered to climb up the wall and drop a large stone on his head. One of them, Sallam bin Mishkam, cautioned them against committing such a crime, predicting that Allâh would reveal their plot to him, and added that such an act would constitute a flagrant violation of the pact they had with the Muslims.

In fact, Jibreel had come down and revealed to the Prophet ﷺ their wicked criminal intention, so he, with his Companions, hurried back to Madinah. On their way, he told his Companions of the Divine Revelation.

Soon after, the Prophet ﷺ delegated Muhammad bin Maslamah ؓ to communicate an ultimatum to Bani Nadeer: either evacuate Madinah within ten days or they will be killed. The chief of the hypocrites, `Abdullah bin Ubai, urged the Jews not to pay any attention to the Prophet ﷺ words and to stay in their houses, offering to support them with two thousand of his followers, and assuring them that help will come from the tribe of Quraizah and former allies of Banu Ghatafan. Allâh says in this regard:



``If you are expelled, we (too) indeed will go out with you, and we shall never obey anyone against you, and if you are attacked (in fight), we shall indeed help you.'' [59:11]

Regaining their confidence the Jews became determined to fight. Their chief Huyai bin Akhtab relied completely on what the chief of the hypocrites said. So he sent to Allâh's Messenger a reply saying: ``We will not leave our houses. Do whatever you like."

The situation became awkward for the Muslims. Launching a war against their opponents at this critical stage would involve terrible far reaching consequences in the light of the unfavorable conditions that they were experiencing. This was in addition to the hostile environment that was growing in power and hatred around them, which could be seen of killing the Muslim during their missions, as mentioned earlier.

The Jews of Bani Nadeer were also a power that needed to be considered, and the prospect of inflicting a military defeat on them was uncertain; consequently forcing them into an armed engagement may include unpredictable risks. On the other hand, the continual state of repeated assassinations and acts of treachery carried out against the Muslims, both individually and collectively, brought about an unbearable problem to the followers of Muhammad ﷺ. Having judged all the positives and negatives in this perspective, and in the light of the disgraceful attempt on the life of the Prophet ﷺ, the Muslims made the decisive decision to take up arms against the Jews irrespective of the consequences that this may bring.

When Allâh's Messenger received the reply of Huyai bin Akhtab he said: "*Allâhu Akbar* (Allâh is the Most Great)," and the Companions repeated it after him. After appointing Ibn Umm Maktum to administer the affairs of Madinah during his absence, he set out to fight them and the standard was entrusted to `Ali bin Abi Talib. He laid siege to their forts for six nights, while another version states fifteen.

Banu Nadeer retreated into their castles and began to shoot arrows and pelting stones at the Muslims enjoying the strategic advantage that their thick fields of palm trees provided. The Muslims were therefore ordered to cut and burn those trees. In this respect, Allâh the All-Mighty states in the Qur'ân:

﴿ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ ﴾

``What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allâh." [59:5]



The tribe of Quraizah remained neutral, and the hypocrite `Abdullah bin Ubai as well as Ghatafan failed to keep their promises of support. In this regard Allâh says:

﴿ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ ﴾

``(Their allies deceived them) like Satan, when he says to man: `Disbelieve in Allâh.' But when (man) disbelieves in Allâh, Satan says: 'I am free of you.''' [59:16]

The siege did not last long for Allâh the All-Mighty cast horror into the hearts of the Jews, and they willingly offered to comply with the Prophet ﷺ order to leave Madinah. The Prophet ﷺ accepted their request and allowed them to carry as much luggage as their camels could carry, with the exception of any weapons. They had no choice but to carry out the orders, so they took everything that they could carry with them, even the pegs and beams of ceilings. Their caravan counted 600 loaded camels including their chiefs, Huyai bin Akhtab and Salam bin Abul-Huqaiq, who left for Khaibar whereas another party headed for Syria. Two of them embraced Islam, Yamin bin `Amr and Abu Sa`d bin Wahb, and so they retained their personal wealth.

Allâh's Messenger ﷺ seized their weapons, lands, houses, and wealth. Among the other booty he managed to capture were 50 suits of armor, 50 helmets, and 340 swords.

This booty was exclusively for the Prophet ﷺ as no fighting had taken place in capturing it. He divided the booty based on his own discretion among the early Emigrants and two poor Helpers: Abu Dujanah and Sahl bin Hunaif. Allâh,s Messenger also spent a portion of this wealth on the yearly living expenses of his family. The rest was spent on equipment for the Muslim army which would be needed for further wars in the cause of Allâh.

The invasion of Bani An-Nadeer took place in Rabi`ul-Awwal, 4 A.H., corresponding to August 625 C.E. Almost all the verses of *Surat Al-Hashr* (Chapter 59: The Gathering) describe the exile of the Jews and reveal the disgraceful manners of the hypocrites. The verses also manifest the rules that were applied to the booty.

This Chapter contains praise from Allâh, the Almighty, for the Emigrants and the Helpers. This Chapter also proves the legality

of cutting down and burning the land and trees of the enemies for military purposes. Such acts cannot be regarded as transgression so long as they are done in the cause of Allâh.

This Chapter also contains Allâh's command for the believers to maintain piety and preparation for the next world. He ends the Chapter with His praise and an amplification of His Names and Attributes.

Ibn Abbas ﷺ would also call this Chapter *Surat An-Nadeer* owing to its concentration on Bani An-Nadeer and their expulsion[1]

This is a summary of what was reported by Ibn Ishaq and other scholars of *Seerah* concerning this battle. However, Abu Dawud, `Abdur-Razzaq and others have reported additional information concerning the battle. After the events of Badr, the disbelievers from among the Quraish sent a message to the Jews stating that they should kill Muhammad, owing to their possession of fortresses and armor, otherwise they themselves would accomplish this and would therefore enslave the Jewish women. After receiving this message, the Jews of Banu Nadeer gathered to conspire against the Messenger ﷺ. They sent a message to the Prophet ﷺ asking him to come with thirty of his Companions, and they also would come with thirty of their rabbis. They would all meet at a set location and they would listen to what the Prophet ﷺ had to say, half from this group and half from theirs. If they trusted and believed in him then all of their people would follow suit [in accepting Islam].

The Prophet ﷺ set out with thirty of his Companions, while the Jews also set out with thirty rabbis to meet him. When the Jews reached a certain area some of them said to the others, ``How can we kill him while he is accompanied by thirty men, all of whom wish to die before him?" So they sent a message saying: ``How can we and you come to a mutual understanding while we will total sixty men? Come with three of your Companions and we will send three of our learned men to listen to you. If they trust you then we all will trust and believe in you."

The Prophet ﷺ set out with three of his Companions, however before reaching the rendezvous they received information that the Jews had concealed their daggers and were plotting to assassinate the Prophet, so he returned. The next morning the Prophet ﷺ sent them a

1 Ibn Hisham 2/190-192; Zadul-Ma`ad 2/71, 110; Sahih Al-Bukhari 2/574-575.



message and surrounded them. He related to them that they would not be trusted without a treaty, but they refused to a treaty. So on the day of their refusal the Prophet ﷺ and the Muslims fought against them. The following day he left Bani Nadeer and sent a message to Bani Quraizah inviting them to make a treaty, to which they agreed. He then left Bani Quraizah the following morning and returned to Bani Nadeer with whom he continued fighting until they agreed to expulsion, taking no weapons with them. They came out of their city with whatever property their camels were able to carry; they even included the gates and beams to their houses. They demolished their abandoned homes, carrying with them all that they could of the timber. They were the first to be expelled [by the Muslims] to the lands of greater Syria.[1]

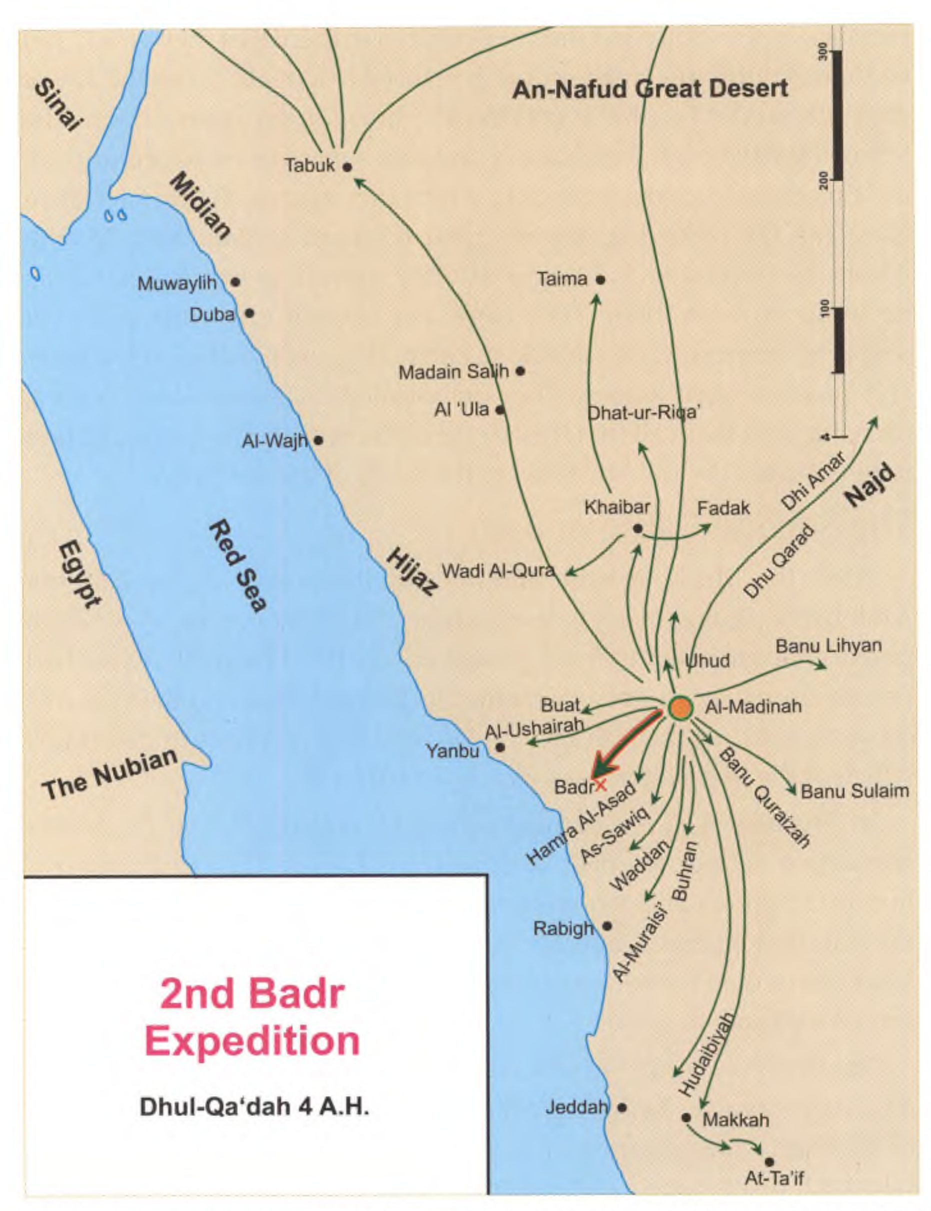
The Second Battle of Badr

After the Muslims were able to end the power of the Bedouin Arab tribes, thus protecting themselves against their evils, they began preparations to encounter the greater enemy [the Quraish]. A year had passed since they fought against the Quraish at Uhud, and the time was drawing near for them to meet again for battle in order to determine which of the two parties was worthy of survival.

In Sha'ban, 4 A.H., corresponding to January, 626 C.E., Allâh's Messenger set out for Badr accompanied by one thousand and five hundred fighters and ten mounted horsemen; `Ali bin Abi Talib was the standard bearer. `Abdullah bin Rawahah was given authority over Madinah in the Prophet's absence. The Muslims stayed at Badr waiting for the idolaters to come.

The force of Abu Sufyan comprised of two thousand infantry and fifty cavalry. Reaching Marr Az-Zahran, a few miles outside of Makkah, they camped at a water place called Majannah. Being reluctant, discouraged and extremely terrified of the consequences of the approaching fight, Abu Sufyan turned to his people and began to introduce cowardly excuses to discourage his people from going to war. He said: ``Tribe of Quraish, nothing will improve your condition except a fruitful year; a year in which your animals feed on plants and bushes and give you milk to drink. I see that this will be a rainless

1 Musannaf `Abdur-Razzaq 5/358-360, Sunan Abu Dawud 2/154.



year, so I am returning and I recommend that you return with me." It seemed that his army also possessed the same fears and anxiety, for they readily obeyed him without the least hesitation.

The Muslims, who were waiting at Badr, remained there for eight days. They took advantage of their stay and began to trade, resulting in substantial profits. Due to the failure of the idolaters to fight, the



balance of power once again shifted in favor of the Muslims. The Muslims were able to regain their military reputation, their dignity, and managed to impose their awe-inspiring presence over the whole of Arabia. In brief, they mastered and controlled the entire situation.

This expedition had many names: Badr the Appointment, Badr, the Second, Badr, the Latter, and the Badr Minor.[1]

The Expedition of Dumatul-Jandal

With the Messenger ﷺ return from Badr, peace and security prevailed over the entire area. The Prophet ﷺ deemed it appropriate to send expeditions to the farthest areas of Arabia in order to suppress all hostile elements, and gain recognition both from their allies and their enemies.


Minaret of the Mosque of Umar bin Al-Khattaab ﷺ

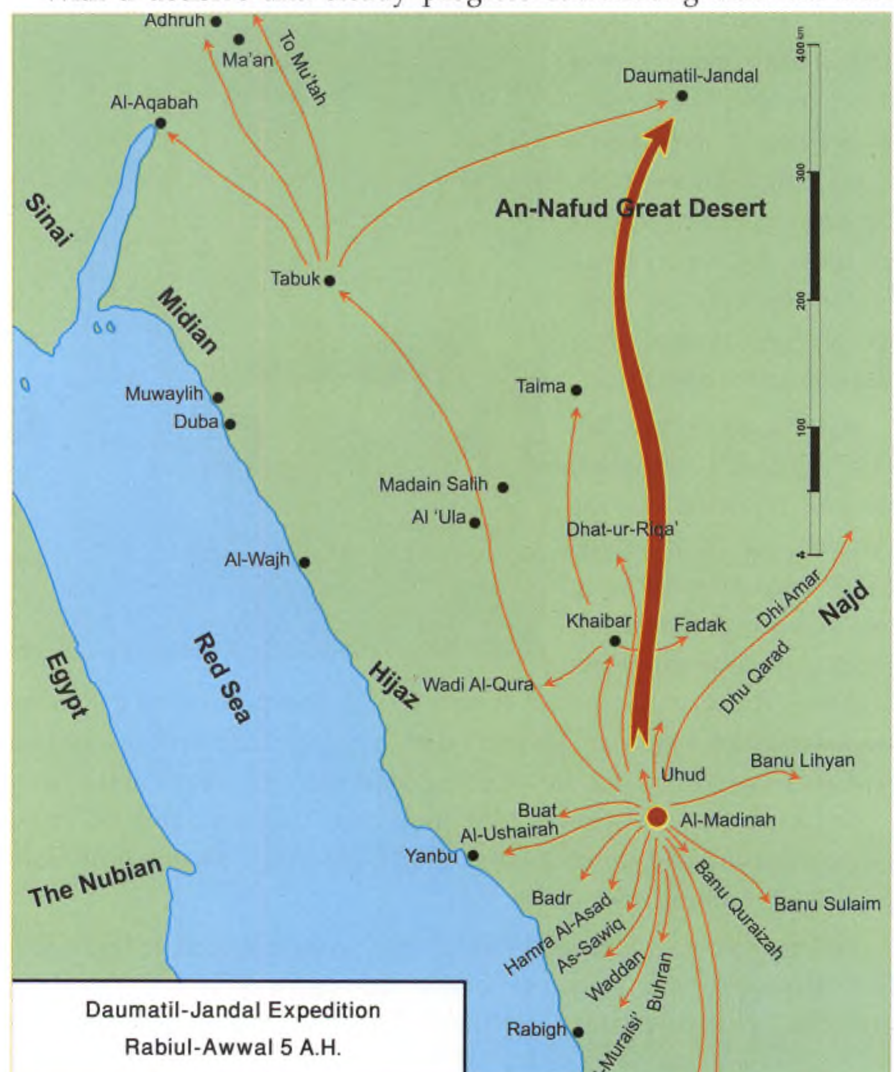
After a six-month lull in military activities, it was reported to the Prophet ﷺ that some tribes bordering Syria, in the vicinity of Dumatul-Jandal, were committing highway robbery and plunder, and was in the process of gathering troops to attack Madinah. He immediately appointed Siba' bin `Arfatah Al-Ghifari to administer the affairs of Madinah and set out at the head of an army that comprised of a thousand Muslims. This occurred toward the end of Rabi`ul-Awwal, 5 A.H. He took with him Madhkur, from Bani `Udhrah, as a guide.

On their way to Dumatul-Jandal, they would march at night and hide during the day, so as not to alert the enemy. When the Muslims got close to their destination, they discovered that the enemy had

1 Ibn Hisham 2/209-210; Zadul-Ma`ad 2/112

retreated to another place [leaving behind] their cattle, which the Muslims captured. The inhabitants of Dumatul-Jandal also fled in all directions and evacuated their inhabitants. The Prophet ﷺ remained there for five days dispatching expeditionary forces to hunt for any enemy personnel, however they found none. On his return to Madinah he entered into a peace treaty with `Uyainah bin Hisn. Dumatul-Jandal was located at a distance of around fifteen days march from Madinah and five days from Damascus.

With a decisive and steady progress culminating from his wise



Daumatil-Jandal Expedition
Rabiul-Awwal 5 A.H.



Two beautiful picture of Mosque of Umar bin Al-Khattāab ﷺ

plans, the Prophet ﷺ managed to spread security and control any situation, thus causing peace to prevail over the entire area. He also succeeded in shifting the course of events for the welfare of the Muslims by minimizing the continual internal and external problems. The hypocrites were silenced, a Jewish tribe was expelled, while the others continued to fake good neighborliness and seemingly faithful adherence to the covenants, the Bedouins became submissive, and the Quraish, who were the archenemy of the Muslim, no longer seemed keen on attacking the Muslims. This secure strategic attitude created optimum circumstances for the Muslims to resume their logical course in propagating Islam and communicating the Messages of the Lord.

The Invasion of Al-Ahzab

(The Confederates)

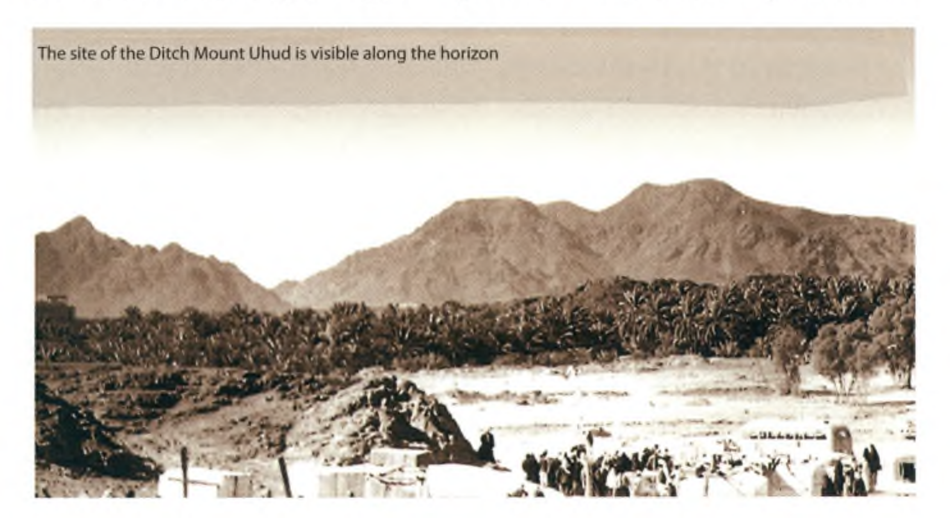
Peace and security had enveloped the Arabian Peninsula, and, after an entire year of fighting, this unruly area began to experience a period of calm. However, the Jews, whose treachery, intrigues, and disloyalty caused them to taste all types of humiliation and disgrace, were not the least bit affected by the admonishment they received. Even after their exile to Khaibar, they anxiously waited for the results of the hostilities between the Muslims and the idolaters. Contrary to their desires, the end results of the fighting were in favor of the Muslims, thus causing them to start a new level of conspiracy with the aim of dealing a deadly blow to the Muslims. Since they were too cowardly to confront the Muslims directly, they laid a terrible plan in order to achieve their objectives. Twenty Jewish chiefs along with some notable people from Bani Nadeer went to Makkah to negotiate an unholy alliance with the Quraish. They began provoking the people of Makkah to attack Allâh's Messenger promising them their full support and backing. Those among the Quraish who had been cowardly and weak to challenge the Muslims at Badr, seized this opportunity to regain their stained honor and blemished reputation. The same delegation then set out to the tribe of Ghatafan, calling them to do the same [as the Quraish], which they responded to in positive. The Jewish delegation had begun a fresh effort [of hostilities] and visited other parts of Arabia, managing to incite and create a confederacy of disbelief against the Prophet ﷺ, his message, and the believers.

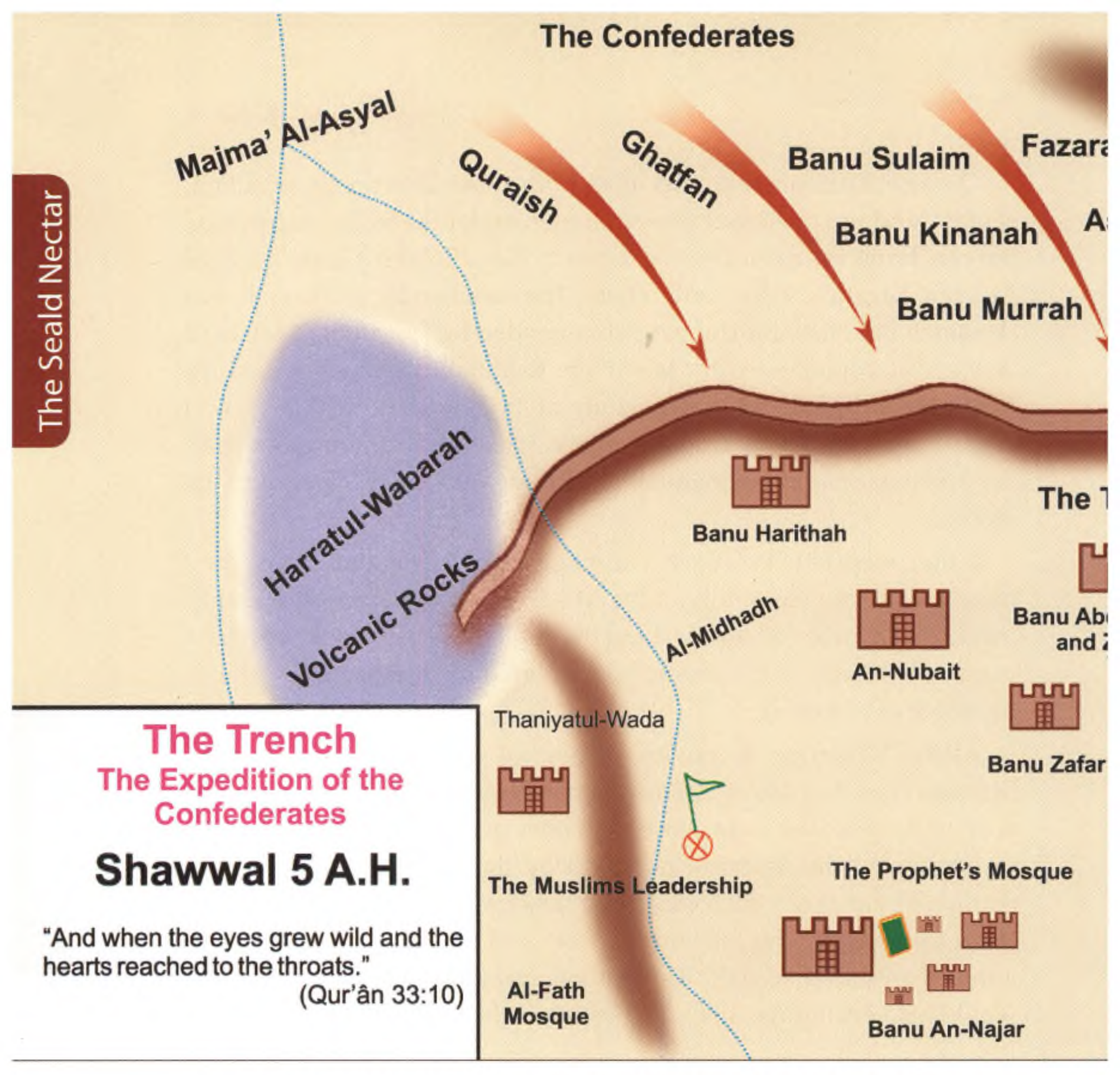


Quraish, Kinanah, and other allies from Tihamah in the south rallied, ranked, and recruited four thousand men under the leadership of Abu Sufyan. From the east came the tribes of Banu Sulaim, Ghatafan, Bani Murrah, Fazarah, Ashja', and others. The commander of Fazarah was `Uyainah bin Hisn, Murrah was commanded by Harith bin `Auf, and Ashja' was commanded by Mis'ar bin Rakhilah. They all headed for Madinah and gathered in its vicinity at an agreed upon time. It was a great army of ten thousand soldiers, which itself outnumbered all the Muslims residing in Madinah, including women, children, and the elderly.

If they were able to launch a surprise attack against Madinah, they may have been able to kill all the Muslims. However, the leadership inside the city was on high alert and the intelligence personnel managed to survey the area of the enemy and reported their movement to those in charge of Madinah.

Allâh's Messenger ﷺ convened a council and conducted a detailed discussion of the plan to defend Madinah. After a lengthy discussion with military leaders and those who offer good advice, it was agreed to implement the proposal put forth by the honorable Companion, Salman Al-Farisi ؓ, which was to dig trenches as a defensive perimeter [around the city]. The Muslims actively and laboriously began to dig a trench around Madinah. The Prophet also took part in the work. He would also encourage, help, and [remind the believers to] remember


The site of the Ditch Mount Uhud is visible along the horizon



The Trench
The Expedition of the Confederates
Shawwal 5 A.H.

"And when the eyes grew wild and the hearts reached to the throats."
(Qur'ân 33:10)

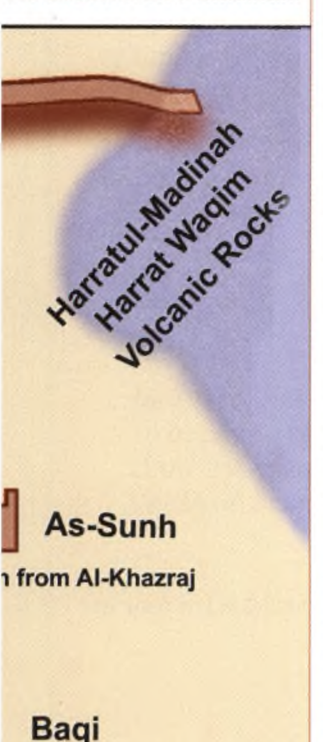
the rewards in the Hereafter. The Muslims were afflicted with severe hunger, which bordered on starvation, however, even this could not deter or discourage them from achieving their desperately sought objective. Salman ﷺ said: ``Messenger of Allâh, Whenever a siege was to laid to us in Persia, we would dig trenches to defend ourselves.'' It was truly an unprecedented plan of action [in Arabia].

Allâh's Messenger ﷺ hurriedly gave orders to implement the plan. Forty yards of digging were allocated to each group, which consisted of ten diggers. Sahl bin Sa`d ﷺ said: ``We were in the company of Allâh's Messenger, and some people would dig and we would remove the dirt on our backs.

The Trench Dimensions

Length : 5544 m
Average width : 4.62 m
Average Depth : 3.234 m

Bearing in mind that the sand taken from the trench made a high barrier from the direction of Al-Madinah.



Some amazing Prophetic signs appeared during the engineering of the trench. Jabir bin `Abdullah ﷺ, who had noticed that the Prophet was starving, slaughtered a lamb and cooked some barley, and requested the Prophet and some Companions to accept his invitation [for food]. The Prophet gathered all the people involved in the digging of the trench, which numbered in the thousands. They all began to eat and kept eating until they were all completely full, but the cooking pot with mutton in it and dough that was being baked remained unchanged. Another time, a woman brought a handful of dates and gave them to the Prophet ﷺ. The Prophet took the dates, tossed them around in his cloak and invited his Companions to eat. The dates began to increase in number until they began to fall out from the trim of his robe.

Another extraordinary event that occurred was the existence of an unmovable boulder that stood as an obstacle in the digging of the trench. The Prophet ﷺ took a spade and struck the boulder and it immediately turned sand. In another version, Al-Bara' said: On the Day of *Al-Khandaq* (the trench) there stood huge boulder that was resistant to breaking by our spades. We went to Allâh's Messenger ﷺ for advice. He took the spade, said: ``In the Name of Allâh,'' and struck it while saying: ``Allâh is the Most Great, I have been given the keys of Ash-Sham (Greater Syria). By Allâh, I can see its red palaces at the moment.'' On the second strike he said: ``Allâh is the Most Great, I have been given Persia. By Allâh, I can now see the white palace of Madain.'' The third time he struck the boulder saying: ``In the Name of Allâh,'' which shattered the rest of the boulder. He then said: ``Allâh is the Most Great, I have been given the keys of Yemen. By Allâh, I can see the gates of San'a while I am in my place.''[1] Ibn Ishaq reported something similar from Salman Al-Farisi ﷺ.[2]

1 As-Sunan Al-Kubra by An-Nasa'i 8858, and Ahmad in his Musnad 4/303.
2 Ibn Hisham 2/119.

The northern part of Madinah was the most at risk, as the other sides were naturally surrounded by mountains, boulders, and orchards of palm tree. The Prophet ﷺ, being a skillful military leader, understood that the Confederates would march in that direction, so he ordered that the trench be dug on that side. The Muslims continued digging the trench for several days; they work on it during the day and would go back home in the evening, doing this until it was been complete.[1] The army of the idolaters, which numbered close to ten thousand fighters, arrived and camped in the vicinity of Madinah at a place called al-Asyal and at Uhud.

﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾﴾

``And when the believers saw *Al-Ahzab* (the Confederates), they said: This is what Allâh and His Messenger (Muhammad) had promised us, and Allâh and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh)." [33:22]

The hearts of the hypocrites and the cowards quivered with fear at the sight of this army:

﴿وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا﴾

``And when the hypocrites and those in whose hearts is a disease (of doubts) said: `Allâh and His Messenger promised us nothing but delusions!''' [33:12]

Three thousand Muslims, with the Prophet ﷺ as their leader, came out to encounter the idolaters. They maintained Allâh's promise of victory deeply in their minds. They established themselves at the mountain of Sila' with the trench standing as a barrier between them and the disbelievers.

When the idolaters attempted to attack the Muslims and force an entry into Madinah, they were surprised to see a wide trench standing as an obstinate obstruction [between them and their goal]. This was

1 Ibn Hisham 3/330, 331.



The slope of Mount Sal'...The site where the leaders were based and where Al Fath Mosque was subsequently built. The mosques of Abu Bakr, Ali bin Abi Talib, and Salman Al Farisi are also visible in this picture

a new tactic that was unknown in Arabia at that time. Consequently, they laid siege to Madinah and began to go around the trench to find any weakness that they can exploit to gain entry into Madinah. In order to deter the enemy from approaching the trench or bridging any gap in their defenses, the Muslims fired arrows and engaged in clashes with them. The veteran fighters of Quraish were averse to this situation as they waited in vain for what the siege might reveal. They decided that a group of fighters, which would be led by `Amr bin `Abd Wudd, `Ikrimah bin Abu Jahl, and Dirar bin Al-Khattab, should work its way through the trench. The fighters managed to do just that and their cavalry captured a narrow area between the trench and the mountain of Sila'. `Amr challenged the Muslims to a duel, to which `Ali bin Abi Talib ﷺ responded. After a short but fierce engagement, `Ali killed `Amr, which caused the others to withdraw in a state of panic and confusion. However, days later, the polytheists conducted another desperate attempt [to bypass the trench], but all their efforts failed because of the steadfastness and heroic manner of the Muslims whom they confronted.

The events of the battle of the Trench were so sever that it caused the failure of the Messenger of Allâh ﷺ to observe some prayers during their appropriate time. It is reported by Al-Bukhari and Muslim that Jabir ﷺ narrated: ``On the Day of the Trench `Umar bin Al-Khattab ﷺ

came while cursing the disbelievers of the Quraish and saying: 'Allâh's Messenger ﷺ, I have not offered the '*Asr* prayer and the sun has set.' The Prophet ﷺ replied: `By Allâh, I also have not offered the prayer.' The Prophet ﷺ then went to Buthan, performed ablution and observed the 'Asr prayer after the sun had set, and then offered the Maghrib prayer after it."[1] He invoked Allâh's wrath on the enemy, and begged Him to fill their houses and their graves with fire because they distracted him from observing the '*Asr* prayer. It was narrated by Ahmad and Shafi`i that the events of that battle detained him from the *Dhuhr*, *Asr*, *Maghrib* and *Isha* prayers, but he combined them. The different narrations point to the fact that the situation lasted for a few days.[2]

It is clear that direct confrontation between the two armies was very limited because of the trench that stood between them, however, military activities against each other still exited which was mostly confined to shooting arrows. The fight only claimed the lives of a small number of fighters: six Muslims and ten polytheists, and one or two who were killed by sword fighting.

During the course of fighting, Sa`d bin Mu`adh ﷺ was shot by an arrow that penetrated his artery. Realizing that his death was approaching, he supplicated to Allâh saying: ``Allâh, You know nothing is closer to my heart than striving in Your cause against the [disbelieving] people who belied and exiled Your Messenger. Allâh, I deeply believe that You have decreed that we should fight them, so if there is still more fighting that remains against them, then let me live so that I can strive against them. If it has ceased, then I beg You to let it bleed again so that it becomes the cause of my death."[3] He concluded his supplication begging Allâh not to let him die until he had taken full revenge on Banu Quraizah.

In the midst of these difficult circumstances, plotting and strategies were in full usage against the Muslims. The chief criminal from Bani Nadeer, Huyai, went to the locality of Banu Quraizah to incite their chief

1 Sahih Al-Bukhari 2/590.
2 Sharh Muslim by An-Nawawi 1/227.
3 Sahih Al-Bukhari 3/591.



Ka`b bin Asad Al-Qurazi, who had a treaty with Allâh's Messenger to run to his aid in times of war.

Initially Ka`b resisted all Huyai's tempts, but Huyai, who was clever enough to manipulate him, began to speak of the Quraish and their notables in Al-Asyal, as well as Ghatafan and their chieftains who had camped at Uhud, all who had only one intention: the extermination of Muhammad and his followers. Additionally, he promised to remain in Ka`b's fort, thereby exposing himself to any potential danger if the Quraish and Ghatafan recanted from their alliance. This wicked person continued in this manner until he managed to convince Ka`b to join his side and break his covenant with the Muslims.[1] So Banu Quraizah also began to launch military operations against the Muslims, especially in the secluded parts of the city that housed the Muslim women and children.

According to Ibn Ishaq, Safiyah bint `Abdul-Muttalib was in a fort with Hassan bin Thabit as well as some women and children, said: A Jew was spotted moving suspiciously around our area, which was vulnerable to an enemy attack because there were no men to defend, and because of the fighting against Banu Quraizah which made a barrier between us and Allâh's Messenger. There was no one between us and them to defend us while Allâh's Messenger and the Muslims were engaging their enemies, whom they were unable to leave alone. So I said: 'Hassan, as you can see this Jew is moving around the area. By Allâh, we are in danger of the Jew seeing that we are not protected, while Allâh's Messenger and his Companions are busy, so go out and kill him.' He said: `By Allâh, you know that I am not suitable for this.' So, I got ready and took with me a pole and descended from the fort to him. I beat him with the pole until I killed him. I returned to the fort and said: 'Hassan, go down there and take his armor, for I was only prevented from doing so because he is a man.' He replied: 'I do not need any armor.'"[2]

This single event had far reaching consequences in discouraging the Jews from conducting any further attacks against the Muslim women

1 Ibn Hisham 3/337.

2 Ibn Hisham 2/228, and Ibn Hajar mentioned that Ahmad reported it with a strong chain of narration from 'Abdullah bin Az-Zubair in Fathul-Bari 6/285.

and children. They began to think that those areas were fortified and protected by Muslim fighters. However, they continued to provide the idolaters with supplies as an indication of their support for them against the Muslims.

On hearing this dreadful news of the Jewish betrayal, the Messenger ﷺ dispatched four prominent Muslim leaders: Sa`d bin Mu`adh, Sa`d bin `Ubadah, `Abdullah bin Rawahah, and Khawat bin Jubair ؓ to investigate the reports. He warned them against spreading the reports among the people if they proved to be true, fearing that this would spread panic among them; however if the reports proved to be false then to declare them as such publicly. Regrettably the four men discovered that the reports were true, and the Jews themselves openly denounced that treaty of alliance no longer existed with Muhammad ﷺ. Allâh's Messenger ﷺ was briefed on this situation, and the Muslims understood the critical position that they were in and the horrible dangers that it implied: their rear was open to an attack from Banu Quraizah, while in front of them a huge army stood with no intention of returning, and their women and children were unprotected standing in between. Regarding this, Allâh says:

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾
هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾

" And when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allâh. There, the believers were tried and shaken with a mighty shaking." [33:10, 11]

Now that the Muslims were defensively confined at the perimeter of the Trench, the hypocrites began to taunt them for having false hopes of defeating Kisra, the emperor of Persia, and Caesar, the emperor of the Romans. They began to sow the seeds of defeatism, and withdrew from the defense of the trench by pretending to defend their own homes, which were in no way exposed to any danger. Allâh says:

﴿وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾
وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ
فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾



``And when the hypocrites and those in whose hearts is a disease (of doubts) said: `Allâh and His Messenger ﷺ promised us nothing but delusions!' And when a party of them said: 'O people of Yathrib (Madinah), there is no stand (possible) for you (against the enemy attack!) therefore go back!' And a band of them asked for permission of the Prophet ﷺ saying: `Truly, our homes lie open (to the enemy).' And they lay not open. They but wished to flee.'' [33:12, 13]

Allâh's Messenger wrapped himself in his robe and began to contemplate on the treachery of Banu Quraizah. The spirit of optimism prevailed over him and he rose to his feet saying: ``Allâh is the Most Great. Muslims, listen to Allâh's good tidings of victory and support.''

He then began to set forth decisive plans aimed at protecting the women and children. He sent some fighters back to Madinah to help guard the women and children against any surprise assault by the enemy. The second step was to take action that could lead to undermining the ranks of the disbelieving Confederates. For this purpose he thought of offering the chiefs of Ghatafan a third of Madinah's fruit crops if they would withdraw from the confederacy. He sought the advice of his chief Companions, Sa`d bin Mu`adh and Sa`d bin `Ubadah ؓ, who gave the following reply:

``Messenger of Allâh, if it is the order of Allâh, then we shall obey it, but if it is a new course that you wish to follow in order to provide us with security, then we are not in need of it. We knew those people in polytheism and idolatry and we can safely say that they are not in need of the fruits from our orchards; rather their need is the complete extermination of us. Now that Allâh has honored us with Islam, we believe that the best option in this situation is to put them to the sword.'' Thereupon the Prophet corrected their view by saying: ``It is only something being done for you, after I saw the Arabs shooting at you arrows from a unified bow.''

Allâh, the Glorious and Exalted, created conflict between the enemies of Islam, which would lead to their eventual defeat. Nu'aim bin Mas'ud, who was from the tribe of Ghatafan, came to Allâh's Messenger and declared that he had secretly embraced Islam and asked the Prophet to allow him perform some benefit for the Muslims. The Prophet asked

him to do anything that could aid the Muslims in the present distress, applying any stratagem that he saw fit. The man shuttled between the Jews, the Quraish, and the tribe of Ghatafan inciting each party to distrust the other. He went to the chiefs of Banu Quraizah and discretely mentioned to them to neither trust the Quraish nor fight along side them unless the promise to leave with you some of their people as a guarantee. To argue for his position, he claimed that the Quraish would retreat if they perceived that victory over Muhammad was not possible, leaving them to bear the revenge of the Muslims. Nu`aim ﷺ, then headed to the camp of the Quraish and said words that would garner similar results. He stated that the Jews regretted breaching their covenant with Muhammad and his followers, and they maintained regular correspondence with the Muslims, and that any people sent as a guarantee to them would be sent to the camp of the Muslims as captives. He therefore encouraged the Quraish not to send any people as guarantee to the Jews. As a third task, he went to the people of Ghatafan and did the same with them.

On the night of Saturday, in the month of Shawwal, 5 A.H., both the Quraish and the tribe of Ghatafan dispatched messages to the Jews pressing them to go to war against Muhammad.

The Jews sent back messages that they would not fight on Saturday, adding that they needed some people from among them as hostages as a guarantee for their steadiness.

On receiving their replies, the Quraish and the tribe of Ghatafan began to believe the warning that Nu`aim had given them. So, they sent another message to the Jews calling them to begin the war [with the Muslims] and exclude the condition of hostages.

The scheme that Nu`aim's plotted proved successful, and an atmosphere of distrust and suspicion began to take shape among the disbelieving allies, which reduced their morale to a considerable degree.

Meanwhile, the Muslims were preoccupied with supplications to their Lord for the protection of their homes and for the security of their families.

On his part, Allâh's Messenger invoked Allâh's wrath on the Confederates with the following supplication:



«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الأَحْزَابَ»

``Allâh, You are quick in account, You are the sender of the Book, we beg You to defeat the Confederates."[1]

Allâh, the Glorious and the Exalted, responded to the supplications of the Muslims. He sent, along with the difference and disagreement that emerged in the hearts of the disbelievers for each other, forces of nature: wind, rain, and severe cold which blew away their tents, turned over their cooking vessels and other equipments.

During that very cold night Allâh's Messenger ﷺ dispatched Hudhaifah bin Al-Yaman ؓ to collect news about the enemy.

He found them making preparations to leave, while frustrated in their inability to achieve their target. Allâh fulfilled His Promise, spared the Muslims from fighting a fearsome army, supported His servant (Muhammad), and inflicted a heavy blow to the Confederates.

The battle of the Trench took place in the fifth year of Hijra. The siege of Madinah began in the month of Shawwal and ended in the month of Dhul-Qa`dah, lasting for more than a month. In fact, it was more of a battle of nerves and not of losses, as no bitter fighting was recorded. Nevertheless, it was one of the most decisive battles in the early Islamic history and proved, beyond a shadow of doubt, that no force, however huge, could exterminate the burgeoning Islamic power growing steadily in Madinah.

After Allâh caused the Confederates to retreat, His Messenger declared confidently:

«الآنَ نَغْزُوهُمْ وَلاَ يَغْزُونَنَا نَحْنُ نَسِيرُ إِلَيْهِمْ»

``From now we engage them, and they will not engage us. We will mobilize to them."[2]

1 Sahih Al-Bukhari 1/411, 2/590.
2 Sahih Al-Bukhari 2/590.

The Invasion of Banu Quraidah



On the very day Allâh's Messenger retuned to Madinah after the battle and was freshening up in Umm Salamah's ﷺ house, when Jibreel came to him and asked why he had unsheathed his sword. He should head toward the locality of the treacherous Banu Quraizah fight against them. Jibreel related to him that he, along with a procession of angels, would go on ahead to shake their forts and cast fear in their hearts.

Allâh's Messenger ﷺ immediately summoned the prayer caller and ordered him to announce that every listener should offer the *'Asr* prayer at Banu Quraidah. He appointed Ibn Umm Maktum ﷺ to administer the affairs of Madinah in his absence, and entrusted the war standard to `Ali bin Abi Talib ﷺ, who marched towards the appointed target and came close enough to hear the Jews abusing Allâh's Messenger ﷺ. The Prophet set out at the head of three thousand infantry men and thirty cavalry from the *Ansar* (Helpers) and *Muhajireen* (Emigrants). On their way to the enemy, the time for the *Asr* prayer became due So some of them refused to observe it until they reached the enemy, while others performed it on the way. The Prophet ﷺ objected to neither of these two decisions. Upon reaching the locality of Banu Quraidah, the Muslims



Site of the Trench
Banu Harithah
Harrat Waqim
Banu Abdul Ash-hal and Za'wara
Thaniyatul-Wada
An-Nubait
Banu Zafar
Banu Al-Harith from Al-Khazraj
The Prophet's Mosque
As-Sanh
Baqi'
Sal' Mount
Banu Zuraiq
Banu Waqif
Wadi Buthan
Banu Al Harith
Houses of Bani Qainuqa'
Wadi Mahzour
Bani Quraizah
Wadi Mudhainib
Banu Auf from Al-Khazraj
Houses of Bani An-Nadir
Banu Auf bin Malik from Al-Aws
Quba Mosque
Site of Banu Quraizah

Banu Quraizah Expedition

5 A.H.

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn to them in forgiveness. Surely Allah is Oft-Forgiving, Most Merciful."

(Qur'ân 9:102)

laid siege to their forts. Seeing the terrible situation they were in, the chief of the Jews, Ka`b bin Asad, offered his people three alternatives: 1) embrace Islam and their lives, wealth, women, and children would be in full security; he reminding them that such behavior was not be in opposition to what they had read in their Books about the authenticity of Muhammad's Prophethood; 2) to kill their children and women and then challenge the Prophet and his followers to a fight whose consequence will either be that they kill the Muslims or be killed by the Muslims; 3) conduct a surprise attack against Muhammad and his people on Saturday, a day that all understood they would not participate in any fighting.

When none of those alternatives appealed to them, their chief, angrily and indignantly, turned to them saying: ``You people have never been decisive in decision-making since birth." The dark future already visible, they made contact with some Muslims, who had maintained good relations with them, in order to learn about their fate in light of the current circumstances. They requested that Abu Lubabah ﵁ be sent to them for advice. On his arrival, the men began to request favors from him, while the women and children cried desperately. As an answer to their request for advice he pointed to his throat while saying that death was awaiting them. He immediately realized that he had betrayed the Prophet's ﷺ trust, so he left and went directly to the Prophet's Mosque in Madinah and tied himself to a wooden pole, swearing that no one would untie him except Allâh's Messenger ﷺ. He also added that he would never enter the locality of Banu Quraidah as a recompense for the grave mistake that he committed. When the Messenger ﷺ was informed of this incident, he said:

``If he had come to me, I would have begged Allâh to forgive, but since he tied himself out of his own free will, then it is Allâh who will turn to him in forgiveness."

The siege could have been tolerated for a longer time by the Jews of Banu Quraidah, as stocks of food and water was abundantly available for them, and their strongholds were greatly fortified; however, the Muslims were camped in the open land and suffered from cold, hunger, and fatigue which resulted from the endless battles they were fought



against the army of Confederates. Nevertheless, this too was a battle of nerves, and Allâh had cast fear in the hearts of the Jews and their morale had almost completely collapsed. This was especially true when two Muslim heroes, `Ali bin Abi Talib and Az-Zubair bin `Awwam ﷺ proceeded toward them, with `Ali ﷺ swearing that he would never stop fighting until he had either stormed their fort or been martyred like Hamzah ﷺ.

In the light of this lack of enthusiasm, they had nothing left except to comply with the judgment of the Messenger ﷺ. Allâh's Messenger ﷺ ordered the binding of the hands of the male adults, which was done under the supervision of Muhammad bin Salamah Al-Ansari ﷺ, while the women and children were isolated and confined. The tribe of Al-Aws interceded on their behalf, begging the Prophet to be lenient towards them. He suggested that Sa`d bin Mu`adh ﷺ, a former ally of theirs, be deputized to give a verdict concerning them, to which they agreed.

Sa`d ﷺ had stayed behind in Madinah due to a serious injury that he had sustained in the battle of Confederates. He was summoned and brought on a donkey. On his way to the Prophet ﷺ, the Jews pressed him to be lenient in his judgment on account of their former friendship. Sa`d ﷺ remained silent, but when they persisted he uttered: ``It is time for Sa`d not to be afraid of the blame of the blamers.'' On hearing this decisive attitude, some of them returned to Madinah and spread the news of the fate of the prisoners.

On his arrival, he alighted with the help of some men and was informed that the Jews had agreed to accept his decision concerning them. He immediately wondered if his judgment would be accepted by all those present, including the Prophet himself. The reply was positive.

He judged that all the able-bodied male belonging to the tribe should be put to death, the women and children taken as prisoners, and their wealth divided among the Muslim fighters. The Prophet ﷺ accepted his judgment saying that Sa`d ﷺ had judged according to the Command of Allâh. In fact, the Jews were deserving of this severe punishment, as they harbored an ugly treachery against Islam. They had amassed a

large arsenal of weapons which consisted of one thousand five hundred swords, two thousand spears, three hundred coats of armor, and five hundred shields; all this went into the hands of the Muslims.

Huyai, who was chief among the war criminals and was a devil from Bani Nadeer and the father of Safiyah, had joined the ranks of Banu Quraizah when the Quraish and Ghatafan defected; he was brought before the Prophet with his hands tied to his neck. In a bold rebellious tone, he declared full enmity of the Prophet, but admitted that Allâh's Will was to be fulfilled and that he was submissive to his destiny. He was ordered to sit kneel, and beheaded on the spot.

Only one woman from among the Jews was killed. The punishment was carried out on her because she had killed a Muslim soldier by throwing a grinding stone on him. A few from among the enemy embraced Islam and their lives, wealth, and children were spared. As for the spoils of the war, the Prophet divided them, after placing a fifth aside, in accordance with Allâh's Orders. Each cavalry man received three shares and one share went to the infantry man. Female captives were sent to Najd to be bartered for horses and weaponry. For himself, the Prophet selected Rehanah bint Zaid bin `Amr bin Khanafah, whom he freed and married in the sixth year of Al-Hijra. She died shortly after the Farewell pilgrimage and was buried in Al-Baqi'.[1]

After the completion of the battle with banu Quraizah and their subsequent defeat, the wish of Sa`d bin Mu`adh was fulfilled and so he breathed his last. `Aishah narrated that in response to his supplication his wound opened and he once again began to bleed from the front portion of his neck. This all occurred while he was in his tent that the Prophet had pitched for him in the mosque so that he would be in close to him in order to inquire about and watch over his condition. The people were not scared until the blood began to flow towards them. Along with Sa`d's tent there was also the tent of Banu Ghifar and they said: ``People of the tent, what is it that is coming to us from you?" Lo, it was Sa`d's wound that had begun to bleed and from which he died.[2]

1 Ibn Hisham 2/245 ;Talqih Fuhum Ahlil-Athar p. 12.
2 Sahih Al-Bukhari 2/591.



Al-Bukhari and Muslim recorded from Jabir that Allâh's Messenger ﷺ said:

«اهْتَزَّ عَرْشُ الرَّحْمنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ»

``The Throne of the Compassionate shook at the death of Sa`d bin Mu`adh.''[1]

At-Tirmidhi graded authentic the narration from Anas in which he said: ``When the shrouded body of Sa`d bin Mu`adh ﷺ was carried...'' At-Tirmidhi said: The hypocrites alleged it was too light. Allâh's Messenger ﷺ replied:

«إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ»

``The angels are carrying him.''[2]

In the siege of Banu Quraizah, one Muslim man was killed named Khallad bin Suwaid ﷺ, who was killed when a Jewish woman dropped a grinding stone on him, and another also died who was Abu Sinan bin Mihsan, the brother of `Ukashah.

Abu Lubabah ﷺ stayed tied to the pillar for six nights. His wife would come and untie him during the prayer and after its completion, he would tie himself again to the pillar. Early one morning, Allâh the All-Forgiving revealed to Allâh's Messenger that Allâh had turned to Abu Lubabah ﷺ with forgiveness. The Muslims rushed to release him but he insisted that only Allâh's Messenger should do it, which was shortly done before the *Fajr* prayer.

This battle took place in the month of Dhul-Qa`dah, 5 A.H.,[3] and the siege of Banu Quraizah lasted for 25 days.

Surat Al-Ahzab (The Confederates) was revealed concerning the basic issues relating to the believers and the hypocrites during the battle of the Confederates, and the consequences of the Jewish treachery and their breach of their covenants.

1 Sahih Al-Bukhari 1 / 536; Sahih Muslim 2/294; Jami' At-Tirmidhi 2/225.
2 Jami' At-Tirmidhi 2 / 225.
3 Ibn Hisham 2/237 , 238; Sahih Al-Bukhari 2/590, 591; Zadul-Ma`ad 2/72-74.

Continued **Military Activities**

The Killing of Sallam bin Abul-Huqaiq



Sallam bin Abul-Huqaiq (known as Abu Rafi') was a terrible Jewish criminal, who had rallied the Confederate troops and provided them with wealth and supplies[1], he also caused harm to the Prophet and other Muslims. When the Muslims concluded their action with Banu Quraizah, the tribe of Al-Khazraj sought out the permission of the Prophet ﷺ to assassinate him so that they can merit a virtue that was equal to al-Aws, who were responsible for the assassination of another Jewish criminal, Ka`b bin Al-Ashraf. The Prophet gave them his permission with the stipulation that no women or children should be killed in the process.

1 Fathul-Bari 7/343.





A group of five people, headed by `Abdullah bin `Ateek ﷺ, went to Khaibar, where the fort of `Abu Rafi' was located. The men approached the area after sunset, and the people of the fort had driven back their livestock. `Abdullah ﷺ said to his companions, ``Remain at your places, while I go and I will try to deceive the gate-keeper in allowing me entrance."

So, `Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes and pretended to answer the call of nature. The people had gone in, and the gate-keeper addressed him saying, ``O servant of Allâh, enter if you wish, for I want to close the gate."

'Abdullah added in his story: So, I went in and hid myself. When the people were all inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate.

Some people were staying late with Abu Rafi' and chatting in one of his rooms. When they left, I went to him. Whenever I opened a door, I

would lock it from the inside, saying to myself, ``Should these people discover my presence, they will not be able to catch me until I have killed him." I reached him and found him sleeping in a dark place amidst his family. I could not recognize his location in the house, so, I shouted, ``Abu Rafi'!" Abu Rafi' said, ``Who is it?" I proceeded towards the source of the voice and hit him with the sword, but because of my confusion, I was unable to kill him.

He cried loudly, and I went out of the house and waited for a while, then I went to him again and said, ``What is this voice, Abu Rafi'?" He said, ``Woe to your mother! A man has struck me with a sword in my house!"

I again hit him hard but I was unable to kill him. Then I drove the point of the sword into his belly until it went to his back, and I realized that I had finally killed him. I then opened the doors one by one until I reached the stairs, and thinking that I had reached the ground, I stepped out and fell down, breaking my leg on a moonlit night.

I tied my leg with a turban and proceeded on until I sat at the gate, and said, ``I will not leave tonight until I know that I have killed him." So, (in the early morning) when the cock crowed, an announcer stood on the wall and said: ``I announce the death of Abu Rafi', the merchant of Hijaz." Then I went to my companions and said, ``Let us save ourselves, for Allâh has killed Abu Rafi'."

I went to the Prophet ﷺ and narrated the entire story to him. He said to me, ``Stretch out your leg." I stretched it out and he rubbed it, and it became healed, as if it never had any ailment whatsoever."[1]

This is the report of al-Bukhari. According to Ibn Ishaq, all five of the men participated in the assassination of that enemy of Islam.[2] This incident took place in Dhul-Qa`dah or Dhul-Hijjah, 5 A.H.[3]

Shortly after the conclusion of the battle with the Confederates and Quraizah, the Prophet began to dispatch disciplinary expeditions to force the aggressive tribes and rebellious Arabs to come to peaceful terms with the rising Islamic State.

1 Sahih Al-Bukhari 2/577.
2 Ibn Hisham 2/247, 275.
3 Rahmatul-lil-`Alamin 2/223.



Mission of Muhammad bin Maslamah

A platoon of thirty believers under the leadership of Muhammad bin Maslamah ﷺ were dispatched on a military mission in Muharram, 6 A.H., following the two previous battles.

It headed for the area of Bani Bakr bin Kilab, which was about seven nights journey from Madinah and situated in the area of Najd. The Muslims attacked them and dispersed them in all directions.

Plenty of spoils fell to the Muslims, who returned home with a terrible disbeliever, Thumamah bin Uthal Al-Hanafi, the Chief of Bani Hanifah. He had been sent out by the order of Musailimah the Liar[1] to assassinate the Prophet ﷺ.

The Prophet's Companions tied him to a pole in the Prophet's *Masjid*. Whenever the Prophet ﷺ questioned him, ``What have you got, O Thumamah?" Thumamah would say: ``I have got a good thought, O Muhammad! If you were to kill someone, then you would have to choose one who has already killed someone. If you were to be gracious, then let it be to a grateful man; and if you were to ask for money, you would have to ask for it from a generous man." He repeated that three times on three different occasions.

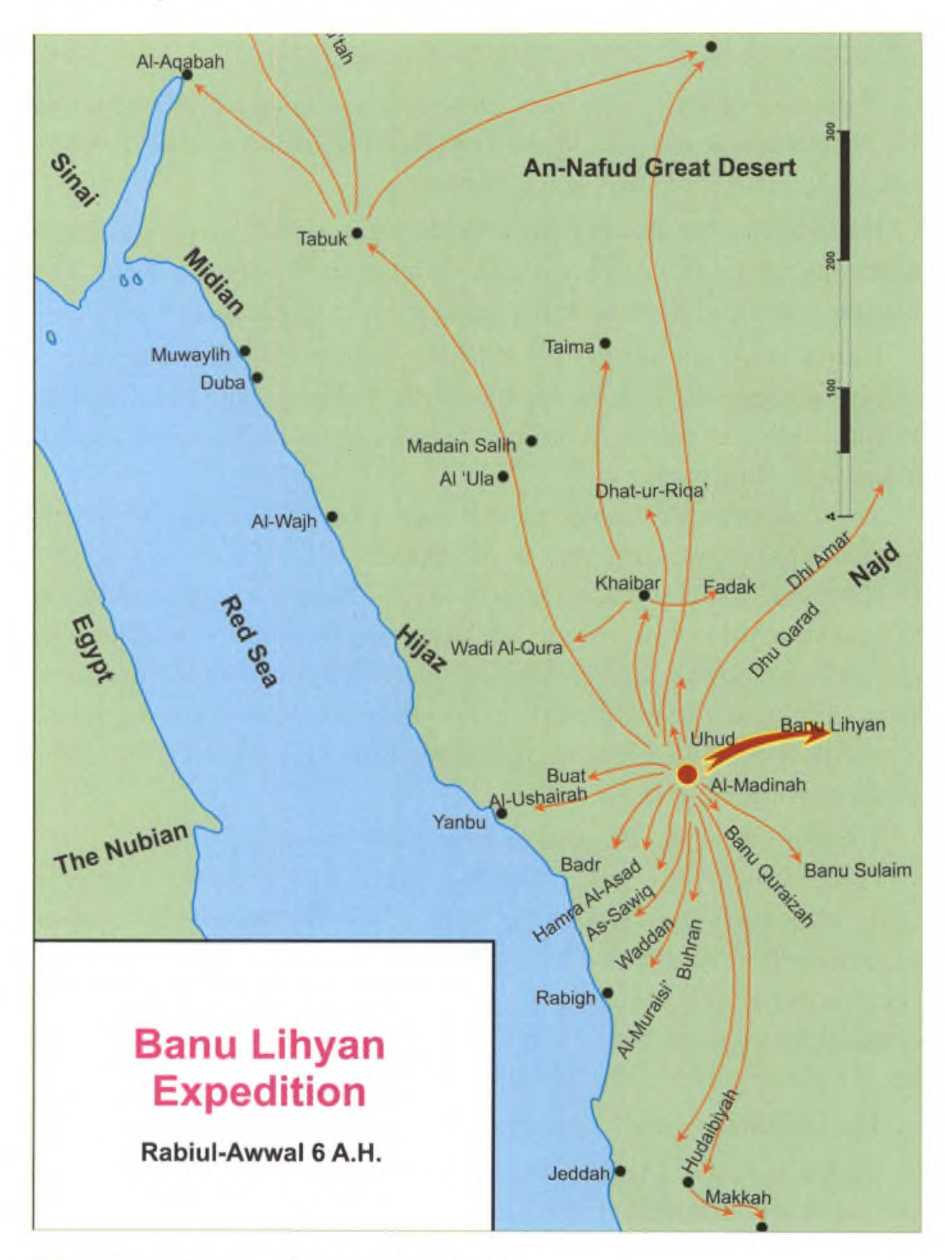
The third time, the Prophet ordered his release.

He went nearby, washed, and then came back to profess the new faith addressing the Prophet ﷺ: ``There was no face on the surface of this earth most disliked by me than yours, but now your face has become the most beloved to me. By Allâh, there was no religion more disliked by me than yours, but now it is the most beloved religion to me. I want to perform the *`Umrah* (lesser pilgrimage)."

The Prophet ﷺ gave him the good tidings and told him to do so.

On his arrival in Makkah, the Quraish accused him of apostasy. He denied it and affirmed that he had embraced Islam, and then swore that they would never get a grain from Yamamah, a suburban area around Makkah, unless the Prophet would allow it. In fact, he refused to send any food supplies to Makkah until the Prophet interceded on behalf of the Makkans.[2]

1 As-Seeratul-Halabiyah 2/297.
2 Zadul-Ma`ad 2/119; Sahih Al-Bukhari no. 4372, Fathul-Bari 7/688.



The Invasion of Bani Lihyan

Bani Lihyan had acted treacherously towards ten of the Prophet's Companions at Ar-Raji` and then had them hanged.

They were situated deep in the heart of Hijaz, bordering Makkah.



Due to deep-seated blood revenge between the Muslims on the one hand and Quraish and the Arabs on the other, the Prophet ﷺ considered it unwise at that time to penetrate deep inside enemy territory and come close to their greatest enemy, the Quraish.

However, when the power of the Confederates collapsed and they began to slacken and resign to the current unfavorable balance of power, Allâh's Messenger ﷺ seized this rare opportunity and decided that it was time to take revenge on Bani Lihyan. He set out in Rabi`ul-Awwal or Jumada Al-Ula, 6 A.H., at the head of two hundred Muslim fighters. He pretended to be heading toward Syria, but soon changed route towards Batn Gharran, the scene of his Companions' tragedy, and invoked Allâh's mercy on them.

News of his march reached Bani Lihyan, who immediately fled to the nearby mountain and therefore remained out of his reach.

On his return, the Prophet ﷺ dispatched a group of ten horsemen to a place called Kura`ul-Ghamim, so that the Quraish would hear of his expedition and it would confirm to them his growing military power. All of these clashes took fourteen days, after which he left to return home.

Continued Expeditions and Delegations

1. A platoon led by `Ukashah bin Al-Mihsan ﷺ was dispatched in 6 A.H. to a place called al-Ghamr, which was inhabited by Bani Asad. The enemy immediately fled leaving behind them two hundred camels which were taken to Madinah.

2. A platoon led by Muhammad bin Maslamah was sent out towards the habitation of Bani Tha'labah in Dhul-Qassah. A hundred enemy soldiers ambushed and killed all of them in their sleep, except for Muhammad bin Maslamah who was badly wounded but still managed to escape.

3. In retaliation against Bani Tha'labah, Abu `Ubaidah bin Al-Jarrah ﷺ was dispatched at the head of forty men to Dhul-Qassah.

They walked that night and took the enemy by surprise in the morning. Again, they fled to the mountains except for one of them who

was injured. He would later embrace Islam. They gained a lot of booty in that incident.

4. A platoon, under the leadership of Zaid bin Harithah ﷺ, was sent to Al-Jamum, an area of Bani Sulaim in Marr Az-Zahran, in the same year. A woman from Bani Muzainah showed them the way to the enemy's camp.

There the Muslims took some captives and gained a lot of booty. Later on, Allâh's Messenger granted the woman her freedom and married her to one of his followers.

5. Zaid bin Harithah ﷺ was sent in Jumada Al-Ula, 6 A.H. at the head of a hundred and seventy horsemen, to a place called Al-`Eis. They intercepted a caravan belonging to the Quraish and led by Abul-`As, the Prophet's son-in-law. Abul-`As escaped and took refuge in the house of Zainab (his wife and the Prophet's daughter).

He begged her to ask the Prophet to return his wealth. The Prophet asked the people without ordering it. They immediately gave back to him all his wealth. He returned to Makkah, returned the trusts to those who were entitled to it, embraced Islam and emigrated to Madinah where the Prophet reunited him with his wife Zainab after three and a half years, and based on their first marriage contract.[1]

The Verse prohibiting marriage between believers and disbelievers had not been revealed.

6. In Jumada Ath-Thaniyah, in the same year, Zaid ﷺ at the head of fifteen men raided Bani Tha'labah at a place called Taraf or Taraq and captured twenty of their camels, but the people had fled.

7. In Rajab of the same year, Zaid ﷺ, at the head of twelve men, set out on a survey mission to a place called Wadi Al-Qura. He was sent to investigate the movements of the enemy. The people there attacked the Muslims, killed nine of them, while the rest including Zaid bin Harithah ﷺ managed to escape.[2]

1 See Sunan Abu Dawud accompanied by its commentary `Awnul-Ma`bud, in the chapter on when a man's wife is returned to him if he accepted Islam after her.

2 Rahmatul-lil-'Alamin 2/226; Zadul-Ma`ad 2/120-122.



8. The invasion of Al-Khabat took place in 8 A.H., before the treaty of Al-Hudaibiyah. Abu `Ubaidah bin Al-Jarrah ﷺ, at the head of three hundred horsemen, was sent to observe a caravan belonging to Quraish.

Due to a lack of food supplies and being overcome with hunger, the Muslim expedition began to eat *Khabat* (leaves of trees), hence the appellation of the expedition: ``The Army of Al-Khabat". One of the men slaughtered nine camels on three occasions, three each time at different stages of the mission. Abu `Ubaidah ﷺ, the leader of the campaign prohibited him from doing so. The sea presented them with a whale rich in fat and they subsisted on it for half a month.

When they came back home, they narrated the story to the Prophet ﷺ, who commented that it was a provision granted to them by Allâh, and asked them to share with him some of its meat.[1]

Chronologically, this occurred before the Treaty of Al-Hudaibiyah, after which the Muslims stopped intercepting the caravans of the Quraish.



1 Sahih Al-Bukhari 2/625, 626; Sahih Muslim 2/145, 146.

The Invasion
of Bani Al-Mustaliq (Muraisi`)
(Sha`ban, 6 A.H.)



Although militarily it did not assume its full dimension, this expedition had certain implications that brought about a state of unrest within the Islamic State, and resulted in disgrace for the hypocrites. Additionally, it led to the consolidation of legislation which attached an impression of nobility, dignity, and purity of souls to the Islamic community.

News reached the Prophet on the 2nd of Sha'ban that the chief of Bani Al-Mustaliq, Al-Harith bin Dirar had mobilized his men, along with some Arabs, to attack Madinah. Buraidah bin Al-Haseeb Al-Aslami ﷺ was immediately dispatched to verify the reports. He had some words with Abi Dirar, who confirmed his intention of war. He later sent a spy to explore the positions of the Muslims, who was captured and killed. The Prophet summoned his men and ordered them to prepare for war. Before leaving, Zaid bin Harithah ﷺ was put in charge of the affairs of Madinah. On hearing the advent of the Muslims, the disbelievers became frightened and the Arabs accompanying them defected and ran for their lives. Abu Bakr ﷺ was entrusted with the banner of the



Emigrants, and that of the Helpers went to Sa`d bin `Ubadah ﷺ.

The two armies were stationed at a well called Muraisi`. Exchange of arrows continued for an hour, and the Muslims rushed and engaged the enemy in a battle that ended in a complete victory for the Muslims. Some men were killed, women and children of the disbelievers were taken as captives, and a wealth of booty fell to the lot of the Muslims. Only one Muslim was killed, which was done by mistake by a Helper.

Among the captives was Juwairiyah ﷺ, the daughter of Al-Harith, chief of the disbelievers. The Prophet married her, and the Muslims freed a hundred of the enemy prisoners, who had embraced Islam; they were then called the Prophet's in-laws. [1]

The Treacherous Role of the Hypocrites Prior to the Invasion of Bani Al-Mustaliq

`Abdullah bin Ubai, was a terrible hypocrite who was full of enmity

1 Zadul-Ma`ad 2/112, 113; Ibn Hisham 2/289, 290, 294, 295.

Bani Al-Mustaliq Expedition
(Al-Muraisi') Sha'ban 6 A.H.

toward Islam and the Muslims, because he believed that the Prophet had taken from him leadership over Al-Aws and Al-Khazraj, two clans that already believed in the Prophethood of Muhammad and his masterhood over them.

`Abdullah's enmity appeared before he entered Islam. Following the battle of Badr, he made pretensions of being a Muslim, but deep inside his heart he remained a terrible enemy of Allâh, His Messenger ﷺ, and all the believers. His sole intention had always been to sow the seeds of dissension in the Muslim community, and undermine the cause of the new heavenly religion. His treacherous behavior could be witnessed everywhere but was strikingly evident in his wicked attempts at creating a state of confusion and disorder amongst the Muslims at the battle of Uhud. His hypocrisy and deceit assumed serious and ugly dimensions when he used to stand up among the Muslims shortly before the Prophet's Friday speech, and mockingly say to them: ``This is the Messenger of Allâh, who has honored you with Allâh, so you have got to support, obey, and listen to him,'' and then he would sit down.

He did the same following the battle of Uhud on Friday. He was so rude and arrogant that his words expressed clearly the deeply-rooted enmity, so some of the Muslims took him by his cloak and silenced him. He immediately left, uttering rude and mocking words. A Helper met him at the *Masjid* gate and ordered him to return and beg the Messenger for Allâh's forgiveness, but he replied that he did not want his forgiveness.[1] He, previously held secret contacts with Bani Nadeer, encouraging them to make an alliance with him and promising support for them; all of this in his ceaseless efforts in a long process of conspiracy and intrigue hatched against the Muslims. Allâh's sent words in regard to his treacherous acts and attempts during the Trench Battle which testified clearly to his hypocrisy:

﴿ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴾

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: `Allâh and His Messenger promised us nothing but delusions!'" [33:12]

1 Ibn Hisham 2/105.



up to His Saying:

﴿ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴾

"They think that *Al-Ahzab* (the Confederates) have not yet withdrawn, and if *Al-Ahzab* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little." [33:20]

All Islamic enemies, from the Jews, hypocrites, and polytheists acknowledged that Islam had the upper hand, which was not because of its material superiority, multitudes of troops or equipment, but due to the noble values, refined ethics, and high attributes of the Muslim community and those attached to it. The enemies of Islam were already aware of that light which was derived wholly from the person of the Prophet ﷺ, who always stood as an excellent example for men to imitate and follow.

The enemies of Islam, after going through fruitless warfare against the new religion for five years, came to fully realize that eliminating Islam would not be possible on a battlefield, so they adopted other tactics. They, being reputed gossipmongers, decided to launch a widespread propaganda campaign aiming at slandering the person of the Prophet in a most sensitive area of Arabian life, namely ethics and traditions. Following the battle of the Confederates, the Prophet married Zainab bint Jahsh رضي الله عنها after her marriage to Zaid bin Harithah رضي الله عنه, his adopted son, had ended. They seized on this opportunity and began to circulate rumor against the Prophet, relying on an Arab tradition which prohibit the contracting of a marriage with the divorced wife of an adopted son. They considered his marriage to be a terrible sin. They also based their nasty propaganda on the fact that Zainab رضي الله عنها was his fifth wife whereas the number was strictly limited to a maximum of four in the Noble Qur'ân, hence the validity of this marriage was in doubt, according to them.

These rumors had a negative impact on the morale of some weak-hearted Muslims until the decisive Verses were revealed, acquitting the Prophet and invalidating all those ill designs and hateful schemes:

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

``O Prophet (Muhammad)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allâh is Ever All-Knower, All-Wise." [33:1]

The Wicked Role of the Hypocrites During the Invasion of Bani Al-Mustaliq

During this expedition, the hypocrites managed to create chaos among the Muslims, coupled with serious and ugly slander against the Prophet ﷺ. Allâh said about them:

﴿لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ﴾

``Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you..." [9:47]

The following are the details of the events:

1. The Hypocrites said, ``If we return to Madinah then the more honorable will expel therefrom the meaner."

After the conclusion of the expedition, Allâh's Messenger ﷺ was staying at Al-Muraisi', and the people were getting water from a well. There was a man named Jahjah Al-Ghifari helping `Umar bin Al-Khattab ﷺ. He and Sinan bin Wabr Al-Juhani were crowding each other for the water and began to quarrel. So al-Juhani yelled, ``O Helpers," while Jahjah yelled, ``O Emigrants," so Allâh's Messenger ﷺ said:

``Do you use the slogans of pre-Islamic ignorance while I am yet among you? Leave it, for indeed it is detestable."

This was conveyed to `Abdullah bin Ubai Ibn Salul while he was with some of his people and he became angry. Among the people was a boy named Zaid bin Arqam ﷺ. He narrated that `Abdullah bin `Ubai said, ``Have they done that? We are the greater number in our city...if we return to Madinah then the more honorable will expel therefrom the meaner." Then he turned to those present and said, ``This is your own doing! You put them up in your city, divided your wealth with



them and by Allâh, if you were to withhold your hand from them then they would go to a land other than yours."

Zaid bin Arqam ﷺ told his uncle about that, who in turn told Allâh's Messenger ﷺ in the presence of `Umar ﷺ. `Umar said, ``Order `Abbad bin Bishr to kill him." So he said: ``Why O `Umar? The people will say that Muhammad is killing his followers?"

So he ordered them to move out during a time when people would not normally move out. So they began moving out and Usaid bin Hudair caught up with him and said, ``You are moving out at such a bad time?" He replied ``Has what your companion said not reached you?" He was referring to `Abdullah bin Ubai. So he said, ``What did he say?" He replied, ``He claims that if he returns to Madinah then the more honorable will expel the meaner from it." So he said, ``But you can expel him from it if you wish, O Messenger of Allâh! He is, by Allâh, the humiliated while you are the mighty one." He said that he would gain the upper hand once the people saw the real side of `Abdullah bin Ubai. He marched with the people that day until the evening and that night until the morning sun appeared. Then they halted and slept which distracted them from what had happened. As for Ibn Ubai, when he was informed that Zaid bin Arqam ﷺ had conveyed to Allâh's Messenger ﷺ, what he said, he went to the Prophet and swore by Allâh that he had not said what he had, and that he had not spoken about it at all. Some who were there among the Helpers suggested that maybe the boy was mistaken in what he narrated and he had actually not remembered what the man said. So he agreed. Zaid said: ``I became more upset than I had ever been. [Later] I just sat in my house." Then Allâh revealed:



``When the hypocrites come to you..." (63:1)

up to His Saying:

﴿ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ﴾

``...they are the ones who say: `Spend not on those who are with Allâh's Messenger, until they desert him...'"

and:



``Indeed the more honorable will expel therefrom the meaner." [63:8]

So Allâh's Messenger ﷺ sent for me, recited it to me, and said: *``Allâh has confirmed your statement."*[1]

Meanwhile the son of this hypocrite `Abdullah bin `Abdullah bin Ubai, was a righteous man among the Companions. He was innocent of his father's behavior. So he waited at the gates of Madinah with his sword unsheathed. When Ibn Ubai came he told him, ``By Allâh! You may not enter here until the Messenger of Allâh gives you permission, for he is the mighty one and you are the humiliated one." When the Prophet ﷺ came, he permitted him so he moved out of the way. `Abdullah bin `Abdullah had told him, ``O Messenger of Allâh! Order me if you want to kill him, by Allâh, I will bring you his head."[2]

The Incident of the Slander

This extremely painful incident took place on the Prophet's return from the expedition against Bani Mustaliq. The Muslim army halted for the night at a place which was a short distance from Madinah. In this expedition, the Prophet ﷺ was accompanied by his noble wife, `Aishah ﵂. As it so happened, `Aishah ﵂ went some distance from the camp to attend to the call of nature. When she returned, she discovered that she had dropped her necklace somewhere. The necklace itself was of no great value, but as it had been loaned to her, `Aishah ﵂ went out again to search for it. On her return, to her great grief and sorrow, the army had already marched away with the camel she was riding; her attendants had thought that she was in the howdah (litter) as she was very thin, being very young and light in weight. In her helplessness, she sat down and cried until sleep overpowered her. Safwan bin Mu'attal ﵁, an Emigrant, who was coming in the rear recognized her as he had seen her before the Verse enjoining the veil was revealed,

1 See Sahih Al-Bukhari 1/499, 2/727, 728, 729; Ibn Hisham 2/290-293.
2 See Mukhtasar As-Seerah by Sheikh `Abdullah An-Najdi.



and brought her on his camel to Madinah, himself walking behind the animal. The hypocrites of Madinah, led by `Abdullah bin `Ubai Ibn Salul, sought to make an incident out of this and spread a wicked scandal against `Aishah ﵂ and unfortunately, some of the Muslims also became involved in it.

In Madinah, the Prophet ﷺ held counsel with his some of his Companions ﵃ , who pronounced different opinions ranging from divorce to retention. The incident almost roused a fight between two rival factions, Al-Aws and Al-Khazraj, but the Prophet's intervention silenced both parties on the spot. `Aishah ﵂, unaware of the rumors being circulated about her, fell ill and was confined to bed for a month. On recovering, she heard of the slander and took permission to go and see her parents to seek authentic news. She then burst into tears and stayed for two days and one sleepless night ceaselessly weeping to such an extent that she felt her liver was about to rip open.

The Prophet visited her in that situation, and after testifying to the Oneness of Allâh, he told her, ``If you are innocent, Allâh will acquit you, otherwise, you have to beg for His forgiveness and pardon.'' She stopped weeping and asked her parents to speak on her behalf, but they had nothing to say, so she herself took the initiative and said ``If I were to tell you that I am innocent, and Allâh knows that I am surely innocent, you will not believe me; and if I were to admit something of which Allâh knows that I am innocent, you will believe me; so there is nothing for me and you except the words of the father of Prophet Yusuf (Joseph):

﴿ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾

`So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that which you assert.''' [12:18]

She then turned away and laid down for some rest. At that decisive moment the revelation came acquitting `Aishah ﵂ of all the slanderous talk fabricated in this concern. `Aishah ﵂ was of course wholeheartedly joyful and praised Allâh with gratitude. Allâh's Words in this regard went as follows:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

``Verily! Those who brought forth the slander (against `Aishah ﵂ the wife of the Prophet) are a group among you." [24:11]

The principal people who were involved in this slander were: Mistah bin Athathah, Hassan bin Thabit, and Hamnah bint Jahsh, were flogged with eighty stripes.

As for the man who took the initiated this, `Abdullah bin Ubai, he was not flogged, either because the physical punishment of this world would have been a substitute for the chastisement that would be in store for him in the Hereafter, which he did not deserve, or for the same public interest for which he was not killed previously. However, he became the object of criticism and humiliation after his real intentions were exposed to the public.[1]

A month later, Allâh's Messenger ﷺ and `Umar bin Al-Khattab ﵁ engaged in the following conversation: ``Do you not see `Umar that if I had him (Abdullah bin Ubai) killed, a large number of nobles would have furiously hastened to fight for him. However, now if I ask them to kill him, they will do so out of their own free will."

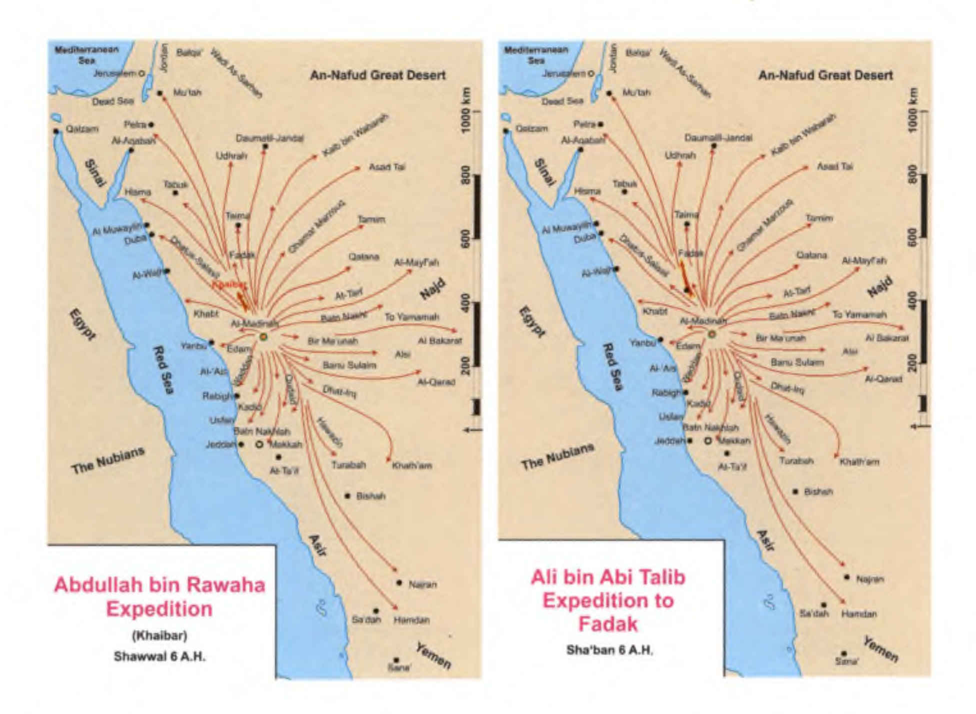
'Umar replied: ``I swear by Allâh that the judgment of the Prophet is much more sound than mine."[2]



1 Sahih Al-Bukhari 1/364, 2/696-698; Zadul-Ma`ad 2/113-115; Ibn Hisham 2/297-307.

2 Ibn Hisham 2/293.



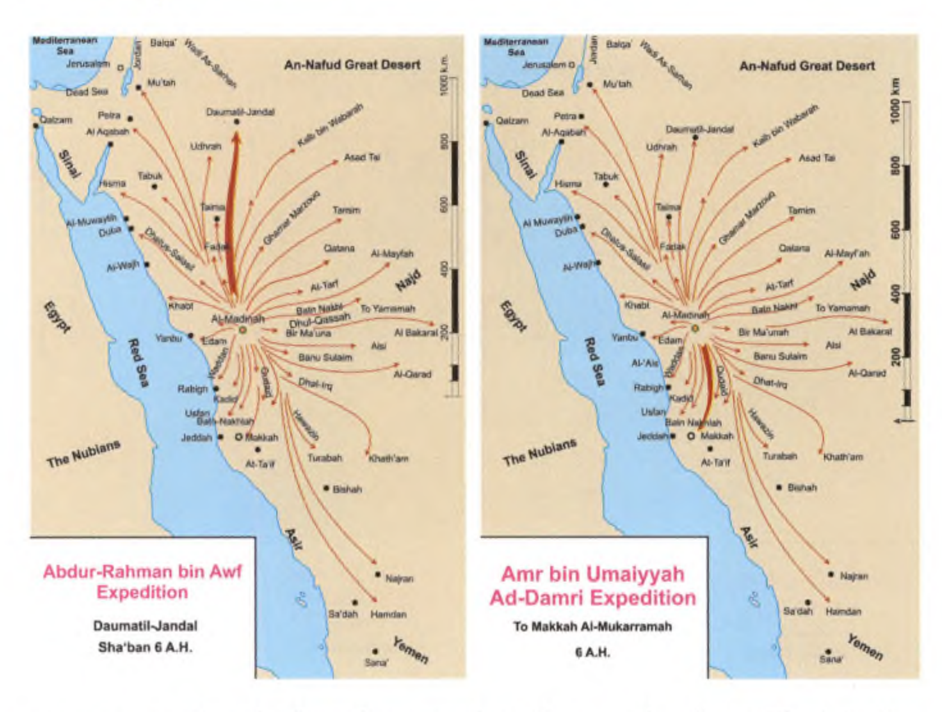


Delegations and Expeditions

Following the Invasion of Bani Al-Mustaliq

1. A military expedition led by `Abdur-Rahman bin `Auf ﷺ was dispatched to the lands of Bani Kalb in Dumatul-Jandal in Sha'ban, 6 A.H. Before setting out, the Prophet summoned `Abdur-Rahman ﷺ, and placed a turban on his head with his own hands, invoking Allâh's blessings and giving him orders to act excellently during the war. He told him to marry the king's daughter if they obeyed him. `Abdur-Rahman ﷺ stayed among those people for three days, invited them to Islam and they responded positively. He then married the king's daughter Tamadur bint Al-Asbagh, and it is she who is Umm Abu Salamah, the mother of `Abdur-Rahman's son Abu Salamah.

2. In the same month and year, `Ali bin Abi Talib ﷺ was dispatched at the head of a platoon to the inhabitants of Bani Sa`d bin Bakr in a place called Fadak. The Prophet learned that they



were supporting the Jews by providing them with a force. The Muslim fighters would march during the day and conceal their camp at night. On their way, they captured an envoy of the enemy who admitted being sent to Khaibar, to offer its people support in return for their dates. He also informed them about their encampment. `Ali and his companions raided it, captured five hundred camels and two thousand goats, but Banu Sa`d, with their chieftain Wabr bin `Aleem had fled.

3. An expedition led by Abu Bakr As-Siddiq ﷺ or Zaid bin Harithah ﷺ was dispatched to Wadi Al-Qura in Ramadan, 6 A.H., after the Fazarah tribe had made an assassination attempt on the Prophet's life. Salamah bin Al-Akwa' said, ``I went with him until we offered the *Fajr* prayer after which he ordered us to begin the attack. We began at the enemy's watering and Abu Bakr ﷺ was fighting while I saw a group of women and children. I was afraid that they would escape to the mountain so I shot my arrow between them and the mountain. When they saw the arrow they stopped. There was a woman among them who was wearing a leather garment named Umm Qirfah. Her daughter was one of the prettiest Arab girls. So, I took



them to Abu Bakr ﷺ, and he gave me her daughter. Allâh's Messenger asked about the daughter of Umm Qirfah, and she was sent to Makkah in exchange for some Muslim captives."[1] Umm Qirfah was behind the attempts on the Prophet's life, but her plan back fired, and the thirty horsemen were all killed.

4. The expedition of Kurz bin Jabir Al-Fihri at `Urainah occurred in Shawwal of the 6th A.H. This was because a group from the `Ukl and `Urainah tribes declared their Islam, and stayed in Madinah but found its climate disagreeable. So, they were asked to erect their tents in the pastures nearby, which they did and they became healthy. They then attacked the Prophet's shepherd and killed him, turned apostates from Islam and drove off the camels. The Prophet sent a group of twenty Muslims led by Kurz bin Jabir Al-Fihri ﷺ on their track. They were brought and handed over to him. He had their hands and feet cut off, their eyes forced out in recompense for their behavior, and then they were thrown on the stony ground until

1 Sahih Muslim 2/89. It is also said that this occurred during the 7 A.H.

Al-Jawf

Ha'il



they died.[1]

Biographers also reported that `Amr bin Umaiyah Ad-Damri and Salamah bin Abi Salamah ﷺ were sent to assassinate Abu Sufyan, the chief of Quraish, who had sent a Bedouin to assassinate the Prophet . The two-man mission failed, but they killed three polytheists on the way. It is noteworthy that all the foregone invasions did not imply real bitter fighting, but were clashes or punitive military movements carried out to deter enemies who still had not surrendered [to Islam]. Deep consideration on the development of the war circumstances reveal the continuous collapse of the morale among the enemies of Islam, who had come to understand that they were no longer in a position to stop the Islamic call or weaken its active drive. This state of affairs reached its climax with the Treaty of Al-Hudaibiyah when the two confronting parties, believers and disbelievers, entered into a truce agreement that pointed markedly to the ever-growing power of Islam, and unequivocally recorded the continuation of this heavenly religion in Arabia.

1 Zadul-Ma`ad 2/122.



Al-Hudaibiyah Treaty

(Dhul-Qa`dah 6 A.H.)



The Circumstances of the *`Umrah* of Al-Hudaibiyah

Arabia began to witness the large impressive sweep in favor of the Muslims, and the forerunners of the great conquest and success of the Islamic call began to gradually become more visible on the demographic horizon.

It was in the 6 A.H. that the Prophet in Madinah had a dream in which he had entered the sacred sanctuary in Makkah in security with his followers, and was performing the ceremonies of *`Umrah* (lesser pilgrimage). Their heads were being shaved and hair was being removed. As soon as he informed some of his Companions about the dream, to which they became extremely happy.

The Muslims Mobilize

The Prophet ﷺ had his clothes washed, mounted his camel named Al-Qaswa', left Ibn Umm Maktum ؓ, and according to some others, Numailah Al-Laithi ؓ, in charge of Madinah, and marched out towards Makkah on a Monday in the beginning of Dhul-Qa`dah, at the head of fourteen or fifteen hundred Muslims including his wife Umm Salamah

ﷺ. He was also accompanied by some of the desert Bedouins in the area, although many of them stayed behind. They carried no weapons with them except the sheathed swords of travelers, since they had no intention of fighting.

Heading for Makkah

As they approached Makkah, they stopped at a place called Dhul-Hulaifah, where he ordered that the sacrificial animals be garlanded, and all the believers enter into the state of *Ihram*, with the pilgrim's dress would afford them safety from any attacks. He dispatched a surveyor to collect any news of the enemy. The man came back and informed the Prophet ﷺ that a large number of people from a number of tribes,[1] were gathered with Ka`b bin Lu'ai to oppose him, and that the road to Makkah was completely blocked.

The Prophet consulted his Companions, who were of the opinion that they would not fight anyone unless they were stopped from performing the pilgrimage.

The Quraish Attempt to Block the Muslims from Reaching the Ka`bah

The Quraish, on their part, held a meeting in which they discussed the entire situation, and they decided on resisting the Prophet's mission at all costs. Two hundred horsemen led by Khalid bin Al-Walid were dispatched to take the Muslims by surprise during *Dhuhr* (the Noon) prayer. However, the rules concerning the Fear prayer were revealed. Khalid and his men missed their opportunity, because the Muslims avoided marching on that route and decided to follow a rugged rocky one. Khalid hurried back to Quraish to brief them on the latest situation.

Changing Direction

When the Muslims reached an area called Thaniyatul-Murar, the Prophet's camel stumbled and knelt down and was too stubborn to move, so the Prophet ﷺ swore that he would willingly agree to any

1 They were Banu Al-Harith bin' Abd Manat bin Kinanah , Banu Al-Mustaliq, Banu Al-Hayya bin Sa`d bin' Amr , and Banu Al-Hawn bin Khuzaimah .They were allies of the Quraish who lived near the mountain Hubsh south of Makkah.



plan the enemy proposed that would revere Allâh's sanctuary. He then reprovingly spurred his camel and it leapt up. They resumed their march and came to pitch their tents at the furthest part of Al-Hudaibiyah beside a well that contained little water. The Muslims reported their thirst to the Prophet ﷺ, who took an arrow out of his quiver, and placed it in the ditch. Water immediately began to gush forth, and his followers drank to their fill.

Budail Mediates Between Allâh's Messenger ﷺ and the Quraish

After the Prophet was at ease, Budail bin Warqa' al-Khuza'i came with some people of the Khuza`ah tribe, to advise the Prophet ﷺ. They asked him for what reason he had come for. The Prophet replied that his intention was not for war. He ﷺ said: ``I have no other design but to perform *`Umrah* (the lesser pilgrimage) in the Sacred Sanctuary. Should the Quraish embrace the new religion, as some people have done, they are most welcome, but if they stand in my way or stop the Muslims from performing the pilgrimage, I will surely fight them to the last man, and Allâh's Order must be fulfilled." Budail carried the message to the Quraish, who were hesitant to accept the unwanted news. They then dispatched Mikraz bin Hafs to meet the Prophet ﷺ. On seeing him, the Prophet said that he was a treacherous man. He was given the same message to communicate to his people.

The Envoys of Quraish

He was followed by another envoy named Al-Hulais bin `Alqamah. He was very much impressed by the spirit and devotion that the Muslims had for the Sacred Ka`bah. He went back to his men and warned them against stopping Muhammad and his Companions from revering Allâh's House at the risk of breaking his alliance with them. Hulais was succeeded by `Urwah bin Mas'ud Ath-Thaqafi to negotiate with Muhammad ﷺ. In the course of the discussion, he said to the Prophet ﷺ: ``Muhammad, have you gathered around yourself mixed people and then brought them against your kith and kin in order to destroy them. By Allâh, I think I will see you deserted by these people

tomorrow." At this point Abu Bakr ﷺ stood up and expressed his resentment. While he was speaking to the Prophet ﷺ, he grabbed the Prophet's beard. Al-Mughirah bin Shu`bah was standing besides the Prophet ﷺ, who was wearing a helmet with a sword at his side. He hit 'Urwah's hand with the scabbard of his sword and warned him not to touch the Prophet's beard. Here, the envoy of the Quraish remarked in annoyance and referred to the latter's treacherous act of killing his companions and looting them before he embraced Islam.

Meanwhile, `Urwah, during his visit to the Muslim camp, closely watched the immeasurable love and respect that the followers of Muhammad showed toward him. He returned to the Quraish and conveyed to them his impression that those people could not leave the Prophet ﷺ under any circumstance. He expressed his feelings in the following words: ``I have been to Chosroes, Caesar and Negus in their kingdoms, but never have I seen a king among a people like Muhammad among his Companions. If he performs ablution, they would not let the water from it fall to the ground; if he expectorates, they compete for the mucus which they would rub on their faces; if he speaks, they would lower their voices. They will not abandon him for anything in any case. He offers you a reasonable plan, so do what you please."

Allâh ﷻ Prevented Them From Treachery

Seeing a great tendency towards reconciliation among their chiefs, some younger, irresponsible, and hot tempered Quraish devised a wicked plan that would hold back the peace treaty. They decided to enter into the camp of the Muslims and intentionally begin a clash which would be the fuse to trigger a war. Seventy or eighty of them left at night for the Muslim camp and descended from the mountain Tan`im. Muhammad bin Maslamah ﷺ, chief of the Muslim guards was able to capture them, but in view of the far-reaching imminent results about to be achieved, the Prophet set them free. In this context Allâh says:

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

"And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them." [48:24]



`Uthman bin `Affan is sent as a Messenger to the Quraish

Time passed and negotiations continued but with no results. The Prophet asked `Umar ﷺ to go, on his behalf, to the nobles of Quraish, however `Umar excused himself on account of the personal enmity of Quraish toward him; additionally, he had no influential relatives in the city who could shield him from danger. He advised sending `Uthman bin `Affan ﷺ, who belonged to one of the most powerful families in Makkah. `Uthman went to Abu Sufyan and other chiefs and told them that the Muslims had come only to visit and pay their homage to the Sacred House; to worship there with no intention to fight. He was also asked to call them to Islam, and give glad tidings to the believers in Makkah, women and men, that the conquest was approaching and Islam would surely prevail, because Allâh would truly establish His religion in Makkah. `Uthman also assured them that after the performance of the ceremonies they would depart peacefully, but the Quraish were inflexible and were not prepared to grant them permission to visit the Ka`bah. They, however, offered `Uthman ﷺ the permission to perform *`Umrah*, if he so desired, but `Uthman ﷺ declined the offer saying: ``How is it possible that I avail myself of this opportunity, while the Prophet is denied of it?'' The Muslims anxiously waited for the arrival of `Uthman ﷺ with mixed feelings of fear and anxiety. But his arrival was considerably delayed and foul play was suspected on the part of the Quraish.

The Rumor of `Uthman's Death and the Pledge of Ridwan

The Muslims were very worried and took a solemn pledge at the hand of the Prophet that they would not flee, and a group of them pledged death. The first to take the pledge were Abu Sinan Al-Asadi and Salamah bin Al-Akwa' ﷺ, who gave a solemn promise to die in the cause of Truth three times, in the beginning, in the middle, and in the last of the process. The Prophet even held out his own hand and said: ``This is for `Uthman.'' After the pledge had been complete, `Uthman

arrived and gave the pledge himself. Every person present pledged except for one man who was of the hypocrites, named Jad bin Qais. Allâh's Messenger took this pledge under a tree while `Umar ﷺ was holding his hand, and Ma'qil bin Yasar ﷺ was holding a branch out of the Prophet's way.

This was the Bai'at-ur-Ridwan which is mentioned by Allâh:



``Indeed, Allâh was pleased with the believers when they gave their *Bai'ah* (pledge) to you (O Muhammad) under the tree." [48:18]

The Treaty and its Clauses

When Quraish saw the firm determination of the Muslims to shed the last drop of blood for the defense of their Faith, they came to their senses and realized that Muhammad's followers could not be frightened by these tactics.

After some further exchange of correspondences, they agreed to conclude a treaty of reconciliation and peace with the Muslims. The clauses of the said treaty go as follows:

1. The Muslims shall return this time and come back next year. They shall not stay in Makkah for more than three days. They shall not come back armed but can bring with them only sheathed swords in scabbards and these shall be kept in bags.

2. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise the sword against the other.

3. Whoever wishes to join Muhammad ﷺ, or enter into treaty with him, should have the liberty to do so; likewise, whosoever wishes to join the Quraish, or enter into treaty with them, should be allowed to do so.

4. If anyone from the Quraish goes over to Muhammad without his guardian's permission, referring to a fugitive, should be returned to the Quraish; however, if any of Muhammad's followers return to the Quraish, he shall not be sent back.



Masjid Al-Hudaibiyah (Ar-Ridwan)

Some dispute arose when finalizing the treaty. When the agreement was to be committed to writing, `Ali bin Abi Talib ﷺ, who acted as the scribe, began with the words: *Bismillâh ir-Rahman ir-Raheem*, i.e., ``In the Name of Allâh, the Most Gracious, the Most Merciful," but the Makkan Suhail bin `Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula Bi-ismika *Allâhumma* , i.e., ``In Your Name, O Allâh!" The Muslims grumbled with uneasiness but the Prophet agreed. He then went on to dictate: ``This is what Muhammad, the Messenger of Allâh, has agreed to with Suhail bin `Amr." Upon this Suhail again protested: ``Had we acknowledged you as Allâh's Messenger, we would neither have prevented you from the Sacred House, nor fought against you. Write your own name and the name of your father." The Muslims grumbled as before and refused to consent to the change. The Prophet ﷺ, however, in the greater interest of Islam, erased the words himself, and instead dictated: ``Muhammad, the son of `Abdullah." Soon after this treaty, the tribe of Khuza`ah, a former ally of Banu Hashim , joined the ranks of Muhammad ﷺ.

The Return of Abu Jandal

It was during this time, while the treaty was being written, that Abu Jandal ﷺ, the son of Suhail, appeared on the scene. He was brutally chained and was staggering with hardship and exhaustion. The Prophet and his Companions were moved to pity and tried to secure his release but Suhail was unyielding and said: ``To signify that you are faithful to your contract, an opportunity has just arrived." The Prophet said: ``But the treaty is not signed when your son entered the camp." Upon this, he burst forth and said, ``But the terms of the treaty were agreed upon." It was indeed an anxious moment.

On the one hand, Abu Jandal was lamenting at the top of his voice, ``O Muslims, am I to be returned to the polytheists that they might turn me away from my religion!" On the other hand, the faithful engagement was also considered to be necessary, above all other considerations. The Prophet's ﷺ heart was filled with sympathy, but he wanted to honor his words at all cost. He consoled Abu Jandal and said, ``Be patient, resign yourself to the Will of Allâh. Allâh will provide



for you and your helpless companions relief and means of escape. We have concluded a treaty of peace with them and we have taken the pledge in Allâh's Name. We are, therefore, under no circumstances prepared to break it." `Umar bin Al-Khattab ﵁ could not help venting the deep-seated anguish of his heart. He rose to his feet and uttered words of deep hatred and extreme anger, and provided the chance for Abu Jandal to grab his sword and kill Suhail; however, the son spared his father. However, in silent resignation, Abu Jandal ﵁ was taken away in chains.

With the conclusion of the peace treaty, the Prophet ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do so. The Prophet gave instructions in this regard three times but received no response. He told his wife Umm Salamah about this attitude of his Companions, so she advised him to take the initiative, slaughter his animal and have his head shaved. Seeing that, the Muslims, with hearts full of grief, started to slaughter their animals and shave their heads. The Prophet prayed three times for those who shaved their heads and once for those who cut their hair. A camel was sacrificed on behalf of seven men and a cow on behalf of the same number of people. The Prophet sacrificed a camel that once belonged to Abu Jahl and which the Muslims had seized as booty at Badr, thus enraging the polytheists.

During the campaign of al-Hudaibiyah, the Prophet permitted Ka`b bin `Ujrah ﵁, who was in a state of *Ihram* for *`Umrah* to shave his head due to an illness, on the condition that he will pay compensation by sacrificing a sheep, fasting for three days, or feeding six needy persons. Concerning this, the following Verse was revealed:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

``And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either fasting (three days) or giving *Sadaqah* (feeding six poor persons) or offering sacrifice (one sheep)." [2:196]

Refusing the Return of Emigrant Women

Meanwhile some believing women emigrated to Madinah and asked the Prophet for refuge, which they were granted. When their families demanded their return, he would not hand them back because the following Verse was revealed:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُواْ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ ﴾

``O you who believe! When believing women come to you as emigrants, examine them, Allâh knows best as to their Faith, then if you know them for true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their *Mahr* (bridal money)] to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives..." [60:10]

The reason why the believing women were not handed back was either because they were not originally included in terms of the treaty, which mentioned only men or because the Qur'ân abrogated any terms dealing with women in the Verse:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا ﴾

``O Prophet! When believing women come to you to give you the *Bai`ah* (pledge), that they will not associate anything in worship with Allâh..." [60:12]

This is the Verse which forbade Muslim women from marrying disbelieving men. Likewise, Muslim men were commanded to terminate their marriages to disbelieving women.

In compliance with this injunction, `Umar bin Al-Khattab ﷺ divorced two wives he had married before he embraced Islam; Mu`awiyah married the first woman, and Safwan bin Umaiyah married the second.



Impact of the Treaty of Al-Hudaibiyah

A series of events would confirm the profound wisdom and splendid result of the peace treaty which Allâh termed ``a manifest victory".

How could it be otherwise when the Quraish recognized the Muslims' legitimate existence on the scene the political life of Arabia, and began to deal with the believers on equal terms?

The Quraish, in the light of the articles of the treaty, had indirectly given up their claim to religious leadership, and admitted that they were no longer interested in people other than the Quraish, and washed their hands of any sort of intervention in the religious future of the Arabian Peninsula.

The Muslims never had any intention to seize the wealth and property of people, or to kill them through bloody wars; they never had any desire to employ compulsion in their approach to propagating Islam; on the contrary, their sole purpose was to provide an atmosphere of freedom in ideology or religion:



``Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." [18:29]

The Muslims, on the other hand, had the opportunity to spread Islam to areas that were not explored.

With the establishment of the peace agreement, war was abolished, and men met and consulted together, none talked about Islam intelligently without entering it. Within two years, after the commencement of the treaty, twice as many people entered Islam than ever before. This is supported by the fact that the Prophet went out to al-Hudaibiyah with only 1,400 men, but when he set out to liberate Makkah, two years later, he had 10,000 men with him.

The article of the treaty about ceasing the hostilities for ten years, points directly to the utter failure of political pride exercised by the Quraish and its allies, and functions as evidence of the collapse and powerlessness of the instigators of war.

The Quraish had been obliged to give up those advantages in return for one that seemed in its favor, but did not actually bear any harm against the Muslims; referring to the article that speaks of handing over to the Quraish those believing men who seek refuge with the Muslims without their guardians' consent. At first glance, it was a most distressing clause and was considered objectionable in the Muslim camp.

However, in the course of events, it proved to be a great blessing. For it was obvious that those who had been Muslims would never flee from Allâh and His Messenger ﷺ, and none would flee except for an obvious apostate, for whom the Muslims had no need as indicated by the saying of the Prophet ﷺ:

``Whoever leaves us for them, has been removed by Allâh."[1]

As for those in Makkah who embraced Islam, although the route to Madinah was temporarily closed for them, Allâh's earth was wide. Was there not an abode for the believers in Abyssinia at a time when there were no believers in Madinah? This was indicated by the saying of the Prophet ﷺ:

``And whoever comes to us from them, indeed Allâh will make an opening and a way out for him."[2]

The Muslims' Grief and `Umar's Expression of That

These are the realities of the clauses of the treaty, and they all seemed to work in favor of the growing Islamic state. However, two clauses in the treaty made it distasteful to some Muslims. These clauses were no access to the Holy Sanctuary that year, and the seemingly degrading attitude concerning reconciliation with the pagans of Quraish. `Umar ﷺ, unable to hold himself for the distress that was grasping his heart, went to the Prophet and said: ``Are you not the true Messenger of Allâh?" The Prophet replied calmly, ``Why not?" `Umar ﷺ again spoke and asked, ``Are we not on the path of righteousness and our enemies in the wrong?" Without showing any resentment, the Prophet replied

1 Sahih Muslim in the Chapter on the Treaty of Al-Hudaibiyah 2/105.
2 Ibid.



that it was so. On getting this reply he further urged, ``Then we should not suffer any humiliation in the matter of Faith." The Prophet was firm and with perfect confidence said, ``I am the true Messenger of Allâh, I never disobey Him, He shall help me." 'Umar said: ``Did you not tell us that we would perform pilgrimage?" The Prophet replied: ``I never told you that we shall do so this very year." `Umar was silenced. But his mind was disturbed. He went to Abu Bakr ﷺ and expressed his feelings before him. Abu Bakr ﷺ who had never been in doubt as regards the Prophet's truthfulness and sincerity, confirmed what the Prophet had told him. In due course, the Chapter of Victory was revealed saying:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾

``Verily, We have given you (O Muhammad ﷺ) a manifest victory." [48:1]

Allâh's Messenger ﷺ summoned `Umar ﷺ and conveyed to him the glad tidings. `Umar ﷺ was overjoyed, and greatly regretted his former attitude. He used to spend in charity, observe fasting and prayer, and free as many slaves as possible in expiation for that thoughtless attitude he had assumed.[1]

The Problem of Weak Muslims Solved

After the Prophet reached Madinah, Abu Baseer ﷺ, who had escaped from the Quraish came to him as a Muslim. The Quraish sent two men demanding his return, so the Prophet handed him over to them.

On the way to Makkah, Abu Baseer ﷺ managed to kill one of them, and the other one fled to Madinah with Abu Baseer in pursuit. When he reached the Prophet ﷺ, Abu Baseer said, ``Your obligation is over and Allâh has freed you from it. You duly handed me over to the men, and Allâh has rescued me from them." The Prophet said, ``Woe to his mother, he would have kindled a war if there had been others with him."

1 For the details of the incidents surrounding Al-Hudaibiyah, see Fathul-Bari 7/439-458; Sahih Al-Bukhari 1/378-381.

When he heard that, he knew that he would be handed back to them, so he fled from Madinah and went as far as Seeful-Bahr.

The other Muslims who were oppressed in Makkah began to escape to Abu Baseer ﷺ. He was joined by Abu Jandal and others until a fair-sized colony was formed and they soon sought revenge on the Quraish by intercepting their caravans.

The pagans of Makkah, finding themselves unable to control those exiled colonists, begged the Prophet to do away with the clause which governed the return of these persons. They begged him by Allâh, and by their ties of kinship to send for the group, saying that whoever joined the Muslims in Madinah would be safe from them. So the Prophet sent for the group and they responded, as expected, positively.

The early part of the year 7 A.H. witnessed the Islamization of three prominent men of Makkah, `Amr bin Al-`As, Khalid bin Al-Walid, and `Uthman bin Talhah. On their arrival and entrance into the fold of Islam, the Prophet said, ``The Quraish have given us their own blood."

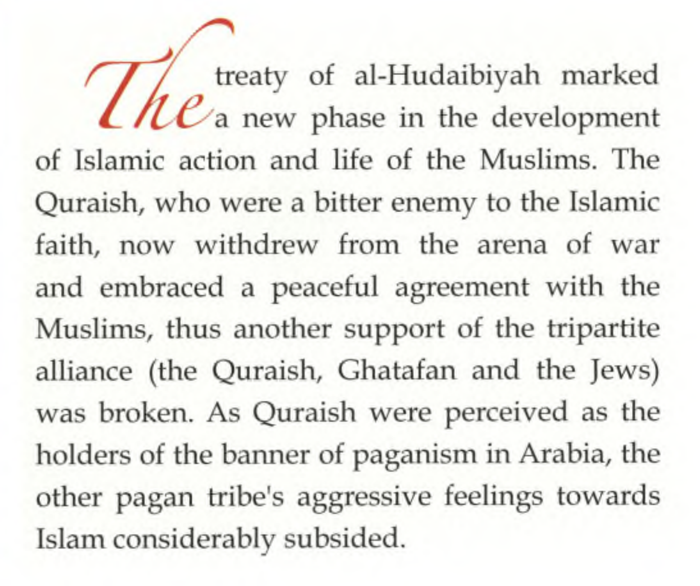




The Second Stage



A New Phase of **Islamic Action**



The treaty of al-Hudaibiyah marked a new phase in the development of Islamic action and life of the Muslims. The Quraish, who were a bitter enemy to the Islamic faith, now withdrew from the arena of war and embraced a peaceful agreement with the Muslims, thus another support of the tripartite alliance (the Quraish, Ghatafan and the Jews) was broken. As Quraish were perceived as the holders of the banner of paganism in Arabia, the other pagan tribe's aggressive feelings towards Islam considerably subsided.

The tribe of Ghatafan no longer constituted a remarkable threat on their own, and their provocative deeds were mainly Jewish-instigated actions. The Jews, after being exiled from Madinah, moved their attention to Khaibar, to change it into a hot bed of plots against the Prophet ﷺ. From there, they would hatch their plots, ignite the fires of conflict, and allure the Arabs living in the vicinity of Madinah to join them in eliminating the new Islamic state, or at least inflict heavy losses on the Muslims. The Prophet ﷺ, who was not neglectful of their devilish schemes, placed as his first priority shortly after the above-mentioned treaty a decisive battle with them. The treaty of Hudaibiyah allowed the Muslims to intensify their Islamic calling and multiply their ceaseless efforts in propagating their religion. Consequently, they gave this sort of action a greater preference over any military activities. Hence, we can divide this post-treaty stage into two sections:

1. Continuous peaceful efforts in propagating the Islamic *Da'wah* (call) and initiating correspondences with kings and dignitaries of the neighboring kingdoms.

2. Military activities.







The Prophet's Plans to Spread **The Message** of Islam Beyond Arabia



In the late in the 6th A.H., on his return from Hudaibiyah, the Prophet decided to send messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his messengers, a silver seal was made in which were engraved the words: "Muhammad the Messenger of Allâh" in the following formation:[1]

1 Sahih Al-Bukhari 2/872-873.

الله

رسول

محمد



Envoys were chosen on the basis of their experience and knowledge, and sent on their tasks in Muharram 7, A.H,. a few days before heading to Khaibar[1].

1. Letter to Abysinia (Ethiopia)

Negus, king of Abyssinia (Ethiopia), whose name was Ashamah bin Al-Abjar, received the Prophet's message which was sent with Amr bin Umaiyah Ad-Damri ﷺ. At-Tabari states that this took place either late 6th or early 7th A.H. Scrutiny of the letter shows that it was not the one that was sent after the event of Hudaibiyah. Rather, the wording of the letter indicates that it was sent to that king when Ja`far and his companions emigrated to Abyssinia (Ethiopia) during the Makkan period. One of its sentences read: ``I have dispatched my cousin, Ja`far with a group of Muslims, to you, so be generous towards them and do not oppress them."

Al-Baihaqi, on the authority of Ibn Ishaq, gave the following narration of the Prophet's letter sent to Negus:

``This letter is sent from Muhammad, the Prophet to Negus al-Ashamah, the king of Abyssinia (Ethiopia).

Peace be upon him who follows true guidance and believes in Allâh and His Messenger. I bear witness that there is no God but Allâh, alone with no associate. He has taken neither a wife nor a son, and that Muhammad is His servant and Messenger. I invite you to enter Islam; if you embrace Islam, you will find safety:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

1 Rahmatul-lil-`Alamin 1/171.



``Say (O Muhammad):'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: `Bear witness that we are Muslims.' " [3:64]

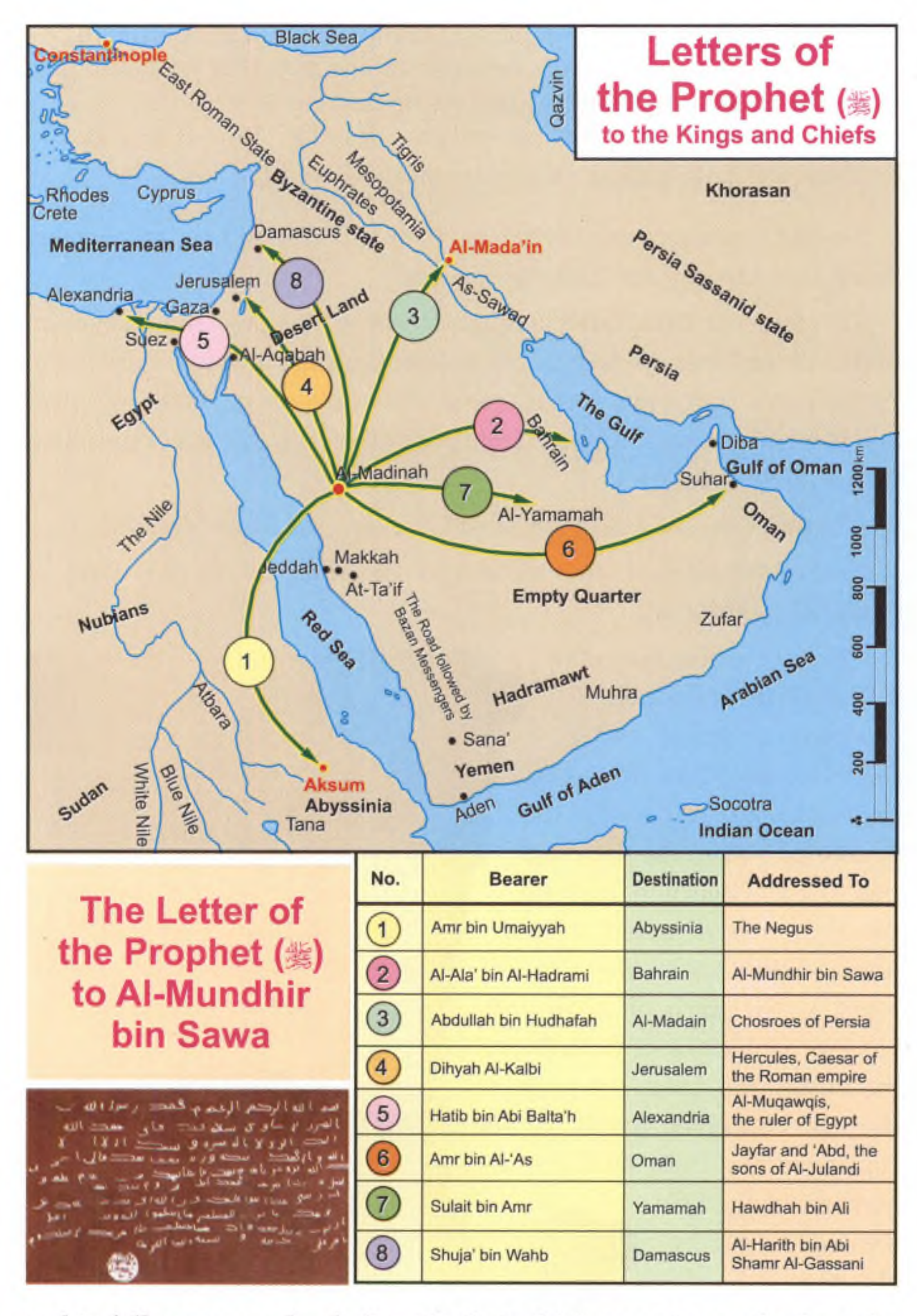
Should you reject this invitation, then you will be held responsible for all the evils of your Christian people."

Dr. Hameedullah (Paris), a reliable verifier, has presented a version of the above letter disclosed only a short time ago and identical to Ibn Al-Qaiyim's narration. Dr. Hameedullah exerted painstaking effort and used all means of modern technology to verify the text of the letter, which reads as follows:

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allâh, to Negus, king of Abyssinia (Ethiopia).

Peace be upon him who follows true guidance. To proceed: I praise Allâh, there is no God but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allâh and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. So, she conceived him from Allâh's spirit and breathing as He created Adam by His Hand. I call you to Allâh alone with no associate and to His obedience



No.	Bearer	Destination	Addressed To
1	Amr bin Umaiyyah	Abyssinia	The Negus
2	Al-Ala' bin Al-Hadrami	Bahrain	Al-Mundhir bin Sawa
3	Abdullah bin Hudhafah	Al-Madain	Chosroes of Persia
4	Dihyah Al-Kalbi	Jerusalem	Hercules, Caesar of the Roman empire
5	Hatib bin Abi Balta'h	Alexandria	Al-Muqawqis, the ruler of Egypt
6	Amr bin Al-'As	Oman	Jayfar and 'Abd, the sons of Al-Julandi
7	Sulait bin Amr	Yamamah	Hawdhah bin Ali
8	Shuja' bin Wahb	Damascus	Al-Harith bin Abi Shamr Al-Gassani

The Letter of the Prophet (ﷺ) to Al-Mundhir bin Sawa

and to follow me, and to believe in that which came to me, for I am the Messenger of Allâh. I invite you and your men to Allâh, the Glorious,



the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance."[1]

The text of this letter is doubtlessly authentic, but to maintain that it was written after the events of Hudaibiyah is still a question that lacks definite evidence.

The version Al-Baihaqi reported from Ibn Ishaq resembles the letters to the kings and princes of the Christians after Hudaibiyah, since in mentions within it:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

``Say (O Muhammad):'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: `Bear witness that we are Muslims.''' [3:64]

Similar to what is mentioned in the others. It also clearly mentions the name Ashamah. As for the text that Dr. Hameedullah, may Allâh have mercy upon him, mentioned, it appears to me to be a letter that was written after the death of Ashamah, addressed to his successor, and perhaps this is why his name is not mentioned. This is my observation with no decisive proof other than the contents of the texts, but what is odd is that the Dr. Hameedullah seems certain that the text mentioned by Al-Baihaqi from Ibn `Abbas is the one written after the death of Ashamah, addressed to his successor, when the name of Ashamah is clearly mentioned in it. The truth of this is known only to Allâh.

When `Amr bin Umaiyah Ad-Damri ﷺ delivered the letter to Negus, the latter took the parchment and placed it on his eye, descended to the floor, confessed his faith in Islam and wrote the following reply to the Prophet :

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Negus Ashamah to Muhammad, the Messenger of Allâh. Peace be upon you, O Prophet of Allâh, and the mercy and blessing

1 Zadul-Ma`ad 3/60.

from Allâh beside Whom there is no God. I have received your letter in which you have mentioned Jesus, and by the Lord of the heaven and the earth, Jesus is no more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin and his companions. I bear witness that you are the Messenger of Allâh, true and confirming (those who have gone before you). I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."[1]

The Prophet asked Negus to send Ja`far and his companions, the emigrants to Abyssinia (Ethiopia), back home. They came back to see the Prophet in Khaibar. Negus later died in Rajab 9 A.H., shortly after the Invasion of Tabuk. The Prophet announced his death and observed the funeral prayer in absentia for him. Another king succeeded Negus to the throne and another letter was sent to him by the Prophet but whether or not he embraced Islam is still a question unanswered.[2]

2. Letter to the King of Egypt, Muqawqis

The Prophet wrote to Juraij bin Matta,[3] called Muqawqis, the King of Egypt and Alexandria stating:

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, servant of Allâh and His Messenger, to Muqawqis, the leader of the Copts.

Peace be upon him who follows true guidance. I invite you to accept Islam. If you want security, accept Islam. If you accept Islam, Allâh, the Sublime, shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

``Say (O Muhammad):'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: `Bear witness that we are Muslims.''' [3:64]

1 Zadul-Ma`ad 3/61.
2 Sahih Muslim 2/99.
3 Rahmatul-lil-'Alamin 1/178; Dr. Hameedullah said that his name was Binyamin.

Hatib bin Abi Balta'ah ﷺ, who was chosen to communicate the message, requested a meeting with Muqawqis before conveying the contents of the letter. He addressed Egyptian ruler saying: ``There used to be someone before you who had acquired the status of the supreme lord, so Allâh punished him and made an example of him in the Hereafter and in this life; so, take warning and never set a bad example to others."

Muqawqis answered: ``We are in no position to give up our religion except for a better one."

Hatib resumed: ``We invite you to embrace Islam, which will suffice you for all that you may lose. Our Prophet has called people to profess this faith, the Quraish and the Jews stood against him as bitter enemies, whereas Christians stood closest to his call. Upon my life, Moses' news about Jesus is identical to the latter's good tidings about the advent of Muhammad. Likewise, this invitation of ours to you to embrace Islam is similar to your invitation to the People of Torah to accept the New Testament. Once a Prophet rises in a nation, he is eligible for positive response; hence you are subject to the same Divine Law. Bear in mind



Mariyah, the Coptic
From Hafn North of Asyut (In Southern Egypt)

that we have not come to turn you away from the religion of Jesus, but rather request you to adhere to its true principles."

Muqawqis pondered deeply over the contents of the letter and said: ``I have come to the conviction that this Prophet proposes nothing repulsive; he is neither a straying magician nor a lying soothsayer. He bears the true manifest seeds of Prophethood, and so I will consider the affair deeply." He took the parchment and ordered that it be kept in an ivory casket. He called a scribe to write the following reply in Arabic:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muqawqis to Muhammad bin `Abdullah.

Peace be upon you. I have read your letter and understood its contents, and what you are calling for. I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending as presents to you two maids, who come from noble Coptic families, along with clothing and a steed for riding. Peace be upon you."

It is noteworthy that Muqawqis did not avail himself of this priceless opportunity and he did not embrace Islam. The presents were accepted. Mariyah, the first maid, stayed with the Prophet ﷺ, and gave birth to his son Ibrahim. The other, Sirin, was given to Hassan bin Thabit Al-Ansari ؓ. The steed's name was Duldul and it lived until the time of Mu`awiyah ؓ.[1]

3. Letter to Chosroes, Emperor of Persia

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allâh, to Chosroes, king of Persia.

Peace be upon him who follows true guidance, believes in Allâh and His Messenger and testifies that there is no God but Allâh, alone with no associate, and that Muhammad is His servant and Messenger. I invite you to accept the religion of Allâh. I am the Messenger of Allâh sent to all people in order that I may instill fear of Allâh in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security,

1 Zadul-Ma`ad 3/61.





The Arch of Chosroes

otherwise, you will be responsible for all the sins of the Magians."

'Abdullah bin Hudhafah As-Sahmi ﷺ was chosen to carry the letter to Chosroes. He carried it to the governor of Bahrain, but we do not know as of yet if the latter dispatched it to Chosroes by one of his men or chose `Abdullah himself.

The proud king was filled with anger by the style of the letter, as the name of the Prophet had been put above his own name. He tore the letter into pieces and sent a command to his governor in Yemen to send a couple of men to arrest the Prophet and bring him in his presence. The governor, Badhan, immediately sent two men to Madinah for the purpose. As soon as the men reached Madinah, the Prophet was informed by Divine Revelation that Pervez, the emperor of Persia, had been murdered by his son. The Prophet disclosed the news to them and they were stunned. He asked them to relate to their new king that Islam would prevail everywhere and exceed the kingdom of Chosroes himself. They hurried back to Badhan and communicated to him what they heard. Meanwhile, Sherweh, the new king sent a letter to Badhan confirming the news and ordering him to stop any procedures in regards to the Prophet until further notice. Badhan, together with the Persians in Yemen, went into the folds of Islam, and gladly signified his adhesion to the Prophet.[1]

1 Fathul-Bari 8/127, 128.

4. The Envoy to Caesar, King of Rome

Al-Bukhari records a long narration of the contents of the letter sent by the Prophet to Heraclius, emperor of the Byzantines:

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, the servant of Allâh and His Messenger to Heraclius, the king of the Byzantines.

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allâh will give you a double reward, but if you turn your back upon it, then the burden of the sins of all your people will fall on your shoulders.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

``Say (O Muhammad):'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: `Bear witness that we are Muslims.'" [3:64][1]

Dihyah bin Khalifah Al-Kalbi ﷺ was ordered to hand the letter to the governor of Busra, who would in turn, send it to Caesar.

Incidentally, Abu Sufyan bin Harb, who at that time had not yet embraced Islam, was summoned to the court and Heraclius asked him many questions about Muhammad and the religion that he preached. The testimony which this open enemy of the Prophet gave regarding the personal excellence of the Prophet's character and the good that Islam was doing for humanity left Heraclius wonder-struck.

Al-Bukhari, on the authority of Ibn `Abbas ﷺ, narrated that Heraclius sent for Abu Sufyan and his companions, who happened to be trading in Sham (Syria, Palestine, Lebanon and Jordan) and had come to Iliya' (Baitul-Maqdis). This was during the truce that had been concluded between the polytheists of Quraish and Allâh's Messenger ﷺ. Heraclius, seated among his chiefs of staff, asked, ``Who amongst

1 Sahih Al-Bukhari 1/4, 5.



The Message of the Prophet (ﷺ) to Heraclius

- The Path followed by the envoy of the Prophet (ﷺ) (Dihyah Al-Kalbi)
- The Path followed by Heraclius
- Abu Sufyan Commercial Route to Gaza

To Istanbul
Konya
Merash
Adana
Diarbakr
Tigris
Urfa
Nasibain
Mosul
Arbil
Aleppo
Euphrates
Cyprus
Hims
Mediterranean Sea
Damascus
Busra
Desert Land
Jerusalem
Alexandria
Gaza
Ma'an
An-Nafud Great Desert
The Nile
El Faiyum
Al-Aqabah
Sinai
Egypt
Tabuk
Al-Khuraibah
Hafn
Duba
Al 'Ula
Asyut
Sa'eed
Al Wajh
Khaibar
Red Sea
Al-Madinah
Aswan
Jeddah
Makkah
At-Ta'if
600 k.m.
400
200
100
200

you is the nearest relative to the man who claims to be a Prophet?" Abu Sufyan relates the story: ``I replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). `Tell them (i.e., Abu Sufyan's companions) that I am going to ask him (i.e., Abu Sufyan) about that man who claims to be a Prophet. If he tells a lie, they should contradict him (instantly).' By Allâh had I not been afraid that my companions would consider me a liar, I would have told lies."

Abu Sufyan's continued: ``'Muhammad descends from a noble family. No one from his family happened to assume kingship. His followers are those considered weak, with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship Allâh, alone with no associate, and abandon the beliefs of forefathers. He orders us to observe prayer, honesty, abstinence, and the maintaining of strong family ties.'" Heraclius, on hearing this testimony, turned to his translator and ordered him to communicate to us his impression, which revealed full confidence in the truthfulness of Muhammad's Prophethood: 'I fully realize that Prophets come from noble families; he does not have any previous example of Prophethood. Since none of his ancestors was a king, we cannot then claim that he is a man trying to reclaim his father's kingdom. So long as he does not tell lies regarding people, he is for the more reason, immune to telling lies in regards to Allâh. Concerning his followers being those considered weak, with numbers ever growing, this is the case with faith until it is complete. I have understood that no instance of apostasy has yet appeared among his followers, and this points to the bliss of faith that finds its place in the human heart. Betrayal, as I see, is alien to him because real Prophets hold themselves from betrayal. You said he orders the worship of Allâh with no associates, observance of prayer, honesty, abstinence, and prohibition of paganism, if this is true, he will soon rule the place beneath my feet. I have already known that a Prophet would arise but it has never occurred to me that he will be an Arab from among you. If I was sure, I would be faithful to him; I might hope to meet him, and if I were with him, I would wash his feet.' Heraclius then requested



that the Prophet's letter be read. The observations of the emperor and finally the definite and clear-cut exposition of the Islamic message could only create a tense atmosphere amongst the clergy present at the court. They were ordered to leave."

Abu Sufyan continued, ``While coming out, I said to my companions, `The matter of Ibn Abi Kabshah (i.e., Muhammad) has become so prominent that even the king of Banu Al-Asfar (i.e., the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger would be victorious, until Allâh made me embrace Islam." The king did not embrace Islam, for it was differently ordained. However, the Muslim envoy was returned to Madinah with the felicitations of the emperor.

On his way back to Madinah, Dihyah Al-Kalbi ﷺ was intercepted by people from the tribe of Judham in Hisma, who looted the presents sent to the Prophet ﷺ. Zaid bin Harithah ﷺ at the head of five hundred men was dispatched to that spot; he inflicted heavy losses on those people and captured 1000 camels, 5000 of their cattle and a hundred women and boys. One of the chiefs of Judham who had embraced Islam, filed a complaint with the Prophet ﷺ, who gave a positive response to his protest, and ordered that all the spoils and captives be returned.

Most of the authors on the battles of the Prophet state that this event occurred before Al-Hudaibiyah, however this is an obvious mistake since he ﷺ sent the letter to Heraclius after Al-Hudaibiyah. This is why Ibn Al-Qaiyim said, ``It was after Al-Hudaibiyah without a doubt."[1]

5. Letter to Mundhir bin Sawa, Governor of Bahrain

The Prophet dispatched Al-`Ala' bin Al-Hadrami ﷺ to the governor of Bahrain, with a letter inviting him to embrace Islam.

In reply, Al-Mundhir bin Sawa wrote the following letter:

"Allâh's Messenger ﷺ , I read your letter, which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them and they entered the fold of Islam, while others did not find it appealing. In my country, there live Magians and Jews, and therefore you may inform me of the treatment to be extended to them."

1 Zadul-Ma`ad 2/122

The Prophet wrote the following letter in reply to his:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, Messenger of Allâh, to Mundhir bin Sawa.

Peace be on you! I praise Allâh, who has no associates, and I bear witness that Muhammad is His servant and Messenger.

I remind you of Allâh, the Mighty and the Glorious. Whoever accepts admonition does it for his own good. Whoever follows my envoys and acts in accordance with their guidance, has in fact accepted my advice.

My envoys have highly praised your behavior. You shall continue in your present office. Give the new Muslims a full chance to preach their religion. I accept your recommendation regarding the people of Bahrain, and I pardon the offences of the offenders; therefore, you may also forgive them.

Of the people of Bahrain whoever wishes to continue in their Jewish or Magian faith should be made to pay the *Jizyah* (security tax)."[1]

6. Letter to Haudhah bin `Ali, the Governor of Yamamah

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, Messenger of Allâh to Haudhah bin `Ali.

Peace be upon him who follows true guidance. Be informed that my religion shall prevail everywhere. You should accept Islam, and whatever is under your command shall remain yours."

The envoy chosen was Sulait bin `Amr Al-'Amiri ﷺ, who after communicating his message, carried back the following reply to the Prophet ﷺ:

"The Faith, to which you invite me, is very good. I am a famous orator and poet, the Arabs highly respect me and I hold a position among them. If you include me in your government, I am prepared to follow you."

The governor then bestowed a reward on Sulait and presented him with clothes made of Hajar fabric. Of course, he put all those presents before the Prophet ﷺ.

1 Zadul-Ma`ad 3/61, 62.



The Prophet did not accept Haudhah's demand. He usually turned down such authoritative tone, and would say that the whole matter was in the Hand of Allâh, Who gave His land to whoever He desired. Jibreel later came with the Revelation that Haudhah had died. The Prophet ﷺ, in the context of his comment on this news, said:

``As for Yamamah, from it will come a liar claiming prophethood after me, but he shall be killed."

When someone asked who would kill him, he replied:

``You and your companions."

And it occurred as he said.[1]

7. Letter to Al-Harith bin Abi Shimr Al-Ghassani, the king of Damascus

``In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, Messenger of Allâh to Al-Harith bin Abi Shimr.

Peace be upon him who follows true guidance, believes in it and trusts it. I invite you to believe in Allâh, alone with no associate, and your kingdom will remain yours."

Shuja' bin Wahb ؓ had the honor of taking the letter to Harith, who upon hearing the letter read in his audience, was madly infuriated and uttered: ``Who dares to dispose me of my country, I will fight him (the Prophet)," and arrogantly rejected the Prophet's invitation to the fold of Islam.[2]

8. Letter to the King of Oman, Jaifer, and His Brother `Abd bin Al-Julandai

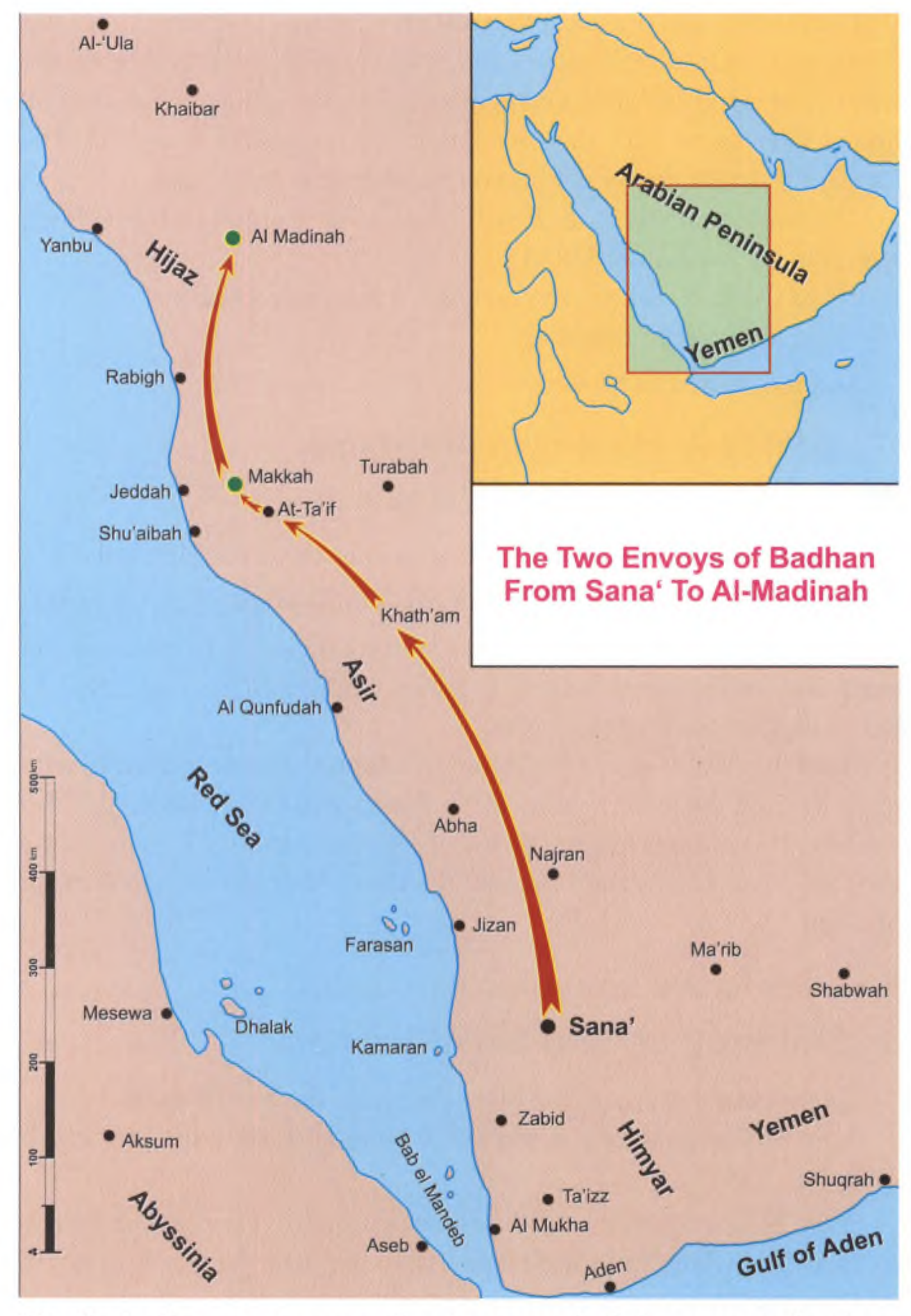
"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad bin `Abdullah to Jaifer and `Abd, the sons of Al-Julandai.

Peace be upon him who follows true guidance. I invite both of you to the call of Islam. Embrace Islam. Allâh has sent me as a Prophet to all His creation in order that I may instill fear of Allâh in the hearts of

1 Zadul-Ma`ad 3/63.

2 Zadul-Ma`ad 3/62; Muhadarat Tarikh Al-Umam Al-Islamiyah by Al-Khudari 1/146.



His disobedient creatures, so that there may be left no excuse for those who deny Allâh. If you two accept Islam, you will remain in command of your country; but if you refuse my call, you must remember that



all your possessions are perishable. My cavalry would take possession of your land, and my Prophethood will assume superiority over your kingship."

`Amr bin Al-`As ﷺ, who was chosen to carry the letter, narrated the following story that happened before he was admitted into the audience of Jaifer: ``When I arrived in Oman I contacted `Abd, who was known to be more mild-tempered than his brother, the following dialogue took place between him and me:

`Amr: I am the envoy of Allâh's Prophet coming to see both you and your brother.

`Abd: You have to see my brother and read to him the letter you are carrying. He is my senior in both age and kingship. Incidentally, what is the purpose of your mission?

'Amr: We invite you to believe in Allâh, alone with no associate, to discard any other deities and testify to the Messengership of Muhammad ﷺ.

`Abd: O `Amr! You come from a noble family, but first of all, tell me what was your father's attitude concerning this faith? You know, we used to follow his steps.

`Amr: Death overtook him before believing in Muhammad's mission; I wish now he had embraced Islam and had faith in it before his death. I myself had adopted the same attitude until Allâh guided me towards Islam.

`Abd: When did you embrace Islam?

`Amr: When I was in the court of the Negus, who also entered Islam.

`Abd: What was the reaction of his people?

`Amr: They approved of him and followed his steps.

`Abd: The bishops and monks as well?

`Amr: They did the same.

`Abd: Beware of lying `Amr, for this soon disgraces a person than any other thing.

`Amr: I never tell lies; additionally, our religion does not permit it.

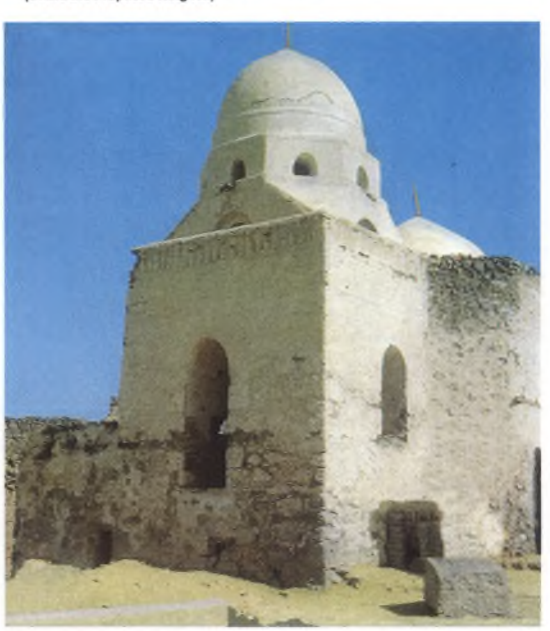
The Seal



The Well into which the Ring of the Prophet ﷺ fell from the Hand of Uthman bin Affan ؓ.



The Dome making the location of the Well of Aris (where the Prophet's Ring fell)



`Abd: Has Heraclius been informed that the Negus has accepted Islam?

`Amr: Yes, of course.

`Abd: How did you happen to know that?

`Amr: The Negus used to pay land tax to Heraclius, but when the former embraced Islam, he swore he would discontinue that tax. When this news reached Heraclius, his brother Al-Yannaq advised him to take action against Negus but he refused and added that he himself would do the same if he were not greedy of his kingship.

`Abd: What does your Prophet order you to do?

`Amr: He orders us to obey Allâh, the All-Mighty and the All-Glorious, to be pious and maintain good ties with family; he forbids aggression, adultery, disobedience, wine, idolatry and devotion to the cross.

`Abd: Fair words and fair beliefs are those you are calling for. I wish my brother would follow me to believe in Muhammad and profess his religion, but my brother is too greedy of his kingship to become a



subordinate.

`Amr: Should your brother surrender himself to Islam, the Prophet would give him authority over his people and take alms tax from the wealthy to be given to the needy.

`Abd: That is fair behavior. But what is this alms tax you have mentioned?

`Amr: It is a divine commandment that alms tax be taken from the well-to-do people who have surplus wealth and be distributed to the poor.

`Abd: I doubt if this can work among our people."

`Amr stayed for some days to be admitted into Jaifer's court until he was finally granted this permission. He said: ``He asked me to hand him the letter to read it. After that he asked me how the Quraish had reacted and I answered: `They had followed him, some out of their own freewill and others overpowered by military fighting. Now, people have chosen Islam in preference to other creeds, and have realized through their mental insight that they had been straying in darkness. None, except you, is now out of the domain of Islam, so I advise you to embrace Islam so that you can provide security to yourself and your country.' Here, he asked me to call on him the following day.

The following day he showed some unwillingness in receiving me but his brother, `Abd, interceded and I was given the chance to see him again, but this time he addressed me in a threatening arrogant tone. However, after a private talk with his brother and reconsidering the whole situation, both brothers embraced Islam and proved to be true to Islam, which had begun to make its way into this new area.

The context of this story reveals that this letter was sent at a much later date than the others, most likely after the conquest of Makkah.[1]

Through these letters, the Prophet managed to communicate his Message to most of the kings at that time; some believed, while others remained obstinate and persisted in their disbelief. However, the idea of embracing Islam, and the advent of a new Prophet preoccupied all of them.

1 Zadul-Ma`ad 3/6, 63.

Post-Hudaibiyah Hostilities

The Invasion of Ghabah or Dhi Qarad

It was in fact not a battle but a clash carried out against a platoon of Bani Fazarah. It occurred at Dhi Qarad, a water reservoir situated at a day's journey from Madinah. Al-Bukhari named a chapter about it in which he indicated that it occurred three days before the battle of Khaibar. Muslim reported a chain of narration from Salamah bin Al-Akwa' (saying the same). The majority of the writers on the battles of the Prophet list it before Al-Hudaibiyah, but what is most correct is what Al-Bukhari and Muslim mention.[1]

It has been narrated on the authority of Salamah bin Al-Akwa' ﷺ, the hero of this battle: ``Allâh's Messenger sent one of his slaves Rabah with his camels to a nearby pasture. I, taking Talhah's horse, went there for the same purpose. When the day dawned, `Abdur-Rahman Al-Fazari made a raid, drove away all the camels, and killed the man who looked after them. I told Rabah to ride the horse, take it to Talhah and inform Allâh's Messenger that the polytheists had made away with his camels. Then I stood upon a hill and turning my face to Madinah, shouted thrice: `Come to our help!' After that I set out in pursuit of the raiders, shooting at them with arrows and chanting (self-eulogistic) Verse:

I am the son of Al-Akwa'

Today is the day of defeat for the mean.

By Allâh, I continued shooting at them and killing their animals.

1 See Sahih Al-Bukhari 2/603, Sahih Muslim 2/113, Fathul-Bari 7/460, and Zadul-Ma`ad 2/120.



Whenever a horseman turned upon me, I would come to a tree sit at its base, shoot at him and killing his horse. At last they entered a narrow mountain gap. I ascended that mountain and held them at bay by throwing stones at them. I continued to chase them in this way until I got all the camels free, none remaining with them. They fled in all directions and I followed shooting at them continually until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with some stonessothatAllâh's Messenger and his Companions might recognize them (as booty left by the enemy). They went on until they came to a narrow valley. They sat down to eat something, and I sat on top of a tapering rock. Four of them ascended the mountain coming towards me. When they were near enough to hear me, I shouted: `Do you recognize me?' They said: `No. Who are you?' I said: 'I am Salamah,

Dhu Qarad Expedition

Rabiul-Awwal 6 A.H.

son of Al-Akwa'. I can get anyone of you, but none of you can get me.' So they returned.

I did not move from my place until I saw the horsemen of Allâh's Messenger ﷺ, who came riding through the trees. The foremost among them was Akhram, behind him was Abu Qatadah Al-Ansari followed by Al-Miqdad bin Al-Aswad ؓ. Akhram and `Abdur-Rahman Al-Fazari met in combat. Akhram killed `Abdur-Rahman's horse but the latter managed to strike him with his lance and kill him. `Abdur-Rahman turned around riding Akhram's horse. Abu Qatadah, seeing this, engaged in a fierce combat with `Abdur-Rahman, struck him a fatal blow with his lance. The polytheists consequently fled and I went in their pursuit. Before sunset they reached a valley with a spring of water called Dhi Qarad. They rested there to have a drink, but I, having been in their pursuit, turned them out of the valley before they could drink a drop of water.

Later on, the Prophet ﷺ, along with his Companions, overtook me. I said: 'O Messenger of Allâh ﷺ, let me select from our people one hundred men and I will follow the plunderers and finish them.' In reply, the Prophet said: `Ibn Al-Akwa', you have taken enough and so now you have to show nobility; they have reached the locality of Ghatafan where they are having a feast.' He added: `Our best horseman today is Abu Qatadah, and our best footman today is Salamah.' He allotted me two shares of the booty: the share meant for the horseman and the other meant for the footman. Intending to return to Madinah, as an honor, he made me mount behind him on his she-camel called Al-'Adba'."[1]

Ibn Umm Maktum was given the administration of Madinah, and Miqdad bin `Amr the standard by the Prophet during this invasion.

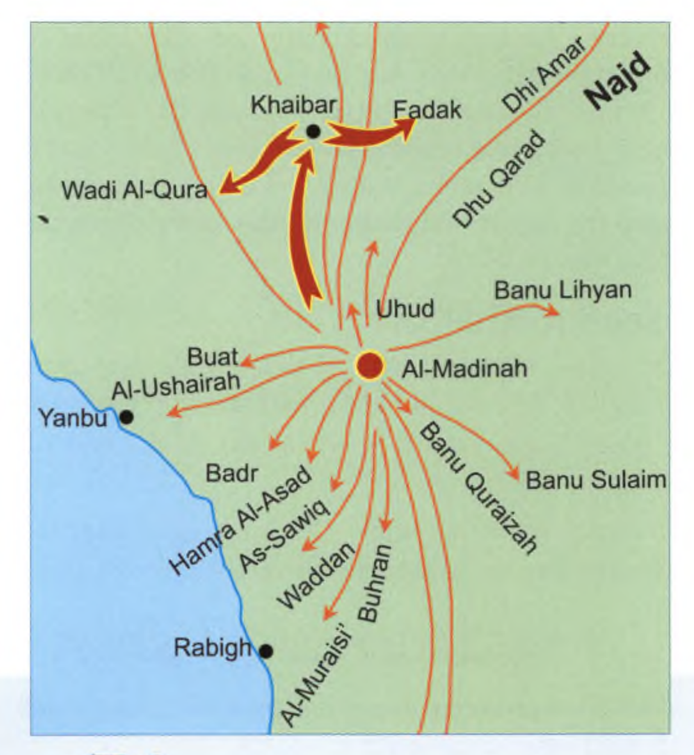


1 See the previous references and Zadul-Ma`ad 3/62.



The Conquest of
Khaibar

(In Muharram, 7 A.H.)





Khaibar was a spacious and strongly fortified territory, studded with castles and farms, lying at a distance of 60-80 miles north of Madinah; it is today a village known for its unhealthy climate.

The Reasons for the Battle

After the treaty of Hudaibiyah, the major party of the anti-Islam tripartite, namely the Quraish, was neutralized. The Prophet ﷺ therefore considered it appropriate to resolve the affairs concerning the other two parties, the Jews and the tribes of Najd tribes, so that peace and security can prevail and the Muslims can devote their time and effort in propagating the Message of Allâh and calling people to embrace it. Khaibar itself had always remained a hotbed of intrigue and conspiracy, and the Jews had always used it as a source of military provocation and as a center of instigation, so it was given priority by the Prophet ﷺ. The Jews of Khaibar, united by an ancient alliance with the Confederates, provoked Bani Quraizah to practice treachery, maintained contacts with Ghatafan and the other Arabs [who were hostile to the Muslims], and they even devised a plot on the Prophet's life. In fact, the continual afflictions that the Muslims sustained were primarily attributable to the Jews. Envoys were repeatedly sent to them for peaceful settlement, but all in vain. Consequently, the Prophet ﷺ came to the conclusion that a military campaign was needed in order to solve this problem.

Headed to Khaibar

Ibn Ishaq said: "When Allâh's Messenger came back from al-Hudaibiyah, he resided in Madinah during the month of Dhul-Hijjah and part of Muharram. Then he left at the end of Muharram for Khaibar."

Interpreters of the Noble Qur'ân suggest that capturing Khaibar had been a Divine promise implied in Allâh's Words:

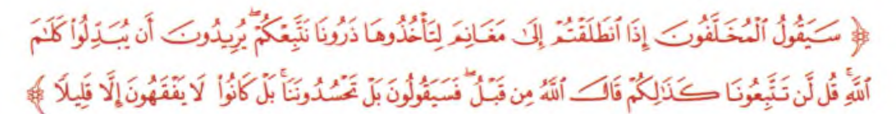
﴿ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ ﴾

"Allâh has promised you abundant spoils that you will capture, and He has hastened for you this." [48:20]

Referring to the peace treaty of Hudaibiyah and the surrender of Khaibar.

The hypocrites and people weak of heart had hung back from joining the true Muslims in the Hudaibiyah campaigns, so now Allâh the All-Mighty revealed the following words to His Prophet ﷺ:





"Those who lagged behind will say, when you set forth to take the spoils: `Allow us to follow you.' They want to change Allâh's Words. Say: `You shall not follow us; thus Allâh has said beforehand.' Then they will say: `Nay, you envy us.' Nay, but they understand not except a little." [48:15]

The Number of Soldiers in the Army

The Prophet only invited those who were willing to fight in the cause of Allâh to accompany him in his march against Khaibar. Only fourteen thousand men swore allegiance and responded to his call.

Meanwhile, Siba' bin `Arfatah Al-Ghifari ﷺ was chosen to run the affairs of Madinah in the Prophet's absence. Another incident of high significance, during the same time, was the acceptance of Islam by Abu Hurairah ﷺ, a venerable Muslim scholar and an authentic narrator of the Prophetic traditions.

The Hypocrites Alert the Jews

The hypocrites, noticing the fresh Islamic intentions began to alert the Jews of the imminent military activities. Their chief, `Abdullah bin Ubai sent a message to the Jews of Khaibar warning them against the dangers approaching them, and encouraging them to resist the Muslims as they outnumbered the latter and were better equipped. On hearing the news the Jews dispatched Kinanah bin Abul-Huqaiq and Haudhah bin Qais to their former allies, the tribe of Ghatafan requesting military assistance, promising to grant them half the yield of the fruit that their farms would yield if they managed to beat the Muslims.

The Road to Khaibar

The Prophet marched by the route of the `Isr Mountain and then went forward with the army until he halted in a valley called Ar-Raji`. He camped there, which was a day and a night's journey before the tribe of Ghatafan. This was done so as to prevent them from strengthening the Jews. The accompanying guides led him to an intersection that



branched out in many different directions, all leading to his destination. He abstained from following the first three roads on grounds of their ominous names and chose the fourth for its favorable indication.

It is noteworthy that some interesting incidents occurred during the Muslims' march towards Khaibar. We shall only mention a few:

1. It has been narrated on the authority of Salamah bin al-Akwa` ﷺ, who said: We marched to Khaibar with Allâh's Messenger ﷺ, journeying during the night. One of the men said to my brother `Amir: ``Will you not recite to us some of your Verses [of poetry], `Amir?" So, he began to chant his Verses to urge the camels. He recited:

O Allâh, if You had not guided us, we would have neither been rightly guided practiced charity, nor offered prayers.

We wish to lay down our lives for You; so forgive us our lapses, and keep us firm when we encounter (our enemies).

Bestow upon us peace and tranquility, behold, when with a cry they called upon us to help.

Allâh's Messenger ﷺ said: ``Who is this driver (of the camels)?"



They said: ``It is `Amir.'' He said: ``Allâh will show mercy to him.'' A man said: ``Martyrdom is reserved for him. O Messenger of Allâh ﷺ, would that you had allowed us to benefit ourselves from his life.''[1]

The Prophet's Companions had already known that he would never invoke Allâh's mercy upon a close Companion, except to single him out for martyrdom.[2]

2. In a spot called As-Sahba', not far from Khaibar, the Prophet ﷺ observed the *Asr* prayer, and then he called his Companions to bring whatever food provisions they had with them. What they brought was too little to satisfy them all, so the Prophet ﷺ took it by his hand and it immediately grew in quantity, so they all ate to their fill.

Shortly afterward, he and the others, rinsed their mouths and performed the *Maghrib* prayer without performing ablution;[3] he did the same for the Isha prayer.[4]

As they reached above Khaibar and looked down upon it he said, ``Halt.'' The army halted and he said:

``O Allâh! Lord of the seven heavens and what they cover, Lord of the seven earths and what they include, Lord of the devils and what they mislead: Indeed we ask You for the good of this town, the good of its people, the good that is in it. We seek refuge with You from the evil of this town, the evil of its people, and the evil that is in it. Proceed in the Name of Allâh.''[5]

The Muslim Army Surrounds Khaibar

The Muslims camped and slept that night near Khaibar without the Jews realizing their presence. In the morning after the prayer they mounted and proceeded. The Muslims encountered the Jews while they had come out to perform their jobs with their axes, spades, and strings driving their cattle along. They began to shout in surprise: ``Muhammad has come along with his force!'' Allâh's Messenger ﷺ said:

``Allâh is Great, Khaibar is ruined, Allâh is Great, Khaibar is ruined,

1 Sahih Al-Bukhari 2/603; Sahih Muslim 2/115.
2 Sahih Muslim 2/115.
3 Sahih Al-Bukhari 2/603.
4 Maghazi Al-Waqidi p. 112.
5 Ibn Hisham 2/329.

Behold! When we descend amidst the people, it will dawn a bad day for those who have been warned (but have not taken heed)."[1]

The Fortresses of Khaibar

Khaibar was divided into two sections, the first containing five fortresses or castles:

1. The fortress of Na`im.
2. The fortress of As-Sa`b bin Mu`ath.
3. The fortress of Az-Zubair.
4. The fortress of Ubai.
5. The fortress of An-Nizar.

The first three were in an area known as an-Natah, the remainder were in a section called ash-Shaq. The second section of the city was called al-Katibah and it had three fortresses:

1. Al-Qamus, which was the fortress of the family of Abul-Huqaiq from the tribe of Abu An-Nadeer.
2. The fortress of Al-Watih.
3. The fortress of As-Sulalim.

There were also other fortresses in Khaibar besides these eight, but they did not reach the size or fortification of these. The fighting occurred only in the first section of the city; in the second section, the three fortresses secured themselves and held their fighters without coming out to face the Muslims.

The Muslim Camp

For encampment, the Prophet had chosen a certain area of land which he deemed suitable to serve as the headquarters of his army. However, Hubab bin Al-Mundhir ﷺ, who was a veteran fighter, suggested that they relocate to another place under the requirements of war and for the sake of providing maximum mobility.

Preparing to Fight and the Good News of Victory

When night fell the Prophet ﷺ said:

"Tomorrow I will give the banner to a man who loves Allâh and His

1 Sahih Al-Bukhari 2/603, 604.



Messenger and Allâh and His Messenger love him."

In the morning, all the people gathered around him hoping that they were the one referred to by the Prophet the previous night. The Prophet ﷺ called for `Ali bin Abi Talib ﷺ who had an illness in his eyes, so he supplicated for him and the illness vanished. He then handed the banner to him. `Ali ﷺ, on his part, pledged that he would fight the enemy until they embraced Islam. The Prophet answered him saying: ``Proceed upon your way until you enter their midst, then invite them to accept Islam and brief them on their duties towards Allâh. I swear by Allâh that if one person is guided by you, that would surely outweigh the best camels."[1]

The Actual Operation Begins

The Prophet began the campaign by capturing the minor strongholds, one after the other. The first fort he attacked was Na'im, the first defense line with a strong strategic position. Marhab, the leader of the fort, invited `Amir bin Al-Akwa` ﷺ to meet him in combat and the latter responded; when `Amir struck the Jew, his sword recoiled and wounded his own knee, and he died of that wound. The Prophet later said: ``For him ('Amir) there is a double reward in the Hereafter." He indicated this by putting two of his fingers together. `Ali bin Abi Talib ﷺ then undertook to meet Marhab in combat, and managed to kill him. Yasir, Marhab's brother, then turned up challenging the Muslims to a fight, which Az-Zubair ﷺ accepted and killed him on the spot. Fighting then broke out between the two forces and lasted for a few days. The Jews showed courage and proved difficult even to the repeated rushes of the experienced soldiers of Islam. However, they later realized the uselessness of resistance and began to abandon their positions in An-Na`im and retreated to the fortress of As-Sa`b.

Al-Hubab bin Al-Mundhir Al-Ansari ﷺ led the attack on the fortress of As-Sa`b. The Muslims laid siege to it for three days after which the Muslims stormed it. A lot of booty, provisions and food fell into their possession. This victory came in the wake of the Prophet's invocation to Allâh to help Banu Aslam in their untiring and daring attempts to capture that fort.

1 Sahih Al-Bukhari 2/505, 606.


The graves of the Martyrs of Battle of Khaibar

During the process of the war operations, extreme hunger struck the Muslims. They lit fires, slaughtered domestic donkeys and began to cook them. The Prophet inquired about the fires and the cooking, when he was informed he ordered that they should throw away the meat and wash the cooking pots, forbidding the practice of eating such meat.

The Jews, meanwhile, evacuated from An-Natah and secured themselves in Az-Zubair Fort, a strong defensive position inaccessible to both cavalry and infantry. The Muslims besieged it for three days, but in vain. A Jewish spy told the Prophet ﷺ about a water source under the surface of the earth that provided them with water, and advised that it be cut off in order to weaken their resistance. The Prophet did that, so the Jews came out to engage the Muslims in fierce combat during which some Muslims and ten Jews were killed, but the fort was eventually conquered.

Shortly after this battle, the Jews moved to Ubai Fort and fortified themselves inside it. The same events recurred; the Muslims besieged the new site for three days and then the great Muslim hero Abu Dujanah Simak bin Kharshah Al-Ansari ؓ, of the red headband, led the Muslim



army and broke into the fortress, conducted fierce military operations within and forced the remaining Jews to flee for their lives into another fort, An-Nizar.

An-Nizar was the most powerful fort, and the Jews came to the established conviction that it was too immune to be stormed, so they considered it a safe place for their women and children. The Muslims, however, were not dejected but dragged on the siege, however it being situated at an elevated position the fort was secure. The Jews inside were too afraid to meet the Muslims in open fight, so they hurled a shower of arrows and stones on the attackers. Considering this situation, the Prophet ﷺ ordered that catapults be used. These proved effective and caused cracks in the walls, providing an easy access into the heart of the fort. Chaos ensued among the Jews and they fled in all directions, leaving behind their women and children.

With these series of military victories, the first section of Khaibar was completely captured, and the Jews in the smaller fortresses evacuated them and fled to the second section.

The Conquest of the Second Section of Khaibar

When the Prophet ﷺ, along with his army, moved to this part of Khaibar, which was called al-Katibah, he laid a heavy siege to it for fourteen days. The Jews had fortified themselves inside their forts, so he was about to use the catapults, they realized the futility of their effort so they asked for a negotiable peace treaty.

There is one point of disagreement here among historians: Was this section of Khaibar (with its three forts) conquered by force? Ibn Ishaq clearly states that al-Qamus Fort was conquered by force. Al-Waqidi, on the other hand, maintained that the three forts were taken through peace negotiations; and force, if any, was resorted to only to hand the fort over to the Muslims; the two other forts surrendered without fighting.[1]

Negotiations

Ibn Abul-Huqaiq was dispatched to Allâh's Messenger to negotiate the terms of surrender. The Prophet ﷺ agreed to spare their lives on

1 Ibn Hisham 2/331, 336, 337.

the condition that they vacate Khaibar and the adjacent land, leaving whatever gold and silver they had in their possession. However, he specified that he would give up any commitment if they concealed anything. Shortly afterwards, the forts were handed over to the Muslims and all of Khaibar was conquered and brought under the control of Islam.

In spite of this treaty, Abul-Huqaiq's two sons concealed a leather bag full of jewels, and money belonging to Huyai bin Al-Akhtab, who carried it with him when Banu Nadeer had been exiled from Madinah. Kinanah bin Ar-Rabi`, who had hidden the bag somewhere, was persistent in his denial and so he was killed when the bag was discovered and his dishonesty was proven. Abul-Huqaiq's two sons were killed in recompense for breaching the covenant, and Safiyah, Huyai's daughter was taken as a captive.

Distribution of Spoils

In accordance with the agreement already concluded, the Jews were to vacate Khaibar, but they were anxious to maintain cultivation of the rich soil and the fine orchards for which Khaibar was famous for. Therefore, they approached the Prophet ﷺ with the request that they be allowed to cultivate their lands and they would give half of the produce to the Muslims. Muhammad ﷺ was kind enough to accept their request.

The Messenger divided the land of Khaibar into two: one half to provide the food to be stored in case of any accidental calamity that might befall the Muslims, and for entertaining foreign delegates who began to frequently visit Madinah; the other half would go to the Muslims who had witnessed the event of Hudaibiyah, whether they were present at this battle or not. The total number of shares came to 36, of which 18 were given to the above-mentioned people. The army consisted of fourteen thousand men of whom two hundred were cavalry men. A cavalry man was allotted three shares and an infantry man was given one.[1]

The spoils taken at Khaibar were so great that Ibn `Umar said: ``We never ate our fill until we conquered Khaibar.'' `Aishah ﷺ narrated

1 Zadul-Ma`ad 2/137, 138.



to have said: ``Now we can eat our fill of dates."[1] On their return to Madinah, the Emigrants were able to return to the Helpers of Madinah all the gifts they had received. All of this affluence came after the conquest of Khaibar and the economic benefits that the Muslims began to reap.[2]

The conquest of Khaibar coincided with the arrival of the Prophet's cousin, Ja`far bin Abi Talib ﷺ, and his companions, which included Abi Musa Al-Ash`ari ﷺ and some other Muslims from Abyssinia (Ethiopia).

Abu Musa Al-Ash`ari ﷺ narrated that he and over fifty companions, while in Yemen, took a ship which landed them in Abyssinia (Ethiopia) and they happened to meet Ja`far and his companions there.

He said, ``We stayed there together until the Prophet sent an envoy asking us to come back. When we returned, we found that he had already conquered Khaibar; however, he still gave us a share of the spoils."

The advent of those men came at the request made by Allâh's Messenger to the Negus, king of Abyssinia (Ethiopia), through `Amr bin Umaiyah Ad-Damri ﷺ.

Negus sent them back, sixteen men in total along with their wives and children on two boats. The rest of Emigrants had arrived in Madinah previously.[3]

The Marriage to Safiyah

In the same context, Safiyah, whose husband Kinanah bin Abul-Huqaiq was killed for treachery, was taken as a captive and brought along with other prisoners of war. After the permission of the Prophet was sought, Dihyah Al-Kalbi chose one of them and she happened to be Safiyah. The other Muslims, however, advised that Safiyah, being the daughter of the chief of Bani Quraizah and Bani Nadeer, should be married to the Prophet ﷺ, who agreed to their opinion. He invited her to Islam, freed her and took her as wife on her embracing Islam. The

1 Sahih Al-Bukhari 2/609.
2 Zadul-Ma`ad 2/148; Sahih Muslim 2/96.
3 Muhadarat Tarikh Al-Umam Al-Islamiyah 1/128.

wedding feast consisted of dates, fat and barley, and was held on his way back to Madinah at a spot called Sadd As-Sahba'.[1]

The Poisoned Sheep

After the conquest of Khaibar, a Jewish woman named Zainab bint Al-Harith offered the Prophet ﷺ a roasted sheep which she had poisoned. He took a mouthful, but it was not to his liking so he spat it out. After investigation, the woman confessed that she had stuffed the food with poison, providing an excuse that if the eater were a king, she would then rid herself of him, but should he be a Prophet, then he would be bound to learn about it. The Prophet ﷺ, however, ignored her treacherous attempt, but later ordered that she be killed when Bishr bin Al-Bara' died of that poison.[2]

There is a disagreement on the number of Muslims who were martyred, which ranged from sixteen to eighteen, while the number of Jews killed came to ninety-three.

Fadak

The remainder of Khaibar also fell to the Muslims. Allâh cast fear into the hearts of the people of Fadak, a village standing to the north of Khaibar. They hastened to ask for peace and be allowed to leave in safety, in exchange for their wealth. The Prophet ﷺ entered into an agreement with them similar to the one with the people of Khaibar. The spoils of Fadak were exclusively for the Prophet, since neither Muslim cavalry nor infantry were involved in its fighting.

Wadi Al-Qura

No sooner had the Prophet ﷺ completed the affairs of Khaibar, he began a fresh move towards Wadi Al-Qura, another Jewish colony in Arabia. He mobilized his forces and divided them into three regiments with four banners which he entrusted to Sa`d bin `Ubadah, Al-Hubab bin Al-Mundhir, `Abbad bin Bishr and Sahl bin Hunaif ﷺ. Prior to fighting, he invited the Jews to embrace Islam but his words fell on deaf ears. Eleven of the Jews were killed one after another; with each one killed, a fresh call was extended inviting those people to profess

1 Sahih Al-Bukhari 1/54
2 Zadul-Ma`ad 2/139,140; Fathul-Bari 7/497 and the basis of the story is reported in Sahih Al-Bukhari 1/449, 2/610, 860; and Ibn Hisham 2/337, 338.



the true faith. Fighting went on ceaselessly for approximately two days and resulted in a complete surrender of the Jews. Their land was conquered, and a lot of booty fell into the hands of the Muslims.

The Prophet stayed in Wadi Al-Qura for four days, distributed the booty among the Muslim fighters and reached an agreement with the Jews similar to that of Khaibar.[1]

Taima'

The Jews of Taima', having heard about the successive victories of the Muslim army and the defeats that their Jewish brethren sustained, showed no resistance when the Prophet reached their location.

On the contrary, they took the initiative and offered to sign a reconciliation treaty to the effect that they will receive protection in exchange for paying a tribute.

Having achieved his objective of completely subduing the Jews, the Prophet ﷺ made his way back home and arrived in Madinah in late Safar or early Rabi`ul-Awwal, 7 A.H.

It is noteworthy that the Prophet ﷺ, being a great war experts, realized quite readily that evacuating Madinah after the lapse of the prohibited months (Muharram, Dhul-Qa`dah, and Dhul-Hijjah) would not be wise while the desert Bedouins wandered in its surrounding areas.

Such a careless attitude, the Prophet believed, would tempt the undisciplined Bedouins to practice their favorite hobby of plundering, looting, and all acts of piracy.

With this caution in mind, the Prophet dispatched Aban bin Sa'id ؓ at the head of a platoon to discourage those Bedouins and prevent any attempt from them at raiding the headquarters of the growing Islamic state during his absence at Khaibar.

Aban achieved his task successfully and joined the Prophet in Khaibar after it had been conquered.

This most probably occurred in Safar, 7 A.H., as mentioned by Al-Bukhari.[2]

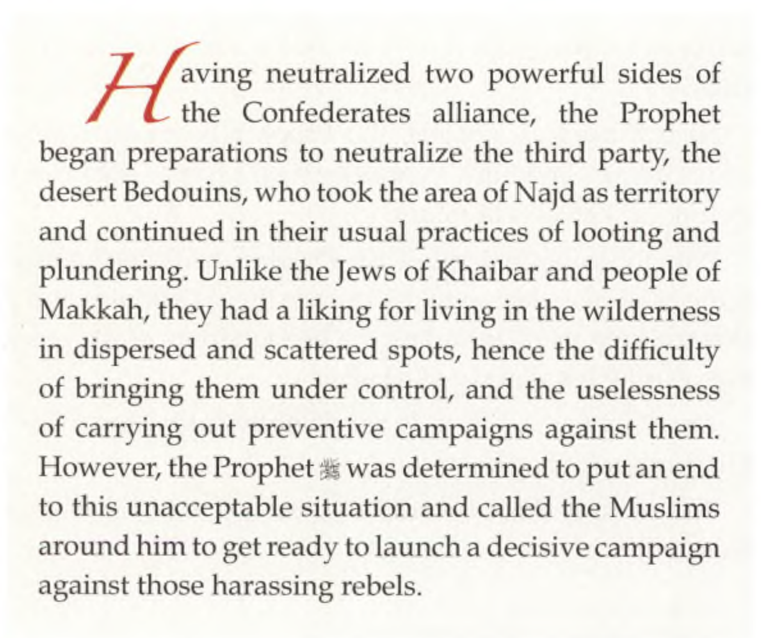
1 Zadul-Ma`ad 2/146, 147.

2 Sahih Al-Bukhari 2/608, 609.



Other Invasions

Dhat-ur-Riqa' Invasion (7 A.H.)



Having neutralized two powerful sides of the Confederates alliance, the Prophet began preparations to neutralize the third party, the desert Bedouins, who took the area of Najd as territory and continued in their usual practices of looting and plundering. Unlike the Jews of Khaibar and people of Makkah, they had a liking for living in the wilderness in dispersed and scattered spots, hence the difficulty of bringing them under control, and the uselessness of carrying out preventive campaigns against them. However, the Prophet ﷺ was determined to put an end to this unacceptable situation and called the Muslims around him to get ready to launch a decisive campaign against those harassing rebels.



Meanwhile it was reported to him that Banu Muharib and Banu Tha`labah of the Ghatafan tribe, were gathering an army in order to encounter the Muslims. The Prophet ﷺ proceeded towards Najd at the head of four to seven hundred men. He appointed Abu Dharr, and in another version `Uthman bin `Affan, to administer the affairs of Madinah in his absence. The Muslim fighters penetrated deep into their land until they reached a area called Nakhlah where they encountered some Bedouins of Ghatafan; however, no fighting took place because the latter agreed into ceasefire with the Muslims. The Prophet led his followers that day in the Fear prayer.[1]



Expedition of Umar bin Al-Khattab
(Turabah)
Sha'ban 7 A.H.



Bashir bin Sa'd Expedition To Yamn & Jabar (Towards Jinab)
Sha'ban 7 A. H.

Al-Bukhari, on the authority of Abu Musa al-Ash'ari ﷺ, narrated that they set out on an expedition with Allâh's Messenger ﷺ: ``We were six in number and had (with us) only one camel which we rode by taking turns. Our feet were injured. My feet were so badly injured that my nails came off. We, therefore, bandaged our feet with rags, so this invasion was called Dhat-ur-Riqa' (i.e.,

1 Sahih Al-Bukhari 1/407, 408, 2/593.





the expedition of rags)."[1]

Jabir narrated: In the course of the Dhat-ur-Riqa' expedition, we came to a leafy tree, under which the Prophet sat in order to shade himself from the burning sun. The others dispersed here and there seeking shelter from the heat. The Prophet, after hanging his sword on the tree, took a short nap, meanwhile, a Bedouin came, seized the sword and unsheathed it. The Prophet woke up to find his sword drawn in the man's hand. The Bedouin asked the Prophet: ``Who now stop me from killing you?" The Prophet answered: ``Allâh."

In another version, it was reported that the Prophet took the sword after it had fallen from the hand of the Bedouin and asked him: ``Who can stop me from killing you?" The man said: ``You (the Prophet) are the best one to hold a sword." The Prophet asked the man if he would testify to the Oneness of Allâh and the Messengership of Muhammad. The Bedouin answered that he would never engage in a fight against him, or ally with a people fighting the Muslims.

The Prophet then set the man free, and he went to his people and told

1 Sahih Al-Bukhari 2/592, Sahih Muslim 2/118.



them that he had seen the best person from among all the people.[1]

During the course of this expedition a female polytheists was taken prisoner. Upon hearing the news of her captivity, her husband swore that he would never rest until he had shed the blood of a Muslim. One night he secretly he approached the camp of the Muslims and saw two people stationed as guards. He shot one of them with an arrow, whose name was `Abbad bin Bishr ﷺ, while he was offering the prayer. However, he did not stop his prayer, rather he simply pulled out the arrow [and continued praying]. He was then hit by two other arrows, but he still did not break his prayer. After he performed the closing salutations, he awoke his companion, `Ammar bin Yasir ﷺ, who protested at him not alerting him sooner, to which 'Abbad replied that he was half way through a Chapter and did not wish to have it interrupted.[2]

The victory at the Expedition of Dhat-ur-Riqa' had a tremendous impact on all the Bedouins. It cast fear into their hearts and made them powerless to annoy the Muslim society in Madinah. They began to adjust in the prevailing situation and prepared themselves to accept the new geo-political conditions working in favor of the true religion. Some of them even embraced Islam and took an active part in the conquest of Makkah and the battle of Hunain, receiving their due share of the war booty.

The Prophet returned from this battle in Shawwal, 7 A.H. From that time onward, the anti-Islam tripartite coalition had been neutralized, and peace and security prevailed. The Muslims began to put right any political imbalances and subdued the small areas that still created unrest here and there in face of the great drive of Islamization that enveloped the entire area. We could in this context mention some of these incidental clashes which pointed markedly to the ever-growing power of the Muslim society:

1. A platoon headed by Ghalib bin `Abdullah al-Laithi ﷺ was dispatched in Safar or in Rabi`ul-Awwal, 7 A.H. to subdue the provocative behavior of Bani Al-Mulawwih. The Muslims managed to

1 The previous reference and Mukhtasar Seeratir-Rasul p. 264, Fathul-Bari 7/416.
2 Zadul-Ma`ad 2/112, Ibn Hisham 2/203-209.

kill a large number of the enemy soldiers and captured a great amount of booty. A large army of polytheists pursued them, but floods hindered the pursuit and the Muslims managed to withdraw in safety.

2. The incident of Hisma occurred in Jumadi Ath-Thani, 7 A.H.

3. `Umar bin Al-Khattab ﷺ, at the head of a thirty soldiers, set out to an area called Turbah in Sha'ban, 7 A.H. to restraint the people of Hawazin. No sooner had he arrived that the inhabitants fled for their lives.

4. Thirty men under the leadership of Bashir bin Sa`d Al-Ansari ﷺ were sent to Bani Murrah in Sha'ban, 7 A.H., situated in the area of Fadak. He killed a large number of the enemy and seized a lot of their camels and cattle.

While returning, the enemy gathered a force and overtook the Muslims at night. They showered Bashir and his men with arrows, and killed all the Muslims except Bashir, who took refuge in Fadak. He stayed there with the Jews until his wounds healed.

5. Ghalib bin `Abdullah Al-Laithi ﷺ was sent at the head one hundred and thirty men, to launch an attack on Bani `Uwal and Bani `Abd bin Tha'labah in Ramadan, 7 A.H. They killed some of the enemy's men and captured their cattle and camels.

'Usamah bin Zaid ﷺ killed Mirdas bin Nahik after latter had pronounced the testimony of Allâh's Oneness. The Prophet commented on this by saying to his Companions: ``Did you open his heart to see whether he was truthful or a liar?"

6. A cavalry of thirty men lead by `Abdullah bin Rawahah ﷺ marched towards Khaibar on reports that Asir (or Bashir bin Rizam) was inciting Bani Ghatafan to attack the Muslims.

They managed to persuade him to follow them to Madinah with the encouragement that the Prophet would institute him as a ruler of Khaibar.

On their way back a misunderstanding took place which gave rise



to fierce fighting between the two parties. The result was the death of Asir and the thirty men who were with him.

7. In Shawwal, 7 A.H., Bashir bin Sa`d al-Ansari ﷺ marched towards Yemen and Jabar at the head of three hundred Muslim fighters to subdue a large group of polytheists who had gathered to raid the outskirts of Madinah.

Bashir and his men would march during the night and hide during the day, doing so until they reached their destination. Having heard about the advent of the Muslims, the polytheists fled leaving behind a large amount of booty and two men, who later embraced Islam in Madinah.

8. In 7 A.H., shortly before the Compensatory *`Umrah*, a man named Jusham bin Mu`awiyah came to an area called Ghabah in order to gather the people of Qais and entice them in fighting against the Muslims.

The Prophet ﷺ, on hearing these reports, dispatched Abu Hadrad ﷺ with two men to analyze the situation. Abu Hadrad, through a clever strategy, managed to defeat the enemy and capture a lot of their cattle.[1]



1 Zadul-Ma`ad 2/149, 150; Rahmatul-lil-`Alameen 2/229, 230; Mukhtasar Seeratir-Rasul p. 322-324.

The Compensatory `Umrah

(Lesser Pilgrimage)



When the month of Dhul-Qa`dah approached, towards the end of 7th A.H., the Prophet ordered the people, and particularly those who witnessed the treaty of al-Hudaibiyah to make preparations to perform *`Umrah* (lesser pilgrimage). The Prophet left `Uwaif bin Al-Adbat Ad-Dailami ﷺ, or Abu Ruhm Al-Ghifari ﷺ in charge of Madinah, and proceeded with two thousand men, along with some women and children,[1] and sixty sacrificial camels, to visit the Holy Sanctuary in Makkah. The Muslims took with them their weapons, fearing treachery from the Quraish, but eventually left them with a group of two hundred men at a place eight miles from Makkah. They entered the city with the swords in their scabbards,[2] and the Prophet leading them on his she-camel, Al-Qaswa'. The surrounding Companions attentively focused their attention on him, all saying: ``Here I am! at Your service O Allâh!'' The Quraish had left the place and retired to their tents on the adjoining hills. The Muslims performed the usual circumambulation vigorously and

1 Fathul-Bari 7/700.

2 Zadul-Ma`ad 2/151, Fathul-Bari 7/700.



'Umratul-Qada' The Compensatory 'Umrah

Dhil Qa'dah 7 A.H.

"Indeed, Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm,* if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory." (Qur'an 48:27)

Maimunah bint Al-Harith Al-Hilaliah

"And a believing woman if she offers herself to the Prophet." (Qur'an 33:50)

The Compensatory *'Umrah*

Boundaries of Makkah Sanctuaries

Al Madinah
Dhul-Hulaifah
Arj
Saffra'
Badr
Hijaz
Al-Juhfah
Rabigh
Mushallal
Qudaid
Red Sea
Amj
Kadid
Dhat-Irq
Usfan
At-Tani'm
Qarn-al-Manazil
Al Hudibiyah
Jeddah
Makkah
Arafat
At-Ta'if
Yalamlam
200 km
150
100
50

elegantly; on the recommendation of the Prophet, they did their best to appear strong and firm in their circumambulation as the polytheists had spread rumors that they were weak because the fever of Yathrib (Madinah) had drained their strength. They were ordered to run in the first three rounds and then walk in the remaining ones.[1] Meanwhile, the Makkans aligned themselves on the top of Mount Qu`aiqi`an watching the Muslims, tongue-tied at their strength and devotion. When they entered the Holy Sanctuary, `Abdullah bin Rawahah walked before the Prophet reciting:

``Get out of his way, you disbelievers, make way, we will fight you about its Revelation, with strokes that will remove heads from shoulders and make friend unmindful of friend."

After completion of the ritual walking and running between the two hills, Safa and Marwah, of Makkah, , the Prophet with the Muslims halted at the latter to slaughter their sacrificial animals and shave their heads.

The main body of the pilgrims had now performed the basic rites of *`Umrah*; however, those who were entrusted in charge of the weapons still remained. The Prophet relieved them from their duty and they went through the same devotions as the others.

On the morning of the fourth day, the Quraish nobles asked `Ali bin Abi Talib ﷺ to tell the Prophet to leave Makkah along with his Companions. He could not violate the terms of the Treaty of al-Hudaibiyah , so he ordered his men to depart for a village called Sarif, where he stayed for some time.

During this visit of the Prophet to Makkah, his uncle `Abbas offered the hand of his sister-in-law, Maimunah bint Harith, to him in marriage. The Prophet was kind enough to accept this offer since it was an effective step towards cementing the ties of relationship between the Prophet and the influential men of Makkah. The wedding took place in Sarif.[2]

Narrators have attached different designations to this *`Umrah*. Some

1 Sahih Al-Bukhari 1/218, 2/610, 611; Sahih Muslim 1/412.
2 Zadul-Ma`ad 2/152.



called it the compensatory *`Umrah*, which was performed in lieu of the one that was incomplete during the incident of Al-Hudaibiyah. Another designation, and which is given preference by jurists, is the *`Umrah* consequent to certain terms of a treaty already agreed upon.

On the whole, compensatory, judicial consent, retribution and reconciliation are all terms applicable to that visit.

Some military operations directed toward some unyielding Bedouins took place at the conclusion of the lesser pilgrimage. We shall mention some:

1. A platoon of fifty men, led by Ibn Abul-'Awja' ﷺ, was dispatched by the Prophet to the habitations of Bani Sulaim inviting them to embrace Islam. However, the call fell on deaf ears. Instead, fierce fighting took place between the two parties in which the Muslim leader was wounded and two people from the enemy were captured.

2. Two hundred men, lead by Ghalib bin `Abdullah ﷺ, were dispatched to Fadak. There they killed some rebels and a lot of booty was captured.

3. On receiving the news that Banu Quda'ah had gathered a large number of men to raid Muslim positions, the Prophet dispatched fifteen men, led by Ka`b bin `Umair Al-Ansari ﷺ, to deal with this situation. They encountered the army, and called them to accept Islam. The rebels replied in the negative and showered the Muslims with arrows, killing all of them except one who was carried back home later seriously wounded.[1]

4. An insignificant clash also occurred in Rabi`ul-Awwal, 8 A.H. Shuja` bin Wahb Al-Asadi ﷺ, along with 25 men, marched towards the tribe of Bani Hawazin. They encountered no resistance but managed to gain some booty.[2]

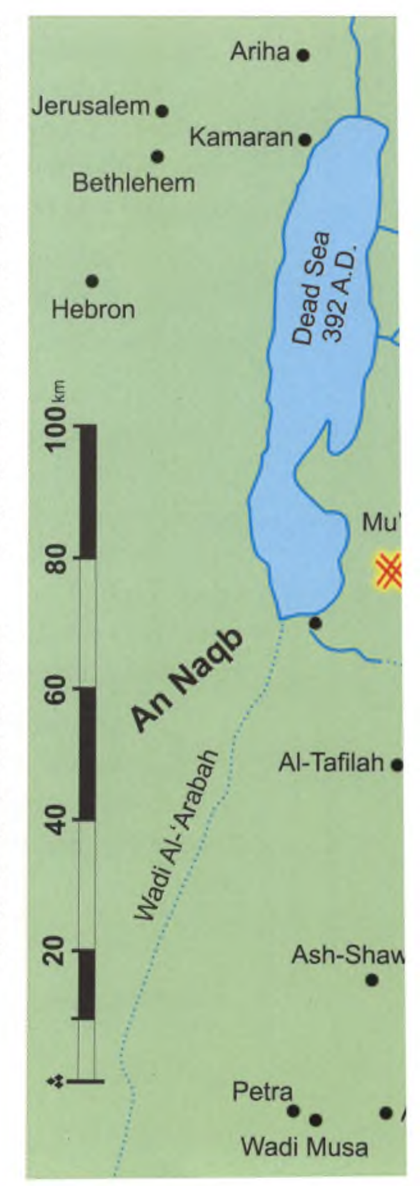
1 Rahmatul-lil-`Alamin 2/231.
2 Talqih Fuhum Ahlil-Athar p.33; Rahmatul-lil-`Alamin 2/231.

The Battle of **Mu'tah**

It was the most significant and the fiercest battle during the lifetime of Allâh's Messenger ﷺ, as it was a start to the great conquests of the land of the Christians. It took place in Jumada Al-Ula, 8 A.H./ September 629 C.E. Mu'tah is a village on the borders of Greater Syria, it is a short distance from Baitul-Maqdis. The Prophet had sent Al-Harith bin `Umair Al-Azdi ﷺ on a mission to carry a letter to the ruler of Busra. On his way, he was intercepted by Shurahbil bin `Amr Al-Ghassani, the governor of Al-Balqa' and a close ally to Caesar, the Byzantine Emperor. Al-Harith was tied and beheaded by Al-Ghassani.

The killing of envoys was regarded as severe crime, and amounted to a declaration of war. The Prophet was shocked at hearing the news and ordered that an army comprising of three thousand men be mobilized and dispatched to the north to discipline the transgressors.[1] It was the largest Muslim army ever mobilized up to that time on this scale, except in the course of the battle against the Confederates.

1 Zadul-Ma`ad 2/155, Fathul-Bari 7/511.





Zaid bin Harithah ﷺ was appointed as the leader of the army. Ja`far bin Abi Talib ﷺ was to replace him if the former was killed, and `Abdullah bin Rawahah would succeed Ja`far in case the latter also died.[1] A white banner was raised and handed over to Zaid ﷺ.[2]

The Prophet recommended that when they reach the scene of Al-Harith's murder they invite the people to Islam. If they respond positively to the invitation then no fighting should take place, otherwise not alternative would be left except to fight them.

He ordered them:

«اغْزُوا بِسْمِ اللهِ فِي سَبِيلِ اللهِ مَنْ كَفَرَ بِاللهِ، لاَ تَغْدُرُوا، وَلاَ تُغَيِّرُوا، وَلاَ تَقْتُلُوا وَلِيدًا وَلاَ امْرَأَةً، وَلاَ كَبِيرًا فَانِيًا، وَلاَ مُنْعَزِلاً بِصَوْمَعَةٍ، وَلاَ تَقْطَعُوا نَخْلاً وَلاَ شَجَرَةً، وَلاَ تَهْدِمُوا بِنَاءً»

``Fight the disbelievers in the Name of Allâh, neither plunder nor conceal the booty; do not kill any women or children, and do not kill an ageing man or a hermit; additionally, neither trees should be cut down nor homes demolished."[1]

The Army Prepares and `Abdullah Cries

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. `Abdullah bin Rawahah ﷺ began to weep at that moment. When questioned as to why he was weeping, he swore that it was not love for this world or under a motive of passion with the glamour of life but rather the Words of Allâh speaking of the Fire that he heard the Prophet reciting:

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ﴾

``There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." [19:71]

The Prophet and the people then accompanied the army until they reached the valley of Thaniyah where they stopped and he supplicated for them.[2]

The Army Marches forth and Holds a Council at Ma'an

The army marched northward to Ma`an, a town bordering Greater Syria. News of the Muslim army had reached Heraclius who had mobilized a hundred thousand troops together with another hundred thousand men from Lakhm, Judham, Balqain, Bahra' and Bali, all who were Arab tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavorable conditions. Some suggested that they should write a letter to the Prophet seeking his advice. `Abdullah bin Rawahah ﷺ

1 Mukhtasar Seeratir-Rasul p. 327.
2 Ibn Hisham 2/373 ,374, Zadul-Ma`ad 2/156.



was opposed to their unwillingness [to confront the enemy] and so he addressed the Muslims saying: ``I swear by Allâh that the very object which you are trying to avoid is the one you have set out seeking, martyrdom. In our fight we do not count on number of soldiers or equipment, but rather on the faith that Allâh has honored us with. Hasten to win either of the two, victory or martyrdom."

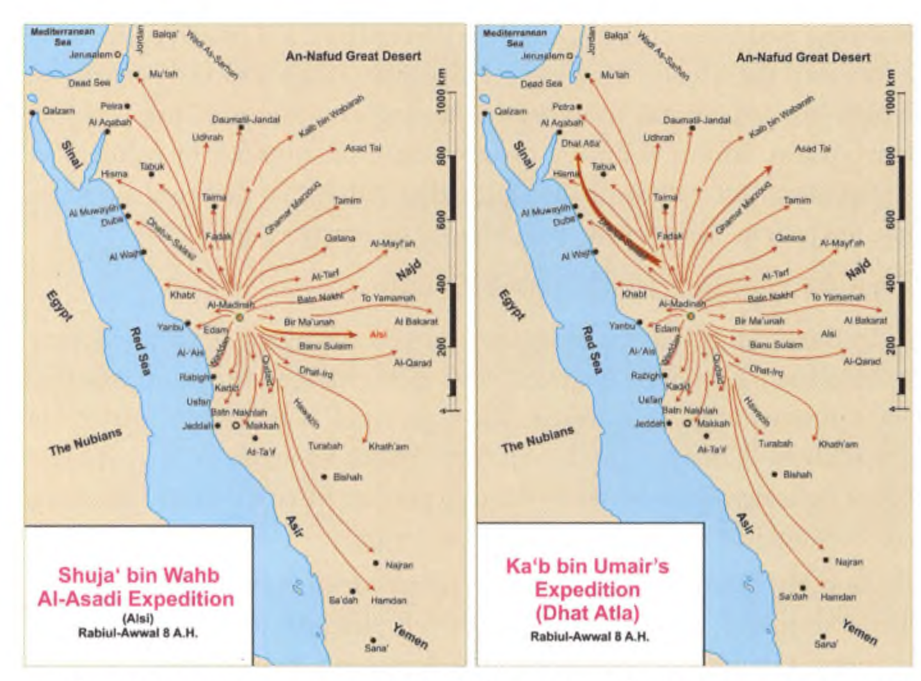
The Army Heads for the Enemy

In the light of these words, they moved to engage with the enemy in Masharif, a town of Al-Balqa', but then changed direction towards Mu'tah where they encamped. The right flank was led by Qutbah bin Qatadah Al-`Udhari ﷺ, and the left by `Ubadah bin Malik Al-Ansari ﷺ. Bitter fighting began between the two parties: three thousand Muslims soldiers against an enemy fifty-fold as large.

Zaid bin Harithah ﷺ, the closest to the Messenger's heart assumed leadership and began to fight with full strength and in unmatched bravery until he fell, fatally stabbed. Ja`far bin Abi Talib ﷺ then took the leadership and did a miraculous job. In the thick of the battle, he dismounted, killed his horse and resumed fighting until his right hand was severed.







He seized the banner with his left hand until this too was severed. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. After his death he was called ``the flying Ja`far" or ``Ja`far with two wings" because Allâh rewarded him two wings to fly wherever he desired in the eternal Garden. Al-Bukhari reported that fifty wounds were on his body, and not one of them was on his back.[1]

`Abdullah bin Rawahah ﷺ then proceeded to take the banner and fought bravely on his horse while reciting enthusiastic Verses until he too was killed. Thereupon a man, from Bani `Ajlan, named Thabit bin Al-Arqam ﷺ, took the banner and called upon the Muslims to choose a leader. The honor was unanimously granted to Khalid bin Al-Walid ﷺ, a skilled and brave fighter who was an outstanding strategist. It is reported by Al-Bukhari that he used and broke nine swords that day while relentlessly and courageously fighting the enemies of Islam. Having realized the grave situation that the Muslims were in, he began to follow a different course of action, which would reveal the great strategy-maker that Khalid was rightly called.

1 Sahih Al-Bukhari 2/611.




Al-Mashhad

He reshuffled the right and left flanks of the Muslim army and made the rear division come to the front so as to cast fear into the hearts of the Byzantine, who misleading thought that fresh forces had arrived. The Muslims engaged with the enemy in random clashes while gradually and judiciously retreating in a fully organized and well-planned manner.

The Byzantines, seeing this new course of events, believed that they were being entrapped and drawn into the heart of the desert, causing them to stop their pursuit. The Muslims were able to manage an orderly retreat back to Madinah with minimal losses.[1]

The Muslims suffered twelve martyrs, whereas the number of casualties of the Byzantines is unknown, although the details of the battle point clearly to a large number. Even though the battle would not satisfy the objectives of the Muslims, namely avenging the murder of al-Harith ﷺ, it resulted in far-ranging consequences and attached to the Muslims a great reputation in the battlefield. The Byzantine Empire, at that time, was a power to be reckoned with, and merely

1 Fathul-Bari 7/513, 514; Zadul-Ma`ad 2/156.



thinking of going against it was considered suicide; let alone a three-thousand-soldier army going into battle against two hundred thousand soldiers who were far better equipped and lavishly furnished with all the luxurious and conveniences of an army.

The battle was a true miracle, which proved that the Muslims were something exceptional. Additionally, it offered evidence of Allâh's support for them, and that their Prophet was really a Messenger from Allâh. In the light of these new strategic changes, the archenemies among the desert Bedouins began to reconcile themselves towrd the true rising faith, and several disobedient tribes like Banu Sulaim, Ashja', Ghatafan, Dhubyan, and Fazarah, as well as other, came to accept Islam out of


The plain where the Battle of Mu'tah took place. At distance some of the hills to which Khalid bin Al-Walid withdrew could be seen.



their own free will.

The Battle of Mu'tah was the forerunner for the bloody encounter that would subsequently take place with the Byzantines. It pointed markedly to a new era of the Islamic conquest of the Byzantine Empire and other remote countries, which would occur at a later stage.

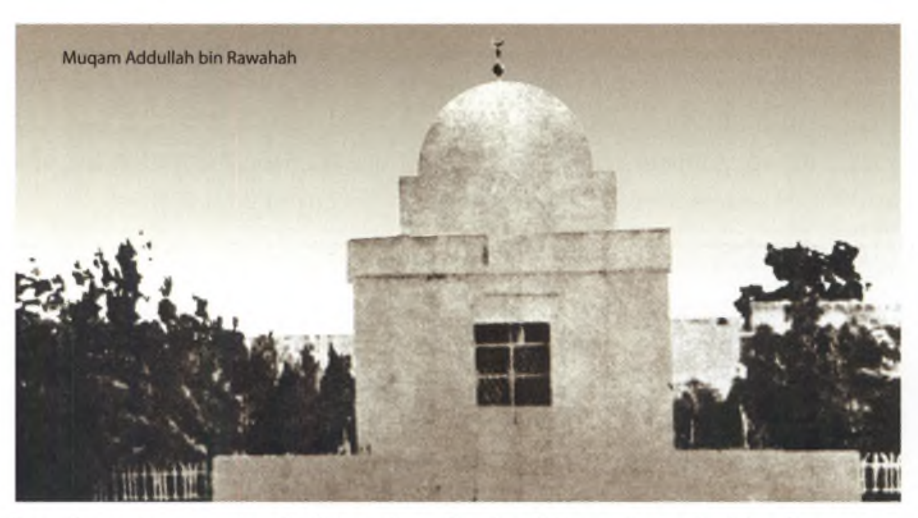
Dhatus-Salasil Mission

Dhatus-Salasil is an area situated at a ten days walking distance north of Madinah. It is said that during this expedition the Muslims encamped in a place with a well Salsal, hence the name Dhatus-Salasil. In view of the alliance between the Arabian tribes on the borders of Syria and the Byzantines, the Prophet deemed it of the utmost urgency to carry out a wisely-planned design that would bring about a state of relationship with those Bedouins, and would at the same time separate them from the Byzantines. For the implementation of this plan, he chose `Amr bin Al-`As ﷺ, whose paternal grandmother came from Bali, a tribe that dwelled in that area. This motive in mind, combined with provocative military movements by Bani Quda'ah, brought about this preventive strike which started in Jumada Ath-Thaniyah, 8 A.H.


Muqam Zaid bin Harithah

`Amr bin Al-`As was awarded a white flag with a black banner to go with it. He set out at the head of three hundred Emigrants and Helpers, assisted by a cavalry of thirty men. He was told to seek help from the tribes of Bali, `Udhrah, and Balqain. He marched at night and camped in a concealed location during the day.

On approaching the enemy lines and realizing the large build up of men, he sent for more forces from Madinah, which was headed by Abu `Ubaidah bin Al-


Muqam Addullah bin Rawahah

Jarrah and comprised of two hundred soldiers, included in them was Abu Bakr and `Umar bin Al-Khattab ﷺ.

All of them were given strict orders to cooperate, work in harmony, and never leave any area of disagreement.

At noon, Abu `Ubaidah ﷺ wanted to lead the Muslims in prayer, but `Amr ﷺ objected on grounds that the former had only come to assist him, and that leadership in prayer was given to him [as he was the overall leader of the army].

The Muslim army reached the location of Quda'ah and penetrated deep in their land, destroying the enemy and causing others to flee in different directions.

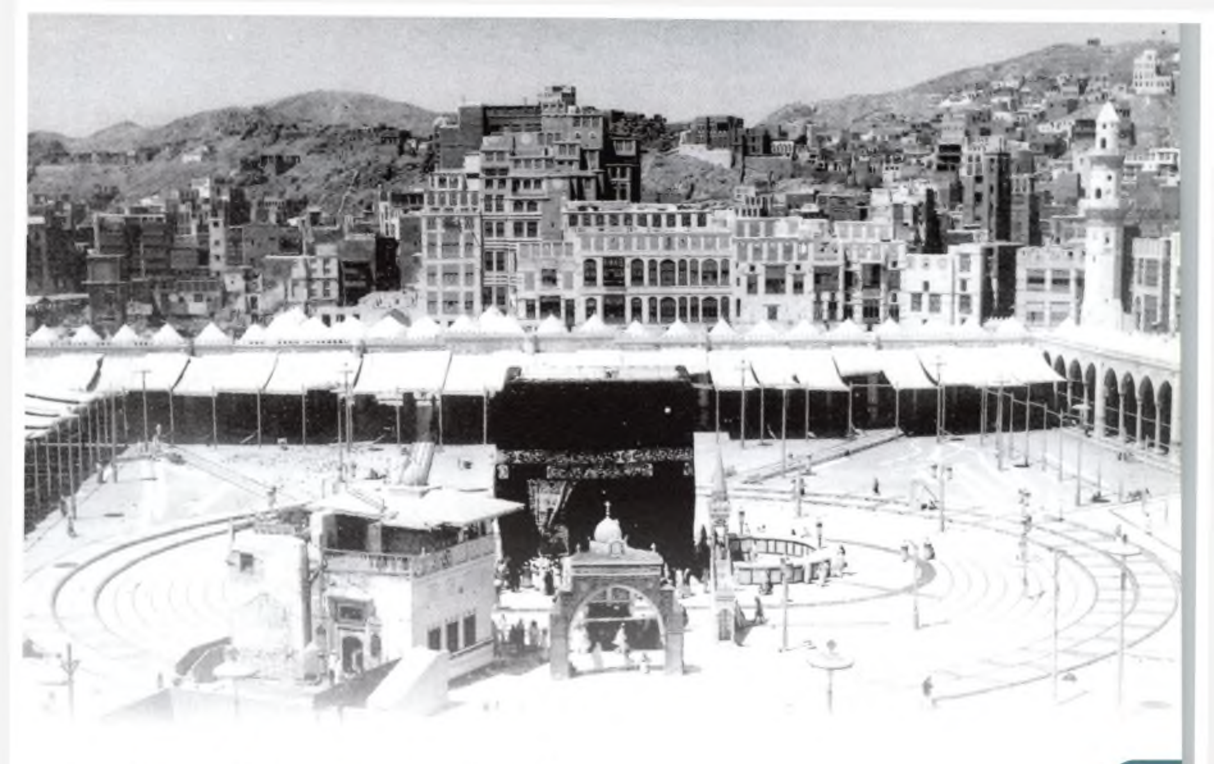
At the conclusion of the military operations, a courier was dispatched to Allâh's Messenger to brief him on the developments of events and the ultimate victory achieved.

The Khadrah Mission

In the month of Sha'ban, 8 A.H., news reached the Prophet that Bani Ghatafan, who was still outside the domain of Islam, was gathering troops. He urgently summoned Abu Qatadah ﷺ and sent him at the head of fifteen men to discipline them.

It took fifteen days to teach them an unforgettable lesson. Some were killed, others were captured, and all their property was seized.[1]

1 Talqih Fuhum Ahlil-Athar p. 33.



The Conquest of **Makkah**

Ibn Al-Qaiyim described the conquest of Makkah as the greatest conquest through which Allâh honored His religion, Messenger, soldiers and believing party. Through it He released the Sacred House, whose guidance all people sought, from the disbelievers and polytheists. It was a great auspicious event [witnessed] in heavens and on earth. It was the most significant sign of the beginning of a new era that would witness the great march of Islamization and the entry of people, in droves, into the fold of Islam. It provided an ever shining face and a most glowing source of inspiration to the entire earth.[1]

1 Zadul-Ma`ad 2/160.

Pre-Conquest Events

According to the terms of the treaty of Hudaibiyah, the Arab tribes were given the option to join in an alliance treaty with the Muslims or the Quraish. Should any of these allied tribes suffer from an act of aggression, then the party to which it was allied with would have the right to retaliation. Therefore, Banu Bakr allied with the Quraish, and Khuza`ah allied with the Prophet ﷺ. Although they lived in peace for sometime, however, hidden motives, which stretched back to the pre-Islamic period, began to ignite the never ending fire of revenge which would trigger fresh hostilities. Banu Bakr, without least care for the provisions of the treaty, attacked Banu Khuza`ah at a place called al-Wateer in Sha'ban, 8 A.H. Quraish assisted Banu Bakr with men and arms, taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuza`ah sought refuge in the Holy Sanctuary, however, even there, their lives were not spared. Contrary to all accepted traditions, Nawfal, the chief of Banu Bakr, chased them within the sanctified area, where no blood should be shed, and killed them.

When the aggrieved party sought justice from their Muslim allies, the Prophet ﷺ, as their leader, demanded an immediate remedy for the violation of the treaty and for the slaying of men, who were allied with him, in the sanctified area. Three demands were made, the acceptance of any one of them was essential:

1. To pay blood money for the victims of Khuza`ah, and
2. terminate their alliance with Banu Bakr, or
3. consider the truce to have been nullified.

This behavior on the part of the Quraish was a clear breach of the treaty of Al-Hudaibiyah and was an obvious act of hostility against the allies of the Muslims, i.e., Banu Khuza`ah. The Quraish immediately realized the grave situation and feared the horrible consequences appearing on the horizon. They immediately called for an emergency meeting and decided to send their chief Abu Sufyan to Madinah for a renewal of the truce. He directly headed for the house of his daughter Umm Habibah (the Prophet's wife). But as he went to sit on the Messenger's bed, she folded it up. So he said, ``My daughter do you



think that the bed is too good for me or that I am too good for the bed." She replied, "It is the bed of Allâh's Messenger, and you are an unclean polytheist."

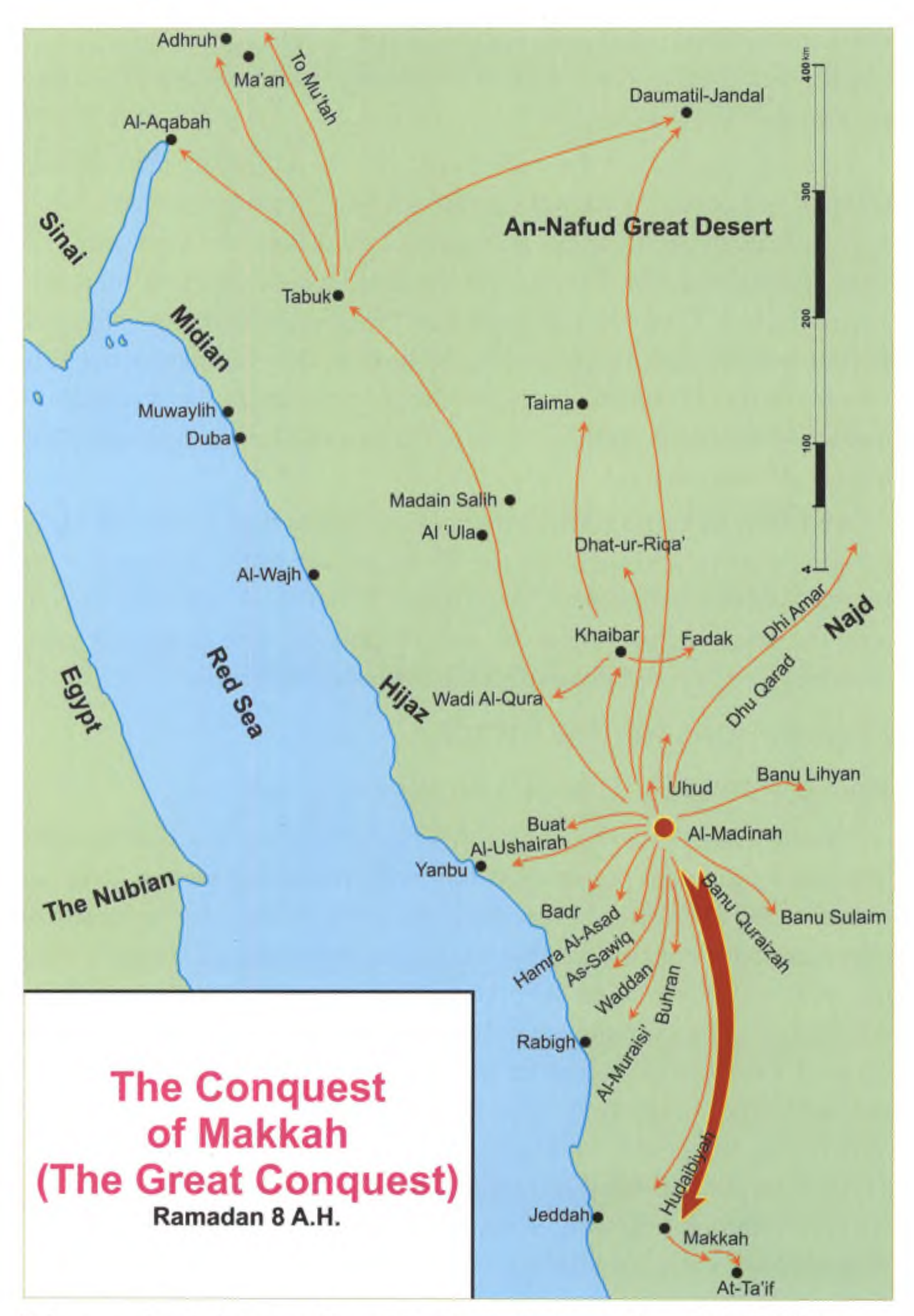
Being disgusted at the rude reply of his daughter, Abu Sufyan stepped out of her room and went to see the Prophet ﷺ, but the latter was well aware of his tricks and did not hold him any assurance. He then approached Abu Bakr ﷺ, but the latter too declined to intercede. He contacted `Umar to intercede but this great Companion made a point-blank refusal. At last he saw `Ali bin Abi Talib and began begging him in the most humble words, cunningly pointing to the prospects of mastery over all the Arabs if he were to intercede for the renewal of the treaty. `Ali also refused.

Abu Sufyan turned his steps back to Makkah in a state of bitter disappointment and utter horror. There he submitted a report of his meeting with his daughter, Abu Bakr, `Umar and `Ali's ﷺ reaction and the meaningful silence of the Prophet ﷺ. The Makkans were disappointed, but did not expect the forthcoming danger.

Preparations for the Attack, and the Imposition of a News Blackout

On the authority of At-Tabari, Allâh's Messenger ﷺ asked his wife, `Aishah ﷺ, to make preparation that were particular to marching out to war three days prior to receiving the news relating to the breach of covenant. Abu Bakr ﷺ, meanwhile, came in and asked `Aishah what the matter was, showing surprise at the preparations being made as it was not, as he said, the usual time for war. She replied that she had no idea. On the morning of the third day, `Amr bin Salim Al-Khuza'i arrived in the company of forty horsemen to brief the Prophet on the affliction of his people and seeking the Muslims' help for retaliation. The people of Madinah then learned that the Quraish had breached the covenant. Budail followed `Amr, and then Abu Sufyan and the news was unequivocally confirmed.

With the view of securing a complete news blackout concerning his military intentions, the Prophet dispatched an eight-man mission under the leadership of Abu Qatadah bin Rab'i ﷺ in the direction of



Edam, a short distance from Madinah, in Ramadan, 8 A.H. This was done in order to divert the attention of people and screen the main target with which he was preoccupied.



There was so much fear and terror everywhere that Hatib ﷺ, one of the most trusted followers of the Prophet secretly dispatched a female messenger with a letter to Makkah containing information of the intended attack. The Prophet received revelation informing him of Hatib's action and sent `Ali, Al-Miqdad, Az-Zubair and Abu Marthad ﷺ with the instructions to go after her. They overtook the messenger, and after a long search discovered the letter carefully hidden in her locks. The Prophet summoned Hatib and asked him what had induced him to this act.

He replied, ``O Messenger of Allâh, I have no affinity of blood with the Quraish; there is only a kind of friendly relationship between them and myself. My family is in Makkah and there is no one to look after them or to offer protection to them. My position stands in striking contrast to that of the refugees whose families are secure due to their blood ties with Quraish. I felt that since I am not related to them, I should, for the safety of my children, earn their gratitude by doing some good to them. I swear by Allâh that I have not done this act as an apostate, forsaking Islam. I was prompted only by the considerations I have just explained."

'Umar ﷺ wanted to cut his head off as a hypocrite, but the Prophet ﷺ accepted his excuse and granted him pardon, then addressed `Umar saying:

``He is one of those who fought in the battle of Badr. What do you know `Umar? Perhaps Allâh has looked at the people of Badr and said: `Do as you please, for I have forgiven you.'"

`Umar ﷺ released him and said, ``Allâh and His Messenger know best."[1]

The Muslim Army Proceeds to Makkah

After making full preparation, the Prophet proceeded to Makkah at the head of ten thousand soldiers on the 10th of Ramadan, 8 A.H. He appointed Abu Ruhm Al-Ghifari ﷺ in charge of Madinah during his absence. When they reached Al-Juhfah, Al-`Abbas bin `Abdul-Muttalib and his family came to the Prophet ﷺ and joined them. At al-Abwa', the Muslims came across Abu Sufyan bin Al-Harith and `Abdullah bin

1 Sahih Al-Bukhari 1/422, 2/612.

Umaiyah, the Prophet's cousins, but, on account of the harm they had inflicted, and their satiric language against the believers, they were not welcomed. `Ali addressed Abu Sufyan to go and request the Prophet for pardon and confess his ill-behavior in a manner similar to that of the brothers of Yusuf ﷺ (the Prophet Joseph):

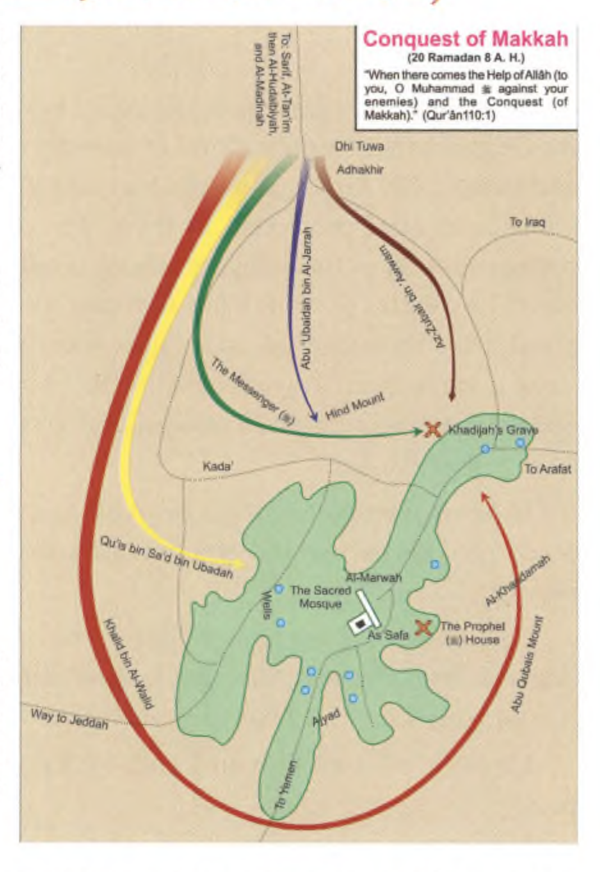
﴿ قَالُوا۟ تَاللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَـٰطِـِٔينَ ﴿٩١﴾ ﴾

``They said: `By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners.''' [12:91]

Abu Sufyan followed `Ali's advice, to which the Prophet quoted Allâh's Words:

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴾

``He said: `No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of those who show mercy!''' [12:92]



Abu Sufyan recited some Verses paying a generous tribute to the Prophet and professing Islam as his only religion.[1]

Allâh's Messenger was fasting when he began the journey, and the people were also fasting. When they reached Al-Kadeed a location with

1 Abu Sufyan accepted Islam at this point and thereafter became a good Muslim. The Prophet loved him and even testified that he would be in Paradise. See Zadul-Ma`ad 2/162, 163.



water between `Usfan and Qudaid, he broke his fast and the people did likewise.[1] They began moving again until they reached the valley of Fatimah in Marr az-Zahran where they camped for the night. The Prophet ordered the people light their camp fires which amounted to ten thousand fires. `Umar was put in charge of the watch.

Abu Sufyan Before the Prophet ﷺ

In the meantime, Abu Sufyan along with Hakim bin Hizam and Budail bin Warqa', who were two of the most terrible polytheists, went out to survey [the Muslims]. Before they reached near the camp, they met `Abbas ﷺ, the Prophet's uncle. He informed Abu Sufyan of the situation and advised him to accept Islam, and persuade his people to surrender to Muhammad ﷺ; otherwise, he would be killed.

Under the prevailing compelling circumstances, Abu Sufyan went with `Abbas to meet the Prophet ﷺ. The Muslims were furious to see Abu Sufyan and wanted to kill him on the spot. But the two men managed, not without difficulties, to see Allâh's Messenger who advised that they see him the following day. The Prophet addressed Abu Sufyan saying: ``Woe to you! Isn't it time for you to bear witness to the Oneness of Allâh and Prophethood of Muhammad?" Here, he began to request the Prophet in the most sincere words that testify to the Prophet's generosity and mild temper begging for pardon and forgiveness, and professing wholeheartedly the new Faith.

On request from `Abbas ﷺ, the Prophet ﷺ, in the context of the general amnesty he proclaimed, gave Abu Sufyan, who had a liking for boasting, a special privilege, saying:

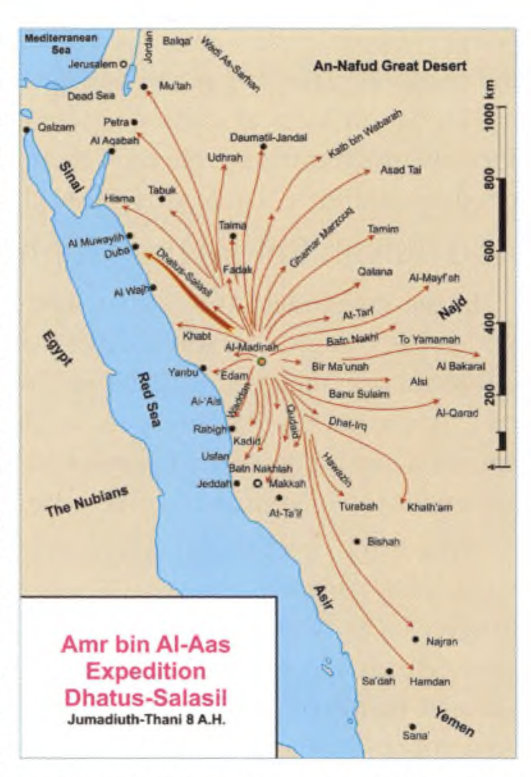
``He who takes refuge in Abu Sufyan's house is safe; whosoever confines himself to his house, the occupants of it shall be in safety, and he who enters the Sacred *Masjid* is safe."

The Muslim Army Heads for Makkah

On the morning of Tuesday, 17th of Ramadan, 8 A.H., the Prophet left Marr Az-Zahran. He ordered Al-`Abbas to detain Abu Sufyan at a place that would offer him a full view of the Muslim army as it marched forth on its way towards Makkah; offering him the chance to see the

1 Sahih Al-Bukhari 2/613.

great and powerful soldiers of Allâh. The different tribes successively passed with their banners held hight, until at last the battalion of the Emigrants and Helpers being lead by the Prophet who was heavily armed marched by. Abu Sufyan began to wonder at the identity of those people, to which Al-`Abbas said that they were Muhammad and his Companions. Abu Sufyan said that no army however powerful could resist those people and addressing Al-`Abbas ﷺ, he said: ``I swear by Allâh that the sovereignty of your brother's son has become too powerful to withstand." Al-`Abbas answered, ``It is rather the power of Prophethood," to which the former agreed.



Sa`d bin `Ubadah ﷺ carried the banner of the Helpers. When he passed by Abu Sufyan, he said ``Today will witness the great fight, you cannot seek sanctuary at the Ka`bah. Today will witness the humiliation of the Quraish." Abu Sufyan complained about this to the Prophet who became angry and said, ``Nay, today the Ka`bah will be sanctified, and the Quraish honored," and he quickly ordered that Sa`d should be stripped off the banner and entrusted to his son Qais ﷺ, in another version, to Az-Zubair ﷺ.

The Quraish Prepare for the Advancing Muslim Army

Al-`Abbas urged Abu Sufyan to hasten into Makkah and warn the Quraish against any aggressive behavior towards the Muslims. There in Makkah, he shouted at the top of his voice and warned against any hostilities advising them to seek safety in his house. His wife became



angry and started to pull hard on his moustache, cursing him and abusing his cowardly attitude.

The people in Makkah began to mock Abu Sufyan and dispersed in different directions, some into their houses, others into the Holy Sanctuary, while some undisciplined and uncontrolled wicked persons led by `Ikrimah bin Abu Jahl, Safwan bin Umaiyah, and Suhail bin `Amr camped at a place called Khandamah, with murderous intent in their minds.

The Prophet ﷺ, on his part, modestly and calmly drew the final arrangements for the military breakthrough awaiting the Muslims, by Allâh's Will. He appointed Khalid bin Al-Walid ﷺ as a leader of the right flank of the army and placed the tribes of Aslam, Sulaim, Ghifar, Muzainah and Juhainah under his command to enter Makkah through its lower side. He told them that if they met any resistance from the Quraish, they were to be detained until he reached As-Safa. Az-Zubair bin `Awwam ﷺ was placed as the leader of the left flank and would enter Makkah from the upper side holding high the banner of Messenger.

Abu `Ubaidah ﷺ was given command of the infantry and was to penetrate into the city through a side valley. They were given full and decisive orders not to kill unless in self defense, and if that occurred then they should exterminate any aggressive elements and crush any opposition.



Abu Ubaidah bin Al-Jarrah Expedition
(To Al-Qabaliyyah)
(Al-Khabt Expedition)
Rajab 8 A.H.

The Muslim Army Enters Makkah

The Muslim battalions marched along their strategic routes to fulfill the missions they were ordered to carry

out. Khalid bin Al-Walid ﷺ worked his way into the heart of town quite successively, killing twelve wicked people and sustaining two martyrs. Az-Zubair ﷺ set out and reached the fixed destination where he planted the banner at *Al-Fath* (conquest) at the *Masjid* and waited there for the arrival of the Prophet ﷺ. A tent was pitched for the Prophet ﷺ, and when he arrived, he offered prayers of gratitude to the Allâh, the Almighty, who, out of His immense grace, had granted him a splendid victory.

The Messenger ﷺ Enters the Sacred *Masjid* and Purifies it From Idols

The Prophet ﷺ did not relax for even a second, instead, in the company of the Helpers and Emigrants, he proceeded towards the Ka`bah, the Sacred House, which is a symbol of the Oneness and Supremacy of Allâh. Unfortunately, it was full of three hundred and sixty idols. He knocked them down with his bow while reciting the Verse of the Noble Qur'ân:

﴿ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴾

``And say: `Truth (i.e., Islamic Monotheism or this Qur'ân or *Jihad* against polytheists) has come and *Batil* (falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! *Batil* is ever bound to vanish.''' [17:81]

And Allâh further said:

﴿ قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴾

``Say (O Muhammad): `The Truth (the Qur'ân and Allâh's Revelation) has come, and *Al-Batil* (falsehood -- *Iblis*) can neither create anything nor resurrect (anything).''' [34:49]

He then began the usual circumambulation while mounted. He was not in a state of *ihram* then. On completion, he called for `Uthman bin Talhah, the key holder of the Ka`bah, from whom he took the key. He went in and saw images of Prophets Ibrahim and Ismael ﷺ, throwing divination arrows. He denounced these acts of the Quraish and ordered that all idols be broken, and images and effigies be erased.



The Messenger ﷺ Prays in the Ka`bah and Delivers an Address to the Quraish

Accompanied by Usamah and Bilal رضي الله عنهما, he entered the sacred hall to face the wall opposite the door where he offered prayer, and went around acclaiming Allâh's Greatness and Oneness.

Shortly afterwards, he returned to the doorway and standing upon its elevated step, gazed in gratitude on the huge number of people below and delivered the following celebrated address:

``There is no God but Allâh, alone. He has no associates. He made good on His Promise that He made to His servant to help him, and it is He, alone, who defeated all the Confederates. Bear in mind that every claim of privilege, whether that of blood or property, is under my heel; except that of the custody of the Ka`bah and supplying of water to the pilgrims. Bear in mind that for anyone who is slain, even though semi-intentional, with a club or a whip, for him the blood money is very severe: a hundred camels, forty of them to be pregnant.

«يَا مَعْشَرَ قُرَيْشٍ، إِنَّ اللهَ قَدْ أَذْهَبَ عَنْكُمْ نَخْوَةَ الْجَاهِلِيَّةِ وَتَعْظِيمَهَا بِالآبَاءِ، النَّاسُ مِنْ آدَمَ، وَآدَمُ مِنْ تُرَابٍ»

``O people of Quraish! Surely, Allâh has abolished from you all pride of the pre-Islamic era and all pride in your ancestry; all men are descended from Adam, and Adam was made from dust."

He then recited to them the Verse:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

``O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you near Allâh is that (believer) who has *At-Taqwa* [i.e., one of the *Muttaqun* , i.e., pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. Verily, Allâh is All-Knowing, All-Aware." [49:13]

He further added:

«يَا مَعْشَر قُرَيْشٍ، مَا تَرَوْنَ أَنِّي فَاعِلٌ بِكُمْ؟»

``O you people of Quraish! What do you think of the treatment that I am about to accord to you?"

They replied: ``O noble brother and son of noble brother! We expect nothing but goodness from you."

Upon this he said:

«فَإِنِّي أَقُولُ لَكُمْ كَمَا قَالَ يُوسُفُ لإِخْوَتِه: {قَالَ لاَ تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﷺ} اذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ»

``I speak to you in the same words as Yusuf (Joseph) spoke to his brothers: `No reproach on you this day,' [12:92] go your way, for you are freed ones."

As for the door-keeping of the Ka`bah, it remained with `Uthman bin Talhah; and the responsibility of supplying water to the pilgrims remained with Al-`Abbas ﷺ.

Bilal ﷺ calls the *Adhan* at the Ka`bah

When the time for prayer approached, Bilal ﷺ ascended the Ka`bah and called for the prayer. Abu Sufyan bin Harb, `Attab bin Asid, and Al-Harith bin Hisham were meanwhile sitting in the yard and `Attab bin Asid commented on the new situation by saying that Allâh honored Asid (his father) for not having to hear such words. The Prophet approached and assisted by Divine Revelation told them that he had learnt about what they had spoken of. Al-Harith and `Attab, taken by incredible surprise, immediately professed Islam and bore witness to the Messengership of Muhammad adding that ``We swear by Allâh that none had been with us to inform you."

The Prophet ﷺ Prays a Victory Prayer, or a Prayer of Gratitude

On that very day, the Prophet entered Umm Hani's house where he washed and offered prayers of victory. Umm Hani had sheltered two Makkan relatives of hers in her house for which she was granted support by the Prophet ﷺ.



Shedding the Blood of the Worst Criminals

Shedding blood of nine of the worst criminals was declared lawful even under the curtains of the Ka`bah. Some of them were later pardoned. `Abdul-'Uzza bin Khatal was found holding on to the curtain of the Ka`bah and was killed. `Abdullah bin Abu Sarah had become a Muslim and emigrated, but later left Islam and killed some of the Companions.

The other man who was put to death was Miqyas bin Sababah. He was a Muslim, Whose brother Hisham was accidentally killed by a Helper accidentally. The Prophet had arranged the payment of blood money to him, which he had accepted. His revengeful nature, however, was not satisfied, so he killed the Helper and went to Makkah as an apostate. Also killed were Huwairith and a woman singer.

On the other hand, every attempt was made to grant pardon to the people. `Ikrimah bin Abu Jahl, who had attacked Khalid's detachment at the time of the entry into Makkah, was forgiven. To Wahshi, the murderer of Hamzah, the Prophet's uncle, and to Hind, who had chewed his liver, was also extended his generous mercy.

The same generous treatment was accorded to Habbar who had attacked the Prophet's daughter with a spear so grievously that she ultimately died of the fatal injuries while on her way from Makkah to Madinah.

Safwan bin Umaiyah Accepts Islam

In the same context of nobility peculiar to Muhammad ﷺ, two chiefs of Quraish were pardoned once they had embraced Islam. They were Safwan bin Umaiyah and Fudalah bin `Umair. The latter had attempted to assassinate the Prophet while he was circumambulating in the Holy Sanctuary.

The Prophet's matchless tolerance and broad-mindedness instigated by his mission as 'a mercy to all people', converted a terrible hypocrite into a faithful devoted believer.

The Prophet ﷺ Addresses the People on the Second Day

On the second day of the great Conquest, the Prophet stood up and addressed the people in matters relating to the sacred status of Makkah.

After entertaining Allâh's praise, he proclaimed that Makkah was a holy land and would remain so until the Day of Judgment. No bloodshed was allowed therein. Should anyone take the liberty of fighting within Makkah on grounds derived from the events that characterized the Conquest, he should remember that it had been a license granted temporarily to the Prophet ﷺ, and not for others.

In one narration he said, ``It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its fallen things except by a person who would announce that (what has been found) publicly."

Al-`Abbas ﷺ said: ``O Allâh's Messenger, except the lemon grass (for it is used) by our goldsmiths and for our homes." The Prophet ﷺ then said: ``Except the lemon grass."

In this context, out of the spirit of revenge, the tribesmen of Khuza`ah killed a man from the tribe of Laith. Here the Prophet was annoyed and ordered Khuza`ah to stop those pre-Islamic practices.

Additionally, he gave the family of anyone killed, the right to consider either of two options: blood money or just retribution.

In one narration, a man from Yemen named Abu Shah stood and said, ``Have it written down for me O Messenger of Allâh!" So the Prophet said, ``Write it for Abu Shah."[1]

The Helpers Fear the Prophet ﷺ Might Stay in Makkah

After having delivered his address, the Prophet rode to a small hill, Safa, not far from the Ka`bah. Turning his face towards the Sacred House, amidst a vast admiring and devotional multitude, he raised his

1 For details see Sahih Al-Bukhari 1/22, 216, 247, 328, 239, 2/615, 617; Sahih Muslim 1/437, 438, 439; Ibn Hisham 2/415, 416; and Abu Dawud 1/276.



hand in a passionate prayer to Allâh.

The citizens of Madinah who had gathered around him feared that since Allâh had given him victory over his native city, he might choose to stay here. He insisted on an explanation of their fear and so they spoke openly. He immediately dismissed their fears and assured them that he had lived with them and would die with them.

Taking the Pledge

Immediately after the great Conquest, the Makkans came to realize that the only way to success lay in the avenue of Islam. They complied with the new realities and gathered to pledge loyalty to the Prophet ﷺ. The men first came to pledge full obedience in all areas they can afford. Then the women followed the men's example. The Prophet ﷺ with `Umar bin Al-Khattab ؓ received the pledge of loyalty and communicated to them on his behalf. Hind bint `Utbah, Abu Sufyan's wife, came disguised in a group of women lest the Prophet recognize and take her into account for chewing the liver of Hamzah ؓ, his uncle.

The Prophet accepted their allegiance on condition that they should associate none with Allâh, to which they immediately agreed. He added that they should not practice theft. Here Hind complained that her husband, Abu Sufyan, was tight-fisted. Her husband interrupted granting all his worldly possessions to her. The Prophet laughed and recognized the woman. She requested him to extend his pardon to her and to forgive all her previous sins. Some other conditions were imposed including the prohibition of adultery, killing of infants, and fabricating falsehood. To all these orders, Hind replied positively swearing that she would not have come to take an oath of allegiance if she still maintained the least seed of disobedience to him. On returning home, she broke her idol admitting her delusion over gods made of stone.

Allâh's Messenger stayed in Makkah for nineteen days. During that period he taught the people about Islam and guided them to piety. He ordered Abu Usaid Al-Khuza'i to fix the pillars of the Sacred Area, sent missions to all quarters inviting them to adopt Islam, and broke the idols that remained in the surrounding areas of Makkah. He told them:

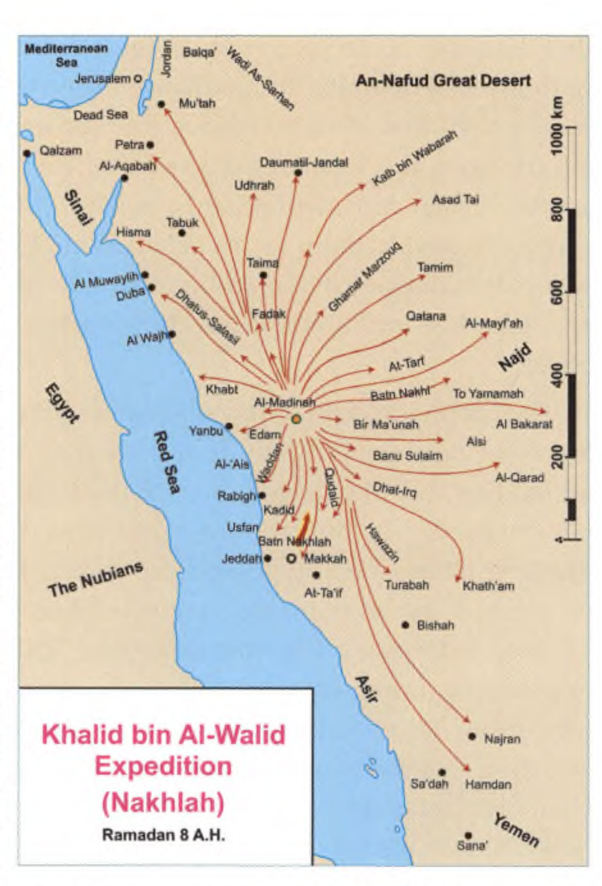
«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يَدَعْ فِي بَيْتِهِ صَنَمًا إِلاَّ كَسَرَهُ»

``Whoever believes in Allâh and the Hereafter, should not leave any idol in his house without breaking it."

Dispatching Platoons

Shortly after the great Conquest, the Prophet began to dispatch platoons and missions aimed at eliminating the last symbols of pre-Islamic practices.

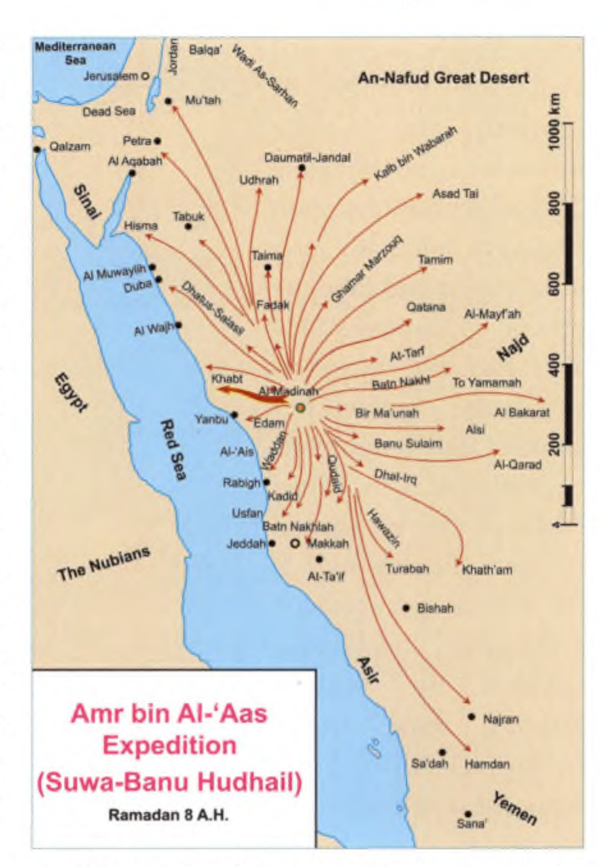
1. In Ramadan 8 A.H., he sent Khalid bin Al-Walid ﷺ to an area called Nakhlah where there was a goddess called Al-'Uzza who was venerated by the tribes of Quraish and Kinanah. Its custodians were from Bani Shaiban. Khalid ﷺ, at the head of thirty horsemen arrived at the spot and destroyed it. On his return, the Prophet ﷺ asked him if he had seen anything there, to which Khalid ﷺ gave a negative answer. Here, he was told that it had not been destroyed and he had to go there again and fulfill the task. He went back again he saw a naked black woman with wild hair. Khalid ﷺ struck her with his sword and cut her into two parts. He returned and narrated the story to the Prophet ﷺ, who then confirmed the fulfillment of the task.



Khalid bin Al-Walid Expedition (Nakhlah)
Ramadan 8 A.H.



2. In the same month, `Amr bin Al-`As ﷺ was sent on a mission to destroy another idol called Suwa' which was venerated by Hudhail. It was in an area that was at a distance of three kilometers from Makkah. On a question posed by the doorkeeper, `Amr ﷺ said that he had been ordered by the Prophet to knock down the idol. The man warned `Amr ﷺ that he would not be able to do it. `Amr ﷺ was surprised to see someone who was still



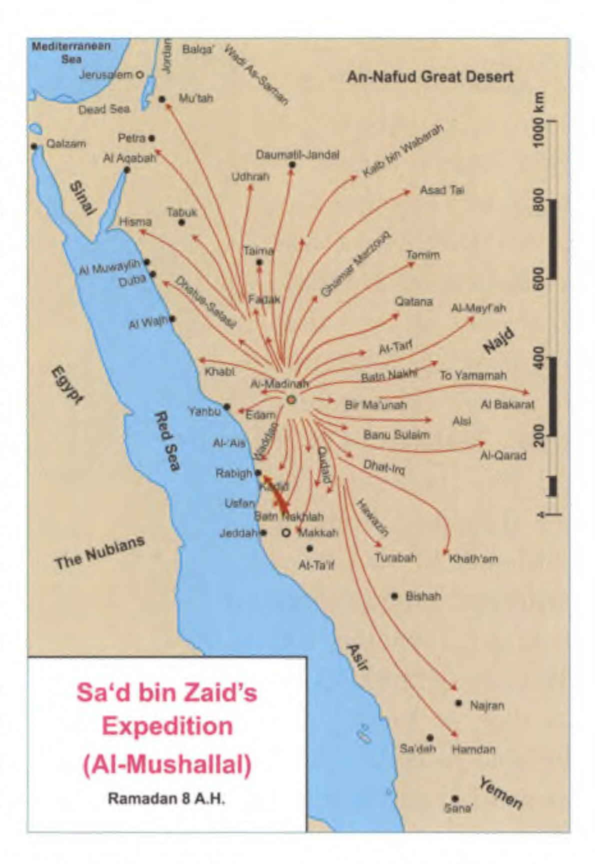
Amr bin Al-'Aas Expedition (Suwa-Banu Hudhail)
Ramadan 8 A.H.

in ignorance, so he approached the idol and destroyed it; he then broke the casket that was beside it but found nothing. The man immediately embraced Islam.

3. Sa`d bin Zaid Al-Ashhali ﷺ, in the same month, was sent on a similar mission to Al-Mushallal: to destroy the idol Manat that was venerated by both Al-Aws and Al-Khazraj tribes. Here to a black naked woman with messy hair appeared wailing and beating on her chest. Sa`d ﷺ immediately killed her, destroyed the idol and the casket, and returned at the conclusion of his mission.

4. Khalid bin Al-Walid ﷺ at the head of three hundred and fifty cavalry men from the Helpers, Emigrants, and Bani Sulaim was dispatched in 8 A.H., to the locality of the Bedouins of Bani Jadhimah to invite them to Islam.

He was instructed to carry out his mission with peace and goodwill.



The people were not articulate enough to communicate their intentions, so because of a miscommunication Khalid ordered his men to kill them and take the others as captives. He also had the intention to kill the captives but some of the Companions opposed his plan. When news of the bloodshed reached the Prophet ﷺ he was deeply grieved and raised his hands towards the heaven, uttering these words twice: ``O Allâh, I am innocent of what Khalid has done."[1]

He immediately sent `Ali ؓ to make reparation to the tribes who had been wronged. After a careful inquiry, `Ali paid the blood money to all those who suffered loss. The remaining portion was also distributed amongst the members of the tribe in order to alleviate their suffering. Khalid ؓ, due to his unreasonable behavior, had a dispute with `Abdur-Rahman bin `Awf ؓ. Hearing this, the Prophet became angry, and ordered Khalid ؓ to stop that dispute adding that his Companions (meaning `Abdur-Rahman bin `Awf ؓ) were too high in rank to be involved in such arguments.

That is the story of the conquest of Makkah and the decisive battle that eliminated paganism from there once and for all.

The other tribes in the Arabian Peninsula waited and watched closely the final outcome of the bitter struggle between the Muslims and idolaters, already convinced that the Holy Sanctuary would not

1 Sahih Al-Bukhari 1/450, 2/622.



fall but in the hands of the righteous party.

It had been a conviction deeply established in their minds ever since the elephant army of Abrahah al-Ashram advanced from Yemen intending to destroy the Sacred House sixty years ago.



Khalid bin Al-Walid Expedition
To Banu Jadhimah 8 A.H.
To Najran: Rabiul Awwal 10 A.H.

The Treaty of Al-Hudaibiyah was the natural prelude to this great victory in which the people believed deeply and over which people talked a lot. The Muslims in Makkah, who had feared to declare their Faith openly, began to appear and work enthusiastically for this new approach of life.

People began to convert into Islam in large numbers, and the Muslim army that numbered only three thousand in the previous battle, now reached ten thousand.

In fact, this decisive change provided people with the keen insight to perceive things and the world around them as a whole in a different perspective. The Muslims were then to control all of the political and religious affairs in Arabia. They had monopolized both the religious supremacy and worldly power.

The whole post-Hudaibiyah phase had been well-furnished in favor of the new Islamic movement. Streams of desert Bedouins began to pour in paying full homage to Allâh's Messenger ﷺ, embracing the new faith, and carrying it to various areas for propagation.



The Third Stage

The third and final stage in the life of the Messenger embodied the fruitful results of his call to Islam, which were the result of a long period of struggles in the way of Allâh and included troubles, struggles, disturbances, trials and many bloody conflicts and battles that lasted for over twenty years.

The conquest of Makkah was considered as the greatest advantage achieved by Muslims in those years. It had a profound affect on the subsequent course of events, and consequently altered the entire life of the Arabs. It was a decisive distinction between pre-conquest and post-conquest periods.

For the Quraish, at that time, were considered by the Arabs as defenders and helpers of Arabs. Other Arabs are only their subordinates.





The surrender of Quraish was, therefore, considered as the final elimination of paganism in the Arabian Peninsula.

This stage can be divided into two main phases:

(1) Struggles and fighting.

(2) Tribes and people racing to embrace Islam.

Being so close, rather inseparable, the two phases of this stage intervene in such a way that an event of one phase occurs during the progress of the other.

However, we have preferred, for literary purposes, to deal with these two phases separately. The fighting phase was given priority due to the fact that most of the events that occurred there were earlier than those in the other category.

The Battle of **Hunain**

The Conquest of Makkah astonished both the Arabs and others, who began to realize that they were destined to accept the new situation as an unalterable fact. However, some of the fierce and proud powerful tribes did not accept and instead chose to continue hostilities. At the forefront were the branches of the Hawazin and Thaqif. Nasr, Jusham and Sa`d bin Bakr and people of Bani Hilal, all of whom were from Qais `Ailan, believed that they were superior to admit or surrender to such a victory. They went to Malik bin `Awf An-Nasri and made up their mind to fight against the Muslims.





The Enemy's March and Their Encampment at Awtas

When their leader Malik bin `Awf decided to march out and fight against the Muslims, he made his countrymen take their wealth, women and children with them to Awtas, a valley situated in the lands of Hawazin near Hunain and is adjacent to Dhul-Majaz, which is around ten miles from Makkah in the direction of `Arafat.[1]

1 Fathul-Bari 8/27,42.

Hunain Expedition

(Shawwal 8 A.H. / February 630 A.D.)

"And on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught." (Qur'ân 9:25)

Al-Jiranah
Jeddah
Makkah
Red Sea
At-Taif
50
100 km
To At-Ta'if
Polytheists advancing towards Hunain
Madiq
Muslims Chasing Bani Ghairah
Zaimah
Muslims Chasing Hawazin
Wadi Utas
Al-Jiranah
Transferring Spoils
Ash-Sharie'
Wadi Hunain
Polytheists Ambush in Wadi Hunain
Thaqif Retreating to At-Taif

The War-Veteran Disputes the Leader's Judgment

As soon as they camped in Awtas, the people crowded around Malik. The old and sane Duraid bin As-Simmah, who was well-known to be experienced in war, was among those who gathered around Malik. He asked: ``What valley are we in?" They said, ``In Awtas." ``What a good course it is for horses! It is neither a sharp pointed height nor a plain of loose soil. What? Why do I hear camels' growling, the donkeys' braying, the children's cries and the sheep bleating?" asked Duraid. They said: ``Malik bin `Awf has made his people bring their women, properties and children with them."

So he called Malik and asked him what made him do such a thing. Malik said that his aim was to have everybody's family and property around them so that they would fight fiercely to protect them. ``I swear by Allâh that you are nothing but a shepherd," answered Duraid, ``Do you believe that there is anything that can stand in the way of a defeated person or stop him from fleeing? If you win the battle you avail nothing but a man with a sword and a spear; but if you lose you will bring disgrace on your people and property." Then he resumed his talk and went on wondering about some families and their leaders. ``O Malik, thrusting the distinguished people of Hawazin into the battlefield will avail you nothing. Raise them up to where they can be safe. Then make the young people mount their horses and fight. If you win, those whom you placed in the rear will follow you, but if you lose, it will only be a loss of a battle and your kinsmen, people and properties would not be lost."

But Malik refused this suggestion. ``By Allâh," he said, ``I will not do such a thing. You must have grown senile. Hawazin have to obey me, or else I will lean my body against this sword so that it penetrates through my back."

He rejected any sort of advice from Duraid's concerning that matter. His people said, ``We obey you." Duraid consequently said: ``Today is a day that I have not missed, but I will surely not be tempted to witness."



Enemy Spies

The spies that Malik dispatched to spy on the Muslim forces, returned with their limbs cut off. ``Woe unto you! What happened to you?" said Malik. They said: ``We have seen distinguished people on spotted horsebacks. We could not do anything before what you see happened to us."

Spies of Allâh's Messenger ﷺ

News about the enemy's march was conveyed to Allâh's Messenger ﷺ, so he sent Abu Hadrad Al-Aslami, ordering him to mix with people and stay with them so that he can receive information from them and convey it to Allâh's Messenger. That was exactly what he managed to do.

Allâh's Messenger ﷺ Leaves for Hunain

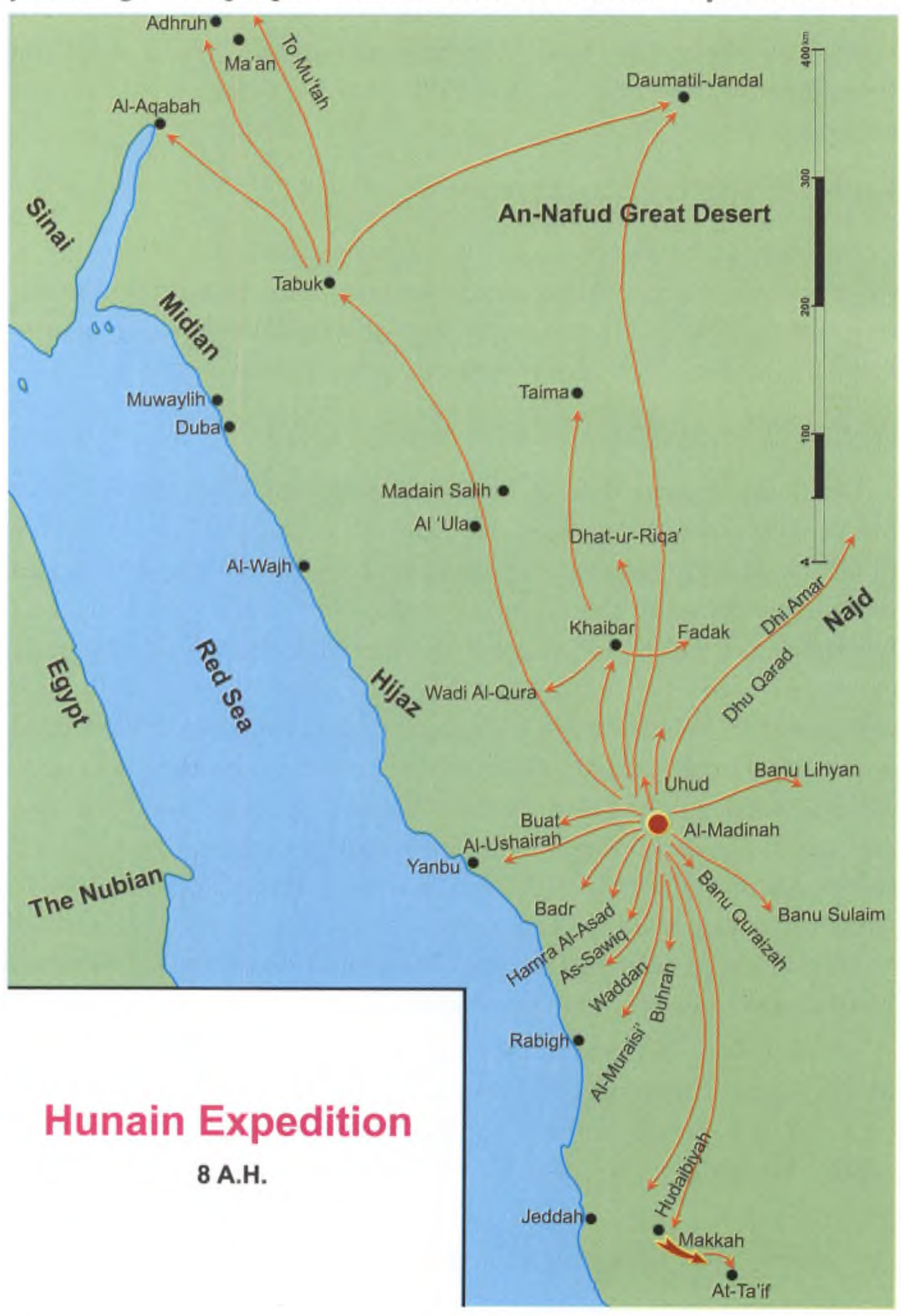
On Saturday, the 19th of Shawwal, nineteen days after Allâh's Messenger entered Makkah, he set out accompanied by twelve thousand Muslim soldiers. Ten thousand were from those who had previously shared in the Conquest of Makkah. Out of the remaining two thousand, the greater part comprised of Makkans who had recently embraced Islam. He borrowed a hundred suits of armor with their equipment from Safwan bin Umaiyah. He appointed `Attab bin Asid as governor over Makkah. When it was evening, a horseman came to Allâh's Messenger and said: ``I have climbed up so-and-so mountains and came across Hawazin with their riding camels, livestock and sheep. All of the people of Hawazin were gathered together there." Allâh's Messenger smiled and said: ``They will all be the spoils of the Muslims tomorrow, if Allâh wills." That night Anas bin Abi Marthad Al-Ghanawi volunteered to stand guard.[1]

On their way to Hunain, they saw a great green Nabk tree, which was called Dhat-Anwat. The Arabs used to visit it, hang their weapons on it and slay animals under it. Some of the members of the army asked Allâh's Messenger ﷺ to make for them a Nabk similar to the one they had, so he said:

``Allâh is the Greatest of all! I swear by the One in Whose Hand is

1 Abu Dawud 2/10.

Muhammad's soul that you have just said what the people of Moses said to him. They said: `Make us a god as the one they have.' Surely, you are ignorant people. These are their traditions, and you will follow



Hunain Expedition

8 A.H.



traditions of those who preceded you."[1]

Seeing how great in number the army was, some of them said: ``We shall not be defeated." Their statement sounded hard upon Allâh's Messenger ﷺ.

The Archers and the Attackers Stunned the Muslims

On Wednesday night the tenth of Shawwal, the Muslim army arrived at Hunain. Malik bin `Awf, who had previously entered the valley by night, gave orders to his army to hide inside the valley and lie in wait on the roads and entrances, and in narrow hiding places waiting for the Muslims. His orders to his men to begin with hurl stones of the Muslims when they caught sight of them and then to make a simultaneous attack against them.

At early dawn, Allâh's Messenger ﷺ began to mobilize his army and distributing the posts and standards to people. In the dark and just before dawn the Muslims moved towards the valley of Hunain. They started to descend into it unaware of the presence of an enemy lying in wait for them. At the moment that they started to set up camp, arrows began to shower on them, and the enemy battalions started a fierce attack against the Muslims, who retreated in disorder and utter confusion. It was such a shatteringly defeat that Abu Sufyan bin Harb, who had recently embraced Islam, said that their retreat would not stop until they got to the Red Sea. Jabalah or Kaladah bin Al-Junaid commented on that by saying: ``Surely the magic has grown inactive today."

Allâh's Messenger ﷺ turned to the right and said: ``People, come for I am the Messenger of Allâh; I am Muhammad, the son of Abdullah." Those who stood by him were only a few Emigrants and some of his kinsmen. The matchless bravery of the Prophet was then brought to light. He went on and on in his attempts to make his mule steadfast in the face of the disbelievers while saying loudly:

أَنَا النَّبِيُّ لاَ كَذِب أَنَا ابْنُ عَبْدِ الْمُطَّلِب

``I am truly the Prophet; I am the (grand) son of Abdul-Muttalib."

Abu Sufyan ﷺ was holding the rein of the Prophet's mule, and Al-

1 At-Tirmidhi 4/412, Musnad Ahmad 5/218.

`Abbas ﷺ was holding its stirrup; they were trying hard to make it halt. Allâh's Messenger ﷺ dismounted and asked his Lord for help.

«اللَّهُمَّ أَنْزِلْ نَصْرَكَ»

``O Allâh, send down Your Help!"

The Muslims Return to the Battlefield and the Fighting Intensifies

Allâh's Messenger ﷺ ordered his uncle Al-`Abbas ﷺ, who had a loud voice, to call out to the soldiers. As loudly as he could, Al-`Abbas shouted: ``Where are the lancers?" ``By Allâh," Al-`Abbas said, ``Upon hearing my voice calling them back, they turned round to the battlefield as if they had been wild cows tending towards their calves."

``Here we are, at your service. Here we are,"[1] they said. They were trying to stop their camels and turn them around towards the battle. Anyone who was unable to force his camel to turn back, would take his armor, fling it round his neck, and hastily dismount his camel with his weapon in hand letting his camel move freely and run. Voices would grow louder and louder until a hundred of them gathered around the Prophet and resumed fighting.

Those who were called next were the *Ansar*, the Helpers, ``O people of the *Ansar*! O people of the *Ansar*!"

The last group to be called was Bani Al-Harith bin Al-Khazraj. Muslim battalions poured successively into the battlefield in the same manner that they had left it. The stamina of both parties was superb. Both of them stood fast and fought fiercely. Allâh's Messenger was eagerly watching the battle and said:

«الآنَ حَمِيَ الْوَطِيسُ»

``Now the fight has grown fierce."

Picking up a handful of dirt, he hurled it at the faces of the enemy while saying:

«شَاهَتِ الْوُجُوهُ»

``May your faces be shameful."

Their eyes were thick with dust and the enemy began to retreat in utter confusion.

1 Sahih Muslim 2/100.



Reverse of Fortunes and the Enemy's Utter Defeat

Only a few hours elapsed since the handful of dust was thrown at the enemy's faces, and they were utterly defeated. About seventy men of Thaqif alone were killed, and the Muslims took all of their riding camels, weapons and cattle.

Allâh, Glorious is He, referred to this even when He said:

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴾

"... and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allâh did send down His *Sakinah* (calmness, tranquility, and reassurance, etc.) on the Messenger (Muhammad) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." [9:25, 26]

Hot Pursuit of the Enemy

After their defeat, some enemy troops headed for Ta'if, others to Nakhlah and Awtas. A group of Muslims headed by Abu `Amir Al-Ash'ari ﷺ, were dispatched to Awtas to chase the enemy, some clashes took place between in which Abu `Amir ﷺ was killed.

A similar battalion of horsemen pursued the idolaters who ran towards Nakhlah and caught up with Duraid bin As-Simmah, who was killed by Rabi'ah bin Rafi' .

After collecting the booty, Allâh's Messenger left for Ta'if, where the largest number of defeated idolaters took shelter. The booty was six thousand captives, twenty four thousand camels, over forty thousand sheep and four thousand ounces of silver. Allâh's Messenger gave orders that the booty should be confined at Al-Ji'ranah and placed Mas'ud bin `Amr Al-Ghifari ﷺ in charge of it. It was only when he was entirely free from the Ta'if Campaign that one of the captives Ash-

Shaima' bint Al-Harith As-Sa`diyah, the Messenger's foster sister, was brought to Allâh's Messenger ﷺ. She introduced herself to him and upon recognizing her by a certain mark, he honored her, spread his garment for her and seated her on it. He was graceful and released her and made her return back to her people.

The Invasion of Ta'if

The Ta'if Campaign is in fact an extension of the Hunain Battle because the majority of the defeated troops of Hawazin and Thaqif went to Ta'if with their -leader, Malik bin `Awf An-Nasri, and fortified themselves within it. So upon finishing with Hunain Invasion, he gathered the booty at Al-Ji'ranah in the same month (i.e., Shawwal) in the eighth year A.H.

An advance battalion of a thousand men led by Khalid bin Al-Walid marched towards At-Ta'if. Whereas Allâh's Messenger proceeded through Nakhlah of Al-Yamaniyah, Qarn Al-Manazil and through Laiyah.

At Laiyah there was a castle that belonged to Malik bin `Awf, so Allâh's Messenger gave orders to have it destroyed. He resumed his march until he arrived at Ta'if at which point he dismounted, camped near its castle, and laid siege to the castle's inhabitants; however, he did not continue the siege for long.

How long the siege lasted is a matter of disagreement, however it happened between 10-20 days.[1]

Numerous arrows were shot and stones were hurled during the siege. No sooner had the Muslims laid siege to the castle that its inhabitants began shooting arrows at them. The arrows were so intense and fierce that they looked like a swarm of locusts. A number of Muslims were wounded because of these arrows and twelve were killed.

In order be far from the range of the arrows of the enemy, the Muslims ascended to a higher location and camp there, in area that holds that At-Ta'if *Masjid*.

The Prophet set up a catapult above them and shelled the castle. Eventually a gap was made in the castle wall, through which a number

1 Fathul-Bari 8/45.



of Muslims managed to pass into the castle, sheltered by a wooden tank, with the purpose of setting fire to it. The enemy poured down molten hot iron on them. Affected by this the Muslims stepped out of the tank and were again exposed to a storm of arrows and consequently some of them were killed.

To force the enemy to surrender, the Prophet tended to a war policy of burning and cutting the enemy's crops. His order was to cut their vineyards and burn them. Seeing that the Muslims started rapidly cutting and burning their vines, they implored the Prophet to stop and have mercy on them for the sake of Allâh and out of the ties of kinship. So the Prophet agreed.

The caller of Allâh's Messenger ﷺ called out to people saying: ``Whoever vacates the castle is free.'' Twenty-three men came out.[1] One of them was Abu Bakrah who tied himself and let himself down by means of a small wheel that would normally be used for drawing water from a well. The way he let himself down made the Prophet nickname him ``Abu Bakrah'', i.e., the man with the wheel.

Allâh's Messenger ﷺ set them all free and entrusted each one of them to a Muslim to care about their living affairs, this event was too hard for the people in the castle to bear.

The siege was lasting too long and the castle was still immune to anything, and that the inhabitant could stand an even longer siege (for they had already stored provisions sufficient for over a year). On the other hand the Muslims were suffering day by day from being shot by arrows and struck by heated iron hooks, so Allâh's Messenger ﷺ consulted Nawfal bin Mu`awiyah Ad-Daili ﷺ.

He said: ``They are like a fox hiding inside its den. If you wait you will catch it, but if you leave, no harm would afflict you.'' Allâh's Messenger decided to lift the siege and depart. `Umar bin Al-Khattab ﷺ was ordered by the Prophet to notify the people, so he said to them: ``If Allâh wills, we will leave the castle and go back tomorrow.'' As it was too hard for the Muslims to go back and leave the castle unconquered, they complained saying, ``Should we go away while the castle is still unopened?'' His reply was: ``Then, start fighting in the morning.'' In

1 Sahih Al-Bukhari 2/620.

the morning they fought and were wounded. So when he repeated this statement: ``If Allâh wills, we will leave the castle and go back tomorrow," they were pleased and carried out the order submissively and started moving out, which made Allâh's Messenger laugh.

As soon as they mounted and started moving, the Messenger said:

«قُولُوا: آيِبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ»

``Say! Here we are returning, repenting,
worshipping (Allâh) and to our Lord we offer praise."

When Allâh's Messenger ﷺ was asked to supplicate to Allâh against Thaqif, he said:

«اللَّهُمَّ اهْدِ ثَقِيفًا وَأْتِ بِهِمْ»

``O Allâh, guide Thaqif and bring them to us as Muslims."

The Distribution of the Booty at Al-Ji'ranah

After the lifting of the siege in Ta'if, Allâh's Messenger ﷺ returned and stayed ten nights at Al-Ji'ranah before he began to distribute the booty. The delay in the distribution was because the Prophet had hoped that a delegation from Hawazin would arrive, announce their repentance, and consequently reclaim their losses.

Seeing that none of them arrived, he began to divide the booty in order to calm the tribal chiefs and nobles of Makkah. The first to receive a share of the booty – and they were also the ones who received the largest shares – were the people who had recently embraced Islam.

Abu Sufyan bin Harb was given a hundred camels and forty (gold) ounces and yet he still said, ``What about the share of my son, Yazeed?" So he was given the same quantity for his son as well. He again said: ``And what about the share of my second son, Mu`awiyah?" So the Prophet gave Mu`awiyah as much as he gave his father and brother. Hakim bin Hizam was given a hundred camels, but he was given an additional hundred when he demanded more. Safwan bin Umaiyah was given three hundred camels, a hundred camel each time he asked. This was mentioned in Ash-Shifa'[1] by Qadi `Iyad. The Prophet gave al-

1 Ash-Shifa' 1/86.



Harith bin Kildah a hundred camels. He also gave some other chiefs of Quraish, as well as other clan members, a hundred camels; he gave to others fifty and some others he gave forty.

Eventually the rumor was spread among people that ``Muhammad grants generously and fears not to grow poor." This made the Bedouins gather around him expecting to be given some wealth. They were so many that they forced the Prophet to seek refuge against a tree and they even took away his garment. He said, ``O people, give me back my garment! I swear by the One in Whose Hand is Muhammad's soul that if I had as many numerous camels as the number of Tihamah trees, I would have distribute them among you. You know quite well that I am neither mean, nor a coward, nor a liar."

Standing by his camel he plucked out a hair from the hump of his camel and held it between his two fingers. He lifted it up and said: ``O people, I swear by Allâh that I get nothing but one-fifth of your booty which also goes back to you."

As soon as he had given the share to the new converts, Allâh's Messenger ordered Zaid bin Thabit ﷺ to fetch the booty and summon the people. He began to give the shares to the people. The share of an infantry man was four camels and forty sheep, and a cavalry man received twelve camels and a hundred and twenty sheep.

The Disturbed and Uneasy State of the Helpers (*Al-Ansar*)

Initially, the Prophet's policy of distribution was not understood by many of the people, which caused some sharp-tongued people to express their objections. The Helpers were among those who were affected by this policy as they felt that they had been deprived of the spoils of Hunain although it was them who had been the ones summoned for the Prophet's aid. Hunain represented a difficult battle and they were the first to rush to fight, and were the ones firmly standing with Allâh's Messenger until defeat turned into victory. Now, here they were watching those who fled, fill their hands with booty while they were given nothing.

Ibn Ishaq narrated that Abu Sa'id Al-Khudri said: ``When Allâh's Messenger had given Quraish and the Arab tribes a share of the booty and allotted nothing to the Helpers, a group of the Helpers felt so uneasy about it that a lot of ill-statements against the Prophet were spread among them to an extent that one of them said: ``By Allâh, the Messenger of Allâh is ill-spoken of by his folksmen!"

Those ill-statements continued to spread until Sa`d bin `Ubadah met Allâh's Messenger ﷺ and said: ``O Messenger of Allâh, a group of the Helpers is angry at you about the distribution of the booty that you had won. You have allotted shares to your own kinsmen and forwarded lots of gifts to the Arab tribes. But this group has obtained nothing." The Prophet asked Sa`d: ``Sa`d, what do you think of all that?" Sa`d replied: ``O Messenger of Allâh. You know that I am nothing but a member of this group." The Prophet ﷺ said: ``Call your people and bring them forth to me into this shed."

So Sa`d went out and summoned them. When the Emigrants came, he let them in but forbade others. When they were all gathered together, he informed the Prophet saying: ``This group of Helpers have arrived to meet you in compliance with your orders." As soon as the Messenger faced them, he thanked Allâh and praised Him, then said to them, ``I have been told that you are angry with me. Did I not come to you when you were astray, and Allâh guided you? You were poor and Allâh gave you wealth. Were you not foes and Allâh made you love one another." They all said: ``Yes, Allâh and His Messenger are better and more gracious." He then said: ``What prevents you from replying to the Messenger of Allâh, O tribe of Helpers?" They said, ``What should be the reply, O Messenger of Allâh, while to the Lord and to his Messenger belong all benevolence and grace."

The Prophet again said: ``But by Allâh, you might have answered and answered truly, for I would have testified to its truth myself: `You came to us belied and rejected and we accepted you; you came to us helpless and we helped you; you were a fugitive and we took you in; you were poor and we comforted you.' You Helpers, do you feel anxious for the things of this world, while [with it] I have sought to incline these people to the Faith in which you are already established?



Are you not satisfied, O group of Helpers, that the people leave with ewes and camels while you leave with the Messenger of Allâh to your dwellings. By Him in Whose Hand is my life, had there been no migration, I would have been one of the Helpers. If the people would go through a valley and passage, and the Helpers go through another valley and passage, I would go through the valley and passage of the Helpers. Allâh! Have mercy on the Helpers, their children and their children's children."

The audience wept until tears rolled down their beards and they said: ``Yes, we are satisfied, O Prophet of Allâh, with our lot and share."

Then the Prophet left the gathering and the people also dispersed.[1]

The Arrival of Delegation of Hawazin

The delegation of Hawazin arrived as Muslims just after the completion of the distribution of the spoils. They comprised of fourteen men led by Zuhair bin Surad, and it included the Messenger's foster uncle. They asked him to return to them their wealth and captives. They uttered such touching words that Allâh's Messenger said to them: ``You surely see who are with me. The most desirable speech to me is the most truthful. Which is dearer to you, your wealth or your women and children?" They replied: ``Nothing whatsoever compares with kinship." He said: ``When I perform the *Dhuhr* prayer, then stand up and say: `We intercede with Allâh's Messenger to exhort the believers, and we intercede with the believers to exhort Allâh's Messenger to forego the captives of our people fallen to their lot.'"

So, when Allâh's Messenger ﷺ performed the *Dhuhr* prayer, they stood up and said what they had been told to say. The Messenger then said: ``As for what belongs to me and to the children of Abdul-Muttalib, then you may consider them as yours. I will also ask my folksmen to give back theirs."

Upon hearing that the Emigrants and the Helpers said: ``What belongs to us is, from now on, offered to Allâh's Messenger." But Al-Aqra' bin Habis said, ``I will grant none of what belongs to me and to Bani Tamim." `Uyainah bin Hisn said: ``As for me and Bani Fazarah, I

1 Ibn Hisham 2/499, 500 ,and like this quoted by Bukhari 2/620, 621.

say `No'." Al-`Abbas bin Mirdas also refused and said: ``No," for Bani Sulaim and himself. His people, however, said otherwise: ``Whatever spoils belong to us, we offer to the Messenger of Allâh." ``You have undermined my position," Al-`Abbas bin Mirdas instantly said.

Then Allâh's Messenger said: ``These people have come to you as Muslims. For the same reason, I have already delayed the distribution of the booty. Besides, I have granted them a fair option but they refused to have anything other than their women and children. Therefore, he who has some of theirs and will prefer willingly to give them back, let him do so. But he who favors to keep what he owns to himself, let him grant them back too, and he will be given as a recompense, six times as much from the first booty that Allâh may provide us."

People then said, ``We willingly give them all for the sake of the Messenger of Allâh." Allâh's Messenger ﷺ said: ``But in this way we are not able to find out who is content and who is not. So, go back and we will wait for your chiefs to convey to us your decisions."

All of them gave back the women and children. The only one who refused to comply with the Messenger's desire was `Uyainah bin Hisn. He refused to let an old woman of theirs go back at first. Later on he let her go back. Allâh's Messenger gave every captive a garment as a gift.

`*Umrah* and Leaving for Madinah

Having accomplished the distribution of the spoils at Al-Ji'ranah, he left from there while wearing clothing for `*Umrah* and proceeded to Makkah to perform `*Umrah* .

Allâh's Messenger then left Makkah for Madinah after appointing `Attab bin Asid as governor of Makkah. His arrival in Madinah occurred in the last six nights of Dhul-Qa`dah, 8 A.H.[1]



1 Tarikh by Ibn Khaldun, 1/48; Zadul-Ma`ad 2/160-201; Ibn Hisham 2/389-501, Sahih Al-Bukhari 2/612, 622, and Fathul-Bari 8/3-58.



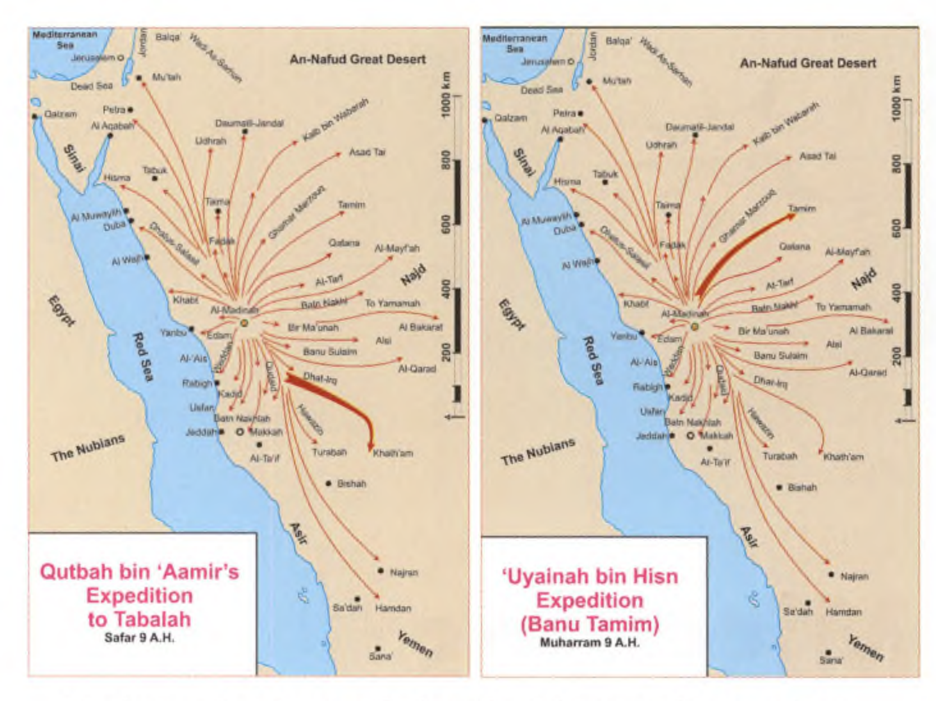
Missions & Platoons

After the Conquest



Upon his return from this long and successful expedition, Allâh's Messenger remained in Madinah where he received delegates and dispatched envoys. He also appointed preachers and callers to Islam everywhere.

Those whose hearts were still full of prejudice against Islam and therefore were too proud to embrace Allâh's religion, were decisively put down by their lack of status in Arabia.



We have already stated that the Messenger's arrival in Madinah occurred in the last days of the 8th year of Hijra.

No sooner had the crescent moon of Muharram turned up, that Allâh's Messenger ﷺ dispatched the following people to the following tribes:

1. 'Uyainah bin Hisn to Bani Tamim.
2. Yazeed bin Husain to Aslam and Ghifar.
3. 'Abbad bin Bishr to Sulaim and Muzainah.
4. Rafi' bin Makith to Juhainah.
5. 'Amr bin Al-`As to Bani Fazarah.
6. Ad-Dahhak bin Sufyan to Bani Kilab.
7. Bashir bin Sufyan to Bani Ka`b.
8. Ibn Al-Lutbiyah Al-Azdi to Bani Dhubyan.
9. Al-Muhajir bin Abi Umaiyah to San`a' (Al-Aswad Al-'Ansi called at him when he was there).
10. Ziyad bin Labid to Hadramout.

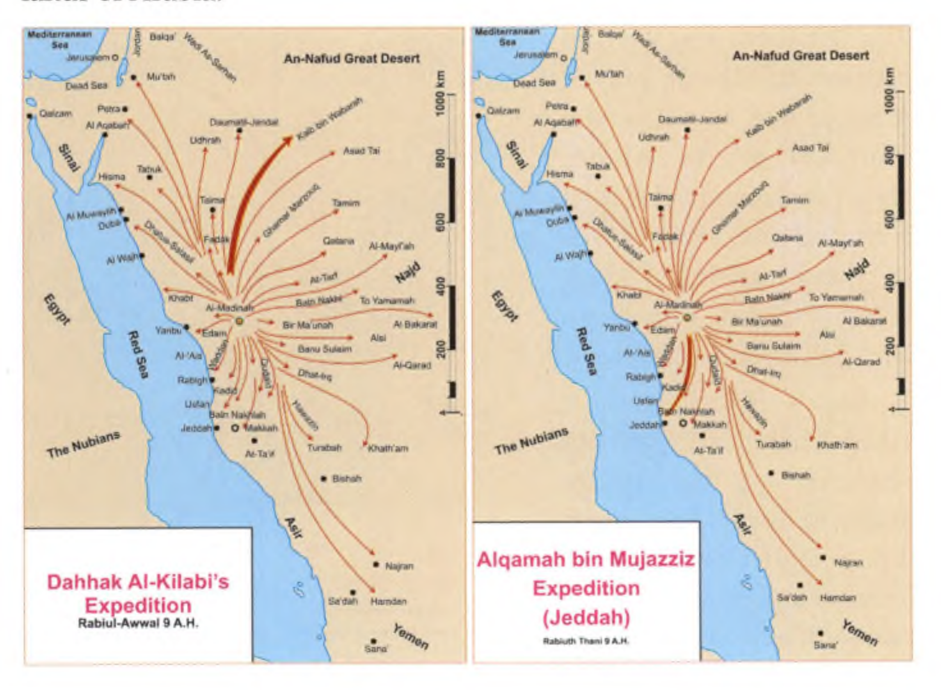


11. 'Adi bin Hatim to Tai' and Bani Asad.
12. Malik bin Nuwairah to Bani Hanzalah.
13. Az-Zibriqan bin Badr to Bani Sa`d (a branch).
14. Qais bin `Asim to Bani Sa`d (a branch).
15. Al-`Ala' bin Al-Hadrami to Al-Bahrain.
16. `Ali bin Abi Talib to Najran (to collect Sadaqah and *Jizyah*).

Some of these envoys were dispatched in Muharram, 9 A.H., while others were sent later after the tribes they were heading for had completely converted to Islam. Such was the great success that the Islamic *Da'wah* (Call) enjoyed after the Treaty of Al-Hudaibiyah. However, shortly after the conquest of Makkah, people began to embrace Islam in large numbers.

The Missions

In the same way that it was important to dispatch various envoys to the different tribes, it was important to dispatch some military platoons to different regions of Arabia for the establishment of security in all lands of Arabia.



Here is a list of those missions:

1. `Uyainah bin Hisn Al-Fazari's ﷺ platoon was sent to Bani Tamim in Muharram, 9 A.H. It consisted of fifty horsemen, none of whom was an Emigrant or a Helper.

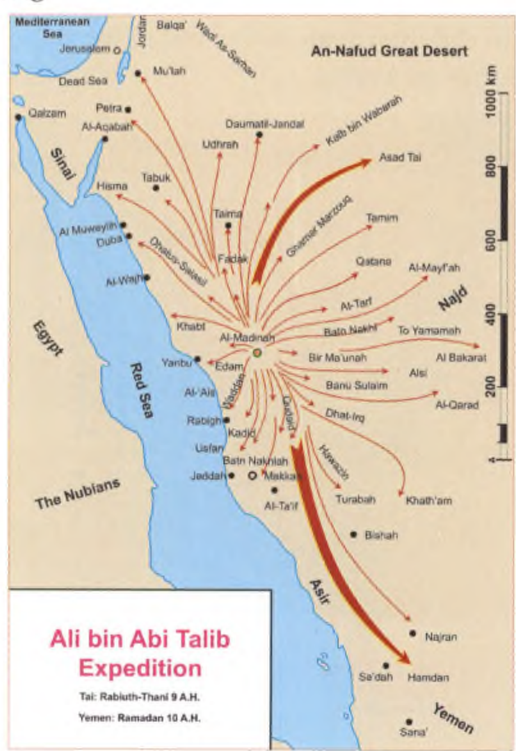
The reason for this mission was that Bani Tamim had begun to urge other tribes to not pay the head tax (*Al-Jizyah*), which they eventually stopped paying. Therefore, `Uyainah bin Hisn was set to fight them.

He marched the entire way by night and would camp in concealed locations during the day. He continued that way until he overtook them and attacked them in the desert. They fled for their lives. Eleven men, twenty-one women and thirty boys were captured. He drove them back to Madinah and they were housed in Ramlah bint Al-Harith's residence.

Ten of their leaders, who came to the Prophet's door, called him saying: ``O Muhammad, come out and face us." When he went out they held him and started talking.

He exchanged words with them for a while, then left them and went to perform the *Dhuhr* prayer. After prayer he sat in the courtyard of the *Masjid*. They proclaimed a desire to boast and praise themselves so they introduced their orator `Utarid bin Hajib who delivered his speech.

Allâh's Messenger ﷺ asked Thabit bin Qais bin Shammas ﷺ, the Muslim orator, to respond, which he did. In return, they brought forth their poet Az-Zibriqan bin Badr who recited some





boastful poetry.

Once again, Hassan bin Thabit رضي الله عنه, the poet of Islam, promptly replied back. When talks and poetry came to an end, Al-Aqra' bin Habis said: ``Their orator is more eloquent than ours, and their poet is more poetically learned than ours. Their voices and sayings excel ours, as well."

Eventually they announced their acceptance of Islam, which Allâh's Messenger acknowledged and rewarded them well and returned to them their women and children.

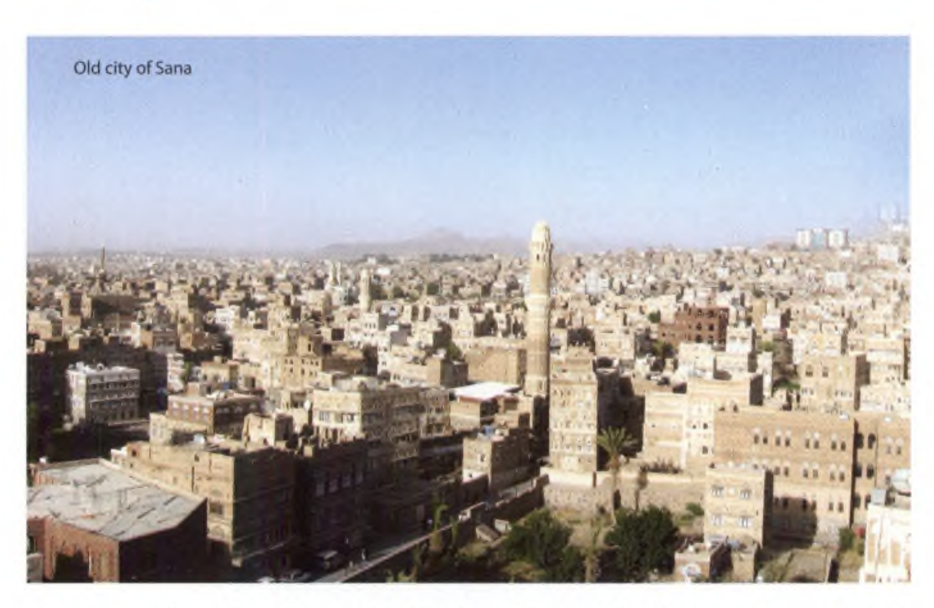


Ukasha bin Mihsan Al-Asadi Expedition ('Udhrah and Baliy)
Rabiuth-Thani 9 A.H.

2. A platoon headed by Qutbah bin `Amir رضي الله عنه marched to an area inhabited by the tribe of Khath'am in Tabalah, which was an area of land not far from Turbah. That happened in Safar, 9 A.H. He was accompanied by twenty men and only ten camels, which they would ride alternatively. Qutbah رضي الله عنه raided them and fought so fiercely that a great number of people from both parties were wounded and some were killed, which included Qutbah. The Muslims returned with camels, women, and sheep.

3. The mission of Dahhak bin Sufyan Al-Kilabi رضي الله عنه to Bani Kilab in Rabi`ul-Awwal, 9 A.H. The purpose of this mission was to call Bani Kilab to embrace Islam. Not only did they refusing to embrace Islam, but they began to fight against the Muslims; however, they were eventually defeated and one man was killed.

4. `Alqamah bin Mujazziz Al-Mudliji رضي الله عنه was dispatched in Rabi'ul-Akhir with three hundred men to the shores of Jeddah where some Abyssinians had gathered and would rob the Makkan


Old city of Sana

caravans. Therefore, he crossed the sea to an island, but as soon as the pirates learned of Muslim armies arrival, they fled.[1]

5. `Ali bin Abi Talib ﷺ was tasked with the mission to demolish Al-Qullus, which was an idol that belonged to the tribe of Tai'. This occurred in Rabi`ul-Awwal, 9 A.H. `Ali ﷺ was dispatched by Allâh's Messenger with one hundred and fifty men. A hundred of them were on camel, while the other fifty were on horseback. He held a black flag and a white banner.

At dawn they raided the colony of Hatim, demolished the idol and filled their hands with spoils, camels, and sheep. The sister of `Adi bin Hatim was one of the captives, while `Adi himself had fled. Inside a safe at Al-Qullus, the Muslims found three swords and three sets of armor. On the way, they distributed the spoils and put aside the best things for Allâh's Messenger ﷺ. They did not share the captives.

Upon arrival in Madinah, the sister of `Adi bin Hatim begged Allâh's Messenger ﷺ to have mercy on her and said: ``O Messenger of Allâh, my brother is absent and father is dead, and I am too old to provide any service. Be beneficent to me so that Allâh may be bountiful to you." He said: ``Who is your brother?" She said: ``It is `Adi bin Hatim." The Prophet asked: ``Is he not the one who fled from Allâh and His

1 Fathul-Bari 8/59.



Messenger?" Then he went away from her. The next day she repeated the same thing as the day before and received the same answer. A day later she uttered similar words, this time he agreed. The man who was beside the Prophet ﷺ, and whom she thought to be `Ali, said to her: ``Ask for an animal from him to ride," which she did and her request was granted.

She went to Ash-Sham where she met her brother and said to him: ``Allâh's Messenger has done me such a noble deed that your father would never have done. Therefore, frightened or secure, you should go and see him." Insecure, neither protected by someone nor even recommended by a letter as a means of protection, `Adi came and met the Prophet ﷺ.

Allâh's Messenger took him to his home. As soon as he sat before him, Allâh's Messenger thanked Allâh and praised him, then said: ``What made you flee? Did you flee lest you should say that there is no God but Allâh? Do you know any other God but Allâh?" ``No," he said, and then talked for a while. Allâh's Messenger went on saying: ``Certainly you fled so that you may not hear the statement saying `Allâh is the Greatest.' Do you know anyone who is greater than Allâh?" ``No," he said. ``The Jews are those whose portion is wrath, and the Christians are those who have gone astray," the Prophet said. ``I am a Muslim and I believe in one God (Allâh)," `Adi finally proclaimed with a joyous face.



Ruins of the House of Hatim Tai in the village of Sumaira

The Prophet ordered him a residence with one of the Helpers. From that time he started visiting the Prophet in the mornings and in the evenings.[1]

1 Zadul-Ma`ad 2/205.

It is reported on the authority of Ibn Ishaq that when the Prophet made him sit down in front of him in his house, he said, ``O `Adi, were you not a Rakusi (of a religion having some different beliefs from Christians)?" ``Yes." `Adi said. ``Did you not share one quarter of your people's gains?" ``Yes," said `Adi. Allâh's Messenger said: ``It is sinful in your religion to do such a thing, and you should not allow yourself to do it." ``Yes, by Allâh, that is true," said `Adi. He continued: ``Thus I worked out that he was a Prophet inspired by Allâh, and sent message to people that he knows what is unknown."[1]

In another version, the Prophet said, ```Adi, accept Islam and you shall be secure." `Adi said: ``But I am a man of religion." ``I know your religion better than you," said the Prophet ﷺ. `Adi asked: ``Do you know my religion better than me?" The Prophet ﷺ replied, ``Yes, are you not a Rakusi and still you appropriate to yourself the fourth of your people's gains?" `Adi said: ``Yes." The Prophet ﷺ said: ``It is unlawful in your religion to do such a thing." `Adi added: ``He did not need to say it again, for I immediately accepted it."[2]

Al-Bukhari narrates that `Adi said: ``While we were with the Prophet ﷺ, a man came in and complained to him about poverty. Then another man came in and complained about highway robbery. Allâh's Messenger then said: 'O `Adi, have you ever been to Al-Hirah? If you live a long life, you would be able to see a woman riding a camel travel from Hirah until it circumambulates the Ka`bah fearing none but Allâh. If you were to live long enough, you would open the treasures of Kisra. If you were to live long, you will see a man offering a handful of gold or silver to others, but none would accept it from him." Until the end of this *Hadith*. `Adi later on said: ``I have seen a woman riding a camel traveling from Al-Hirah until it circumambulates the Ka`bah fearing none but Allâh; I have also been one of those who opened the treasures of Kisra bin Hurmuz. If you were to live long life, you would witness what the Prophet Abul-Qasim had already said about offering a handful of..." (i.e., the Prophet's prophecies did really come true.)[3]

1 Ibn Hisham 2/581.
2 Musnad Imam Ahmad 4/257, 278.
3 Sahih Al-Bukhari no. 1413, 1417 and others.

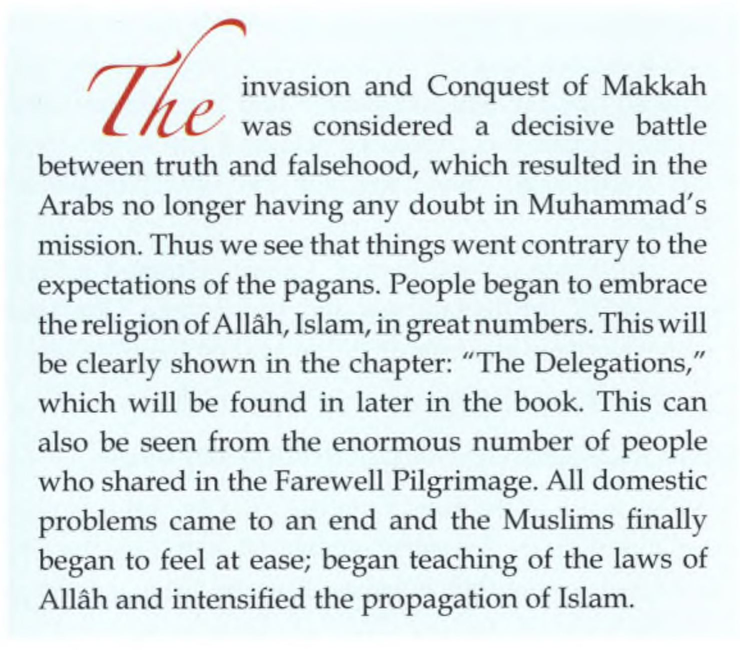






The Invasion of Tabuk

(In Rajab, in the Year of 9 A.H.)



The invasion and Conquest of Makkah was considered a decisive battle between truth and falsehood, which resulted in the Arabs no longer having any doubt in Muhammad's mission. Thus we see that things went contrary to the expectations of the pagans. People began to embrace the religion of Allâh, Islam, in great numbers. This will be clearly shown in the chapter: "The Delegations," which will be found in later in the book. This can also be seen from the enormous number of people who shared in the Farewell Pilgrimage. All domestic problems came to an end and the Muslims finally began to feel at ease; began teaching of the laws of Allâh and intensified the propagation of Islam.

The Underlying Reasons for the Expedition of Tabuk

The Byzantine power, which was considered the greatest military power on earth at that time, demonstrated an unjustifiable opposition towards the Muslims. As we have already mentioned, their opposition began with the killing of the ambassador of Allâh's Messenger ﷺ, Al-Harith bin `Umair Al-Azdi ﷺ, by Shurahbil bin `Amr Al-Ghassani. The ambassador was carrying a message from the Prophet to the ruler of Busra. We have also stated that the Prophet consequently dispatched a brigade under the command of Zaid bin Harithah ﷺ; the army fought fiercely against the Byzantines at Mu'tah. Although the Muslim force was unable to extract revenge on those arrogant and proud tyrants, the confrontation itself left a great impression on all the Arabs in Arabia.

Caesar could neither ignore the great benefit that the battle of Mu'tah brought for the Muslims nor could he disregard the expectation of the independence of the Arab tribes, who hoped to free themselves from his influence and reign. He also could not disregard their desire to seek alliance with the Muslims. Caesar realized that a progressive danger threatened his borders, especially in the areas of Greater Syria, which were neighboring Arab lands. He came to the conclusion that destruction of the Muslim power had become an urgent necessity. He believed that this should be achieved before the Muslims become too powerful, and create troubles and unrest in the adjacent Arab territories.

To fulfill this urgent matter, Caesar gathered a huge army that comprised of the Byzantines and pro-Roman Ghassanide tribes to launch a decisive and bloody battle against the Muslims.

General News About the Byzantines and Ghassanide Preparations for War

No sooner had the news regarding the Byzantine's preparations for a decisive military invasion against Muslims reached Madinah that fear spread among the residents. They began to contemplate over the invasion of the Byzantines. This is clear from an event that took place



with `Umar bin Al-Khattab.

In the 9th A.H., the Prophet took an oath to stay away from his wives for a month, so he left them and stayed in a private place. In the beginning,

Tabuk Expedition

The Expedition of Hardship (Usrah)
(Rajab 9 A.H.)

"Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress." (Qur'ân 9:117)
"And (He did forgive also) the three who did not join)" (Qur'ân 9:118)
"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd)." (Qur'ân 9:92)

the Companions were puzzled and could not figure the reason for such behavior. They thought that the Prophet had divorced his wives and this was the cause of this grief, disturbance, and being upset. Regarding this event, `Umar relates: ``I used to have a friend who was a Helper and he would often inform me of what events whenever I was not present for them, and in return I would inform him of events that would take place whenever he was absent. (They both lived in the outskirts of Madinah and both of them used to visit the Prophet alternatively during that time of suspense.) One day I heard my friend knocking at my door and saying: `Open up! Open up!' I asked wondering, `What is the matter? Have the Ghassanides come?' `No, it is more serious than that. Allâh's Messenger has deserted his wives.'"[1]

In another version, `Umar said, ``We spoke about the Ghassanide preparations to invade us. When it was his turn to convey the news to me, he went down and returned in the evening. He knocked at the door violently and said, `Is he sleeping?' I was terrified but I went out to meet him. `Something serious has taken place.' He said. `Have the Ghassanides arrived?' I said. `No,' he said, `it is greater and more serious. Allâh's Messenger has divorced his wives.'"[2]

This state of excessive paranoia clearly shows the seriousness of the situation that Muslims began to experience. The seriousness of the situation was confirmed to a large degree by the hypocrites' behavior, when news about the Byzantines' preparations reached Madinah. The fact that Allâh's Messenger won all the battles he fought, and that no power on earth could make him terrified, and that he had always proved to be able to overcome all the obstacles that stood in his way - did not prevent the hypocrites, who concealed evil in their hearts, from expecting an affliction to fall upon the Muslims and Islam.

They would hide evil and ill-intentions against the entire aspect of Islam and the Muslims. They erected a Mosque called *Masjid* al-Dirar (The Mosque of Harm) with the belief of creating false hopes and destroying the great religious structure of Islam. They approached the Prophet with the request to come and bless the place by praying in it. However, he was at that moment about to depart for Tabuk, so he

1 Sahih Al-Bukhari 2/730.
2 Sahih Al-Bukhari 1/334.



delayed the fulfillment of their request until his return. Meanwhile, he came to know through Divine Revelation that it was not a *Masjid* for devotion and prayer, but a meeting place for anti-Islamic elements. So on his return, the Prophet sent a party to demolish this new structure.

Particular News About the Byzantine and Ghassanide Preparations for War

The immense danger that was threatening the life of the Muslims was related to them by the Nabateans, who brought cooking oil from Ash-Sham to Madinah. They related to them the news about Heraclius' preparations and the equipment of an enormous army that numbered in excess of forty thousand fighters, along with them were their allied tribes of Lakhm, Judham and other tribes. They also related to them that the advance force had already reached Al-Balqa'. Thus, this was the grave situation that the Muslims faced. This situation was aggravated by other serious factors such as hot weather, drought, and the rough and rugged distance they had to cover in case they decided to encounter the imminent danger.

The understanding and estimation of Allah's Messenger regarding the situation and its development was more precise and accurate than any others. He believed that if he delayed or remained passive concerning the situation then it might enable the Byzantines to pass through the Islamic controlled provinces or to reach as far as Madinah. This would leave the most negative impression of Islam as well as their military credibility.

The pre-Islamic beliefs and traditions (*Al-Jahiliyah*) which were dying at that time due to the strong decisive blow that had been inflicted on it at Hunain, could have returned once again in such an environment. The hypocrites were conspiring against the Muslims so that they might stab them in the back whereas the Byzantines would attack them from the front. If such a thing came to light and they succeeded in their evil attempts, then the efforts of the Prophet and his Companions to spread Islam would collapse and their gains, which were the consequences of successive and constant fights and invasions, would be invalidated. Allâh's Messenger realized all that too well, so,

in spite of the hardships and drought that Muslims were suffering from, the Prophet was determined to have the Muslims invade the Byzantines and fight a decisive battle on their own borders. He was determined not to delay the march at all, so as to spoil any Roman attempt to approach the Islamic lands.

When Allâh's Messenger ﷺ made his final decision, he ordered his Companions to begin preparations for war and sent word to the Makkans and the other Arab tribes to do the same.

It was always the habit of the Prophet to conceal his intention from the people whenever he had to go on a military expedition, however this time he openly declared his intention of meeting the Byzantines and fighting them. He related the situation to his people so that they would be ready, urging them to fight in the cause of Allâh. It was on this occasion that a part of *Surat Bara'ah* (Chapter 9: The Repentance) was sent down by Allâh, urging them to be steadfastness.

Allâh's Messenger also urged them to give charity and to spend the best from their fortunes for the cause of Allâh.

No sooner did the Muslims hear the voice of Allâh's Messenger urging them to fight against the Byzantines that they rushed to comply with his orders. With great speed they began to prepare for war. Tribes and groups from everywhere began to pour in Madinah, as all the Muslims responded positively to invite. Only those who had weakness in their hearts desired to stay behind; except for three people who had true faith but did not participate in the invasion. Even the needy and the poor who could not afford a riding animal came to Allâh's Messenger asking for one so that they would be able to participate in the fight against the Byzantines. However, he said:

﴿لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ﴾

"'I can find no mounts for you,' they turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihad*)." [9:92]

The Muslims raced to donate from their wealth and property in support of the expedition. For example, `Uthman ﷺ had prepared two



hundred saddled camels to travel to Ash-Sham, but he presented them all with two hundred ounces (of gold) as charity. Then he brought an additional hundred saddled camels and a thousand dinars, and gave them all to Allâh's Messenger ﷺ, who turned over the dinars and said: ``From this day forth nothing will harm `Uthman regardless of what he does.''[1] Again and again `Uthman ؓ gave until his charity reached nine hundred camels and a hundred horses, in addition to the money he gave as charity.

'Abdur-Rahman bin `Awf ؓ, for his part, donated two hundred ounces of silver, whereas Abu Bakr ؓ donated all his wealth, leaving for himself and his family nothing but Allâh and His Messenger. `Umar donated half his wealth, while al-`Abbas donated a lot of money. Talhah, Sa`d bin `Ubadah, and Muhammad bin Maslamah ؓ also donated money for the expedition. `Asim bin `Adi ؓ offered ninety camel-burdens of dates. People raced to donate as little or as much as they could. One of them gave the only a half a kilo of dates (or the only kilo) he owned. Women also competed by giving the things they owned, such as musk, armlets, anklets, earrings and rings. No one abstained from spending except the hypocrites:

﴿ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى
ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ﴾

``Those who defame such of the believers who give charity (in Allâh's cause) voluntarily, and those who could not find to give charity (in Allâh's cause) except what is available to them, so they mock at them (believers).'' [9:79]

The Muslim Army Leaves for Tabuk

After the completion of the equipment of the army, Allâh's Messenger appointed Muhammad bin Maslamah Al-Ansari ؓ over Madinah, in another version it was Siba' bin `Urfutah ؓ. He entrusted the affairs of the family and their safety to `Ali bin Abu Talib ؓ, ordering him to stay with them. This move made the hypocrites undervalue `Ali ؓ, so he followed Allâh's Messenger and caught up with him.

1 Jami' At-Tirmidhi 2/211 (The virtues of `Uthman).


Madain Salih

But the Prophet made `Ali ﷺ return to Madinah saying: ``Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses?" Then he said: ``But no Prophet will succeed me."

Allâh's Messenger ﷺ marched northwards to Tabuk on a Thursday. The army numbered thirty thousand fighters, which was a great one when compared to the previous Islamic armies. The Muslims had never marched out in such great numbers before.

Despite all the donations of wealth and mounts, the army was still not perfectly equipped. The shortage of provisions and mounts was so serious that eighteen men would alternatively ride one mount.

Concerning provisions, at times members of the army had to eat the leaves of trees until their lips became swollen. Others slaughtered their camels, though they were dear to them. This is why the army was called `The Army of Distress'.

On their way to Tabuk, the Islamic army passed by Al-Hijr, which was where the people of Thamud, who cut out (huge) rocks in the valley, had dwelled. Today it is called the valley of Al-Qura.

They took water from its well but Allâh's Messenger forbade them to drink or perform ablution with it. Concerning the dough they knead with it, he told them to feed their camels with. He forbade them to eat anything whatsoever of it. As an alternative, he told them to obtain



water from the well which the She-Camel of Prophet Salih would drink from.

On the authority of Ibn `Umar who said that, upon passing by Al-Hijr the Prophet said:

«لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ ما أَصَابَهُمْ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ»

``Do not enter the houses of those who wronged themselves lest what had happened to them would afflict you, but if you had to do such a thing, let it be associated with weeping."

Then he raised his head up and accelerated his strides till he passed the valley out.[1]

A Shortage of water and the army's need for it caused them to complain to Allâh's Messenger ﷺ about it, so he supplicated to Allâh, who sent a rain cloud. It rained and so all people drank and fulfilled their need for water.

When they drew near Tabuk, the Prophet ﷺ said: ``If Allâh wills, tomorrow you will arrive at the spring of Tabuk. You will not get there before daytime. So whoever reaches it should not touch its water, but should wait until I arrive." Mu`adh ؓ said: ``When we reached the spring, it gushed forth some water. We found that two men had already preceded us to it. Allâh's Messenger asked them: `Did you touch its water?' They replied: `Yes'. He said what Allâh inspired him to say, then he scooped up a little water of that spring, a thin stream which gathered together, he washed his face and hand with it and poured it back into it; consequently plenty of water spouted out of it so that the people could have water. The Messenger of Allâh said, ` Mu`adh, if you live long life, you will see fields of vegetation here.[2]'"

On the way to Tabuk, or as soon as they reached Tabuk, Allâh's Messenger said: ``Severe wind will blow tonight, so none of you should stand up. Whoever has a camel should tie it." Later on when the strong wind blew, one of the men stood up and the wind carried him away to the Mountain of Tai' Mountain.[3]

During the entire journey Allâh's Messenger combined the *Dhuhr* and *Asr* prayers, as well as the *Maghrib* and *Isha* prayers.

1 Sahih Al-Bukhari 2/637.
2 Sahih Muslim 2/246.
3 Sahih Muslim 2/246.

The Army of Islam at Tabuk

Upon arriving at Tabuk, the Muslim army camped there, ready to face the enemy. There, Allâh's Messenger delivered an eloquent speech that included the best words.

In his speech he urged the Muslims to seek the welfare of this world and the world to come. He warned them and gave them good tidings. By doing so, he encouraged those whose spirits were broken, and blocked any means of suffering from a lack of supplies, food, and other substances.

Upon learning of the march of the Muslim army, the Byzantines and their allies became so terrified that they dared set out to fight against them. On the contrary they scattered within their territory. This gave a good reputation to the Muslim force, which gained a strong military reputation in the mid and remote areas of the Arabian Peninsula.

The political gains that the Muslim forces obtained far exceeded anything that they could have acquired if the two armies had engaged in military confrontation.

The head of the tribe of Ailah, Yuhannah bin Ru'bah, came to Allâh's Messenger ﷺ and made peace with him, and paid him the head tax (*Al-Jizyah*). Both the people from Jarba' and Adhruh also paid him head tax. Allâh's Messenger gave each a letter of guarantee, similar to the one given to Yuhannah:

``In the Name of Allâh, the Most Gracious, the Most Merciful.

This is a guarantee of protection from Allâh and Prophet Muhammad, the Messenger of Allâh, to Yuhannah bin Rubah and the people of Ailah; their ships and their caravans on land and sea will have the full custody of Allâh and the Prophet Muhammad, he and whosoever are with him of the people of Ash-Sham and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him; it shall be the fair prize of him that takes it. It is unlawful to hinder any of their people from any spring which they have been in the habit of frequenting, or from any journeys they desire to make, whether by sea or by land."

Allâh's Messenger ﷺ dispatched Khalid bin Al-Walid ﷺ at the head of four hundred and fifty horsemen to `Ukaidir, the Chief of Dumatul-Jandal, saying to him: ``You will see him hunting wild cattle."



When Khalid ﷺ drew within sight of his castle, he saw the wild cattle coming out rubbing their horns against the castle gate. As it was a moonlit night, Khalid ﷺ could see Ukaidir coming out to hunt them. He captured him, even though he was surrounded by his men, and brought him back to Allâh's Messenger ﷺ, who spared his life and made peace with him for the payment of two thousand camels, eight hundred heads of cattle, four hundred coats of armor and four hundred lances. He obliged him to recognize the duty of paying the tribute and charged him with collecting it from Dumat, Tabuk, Ailah and Taima'.

The tribes, who were previously allied with the Byzantines, became quite certain that their dependence on their former masters was coming to an end. Therefore they turned to becoming supporters of the Muslims. The Islamic State therefore expanded its borders to such an extent that it now touched the Byzantines' borders. So we see that the Byzantine agents' role was over.

Returning to Madinah

The Muslim army returned from Tabuk victorious, without being deceived or wronged, because Allâh had sufficed them from the evils of fighting.

On his way back, while traveling on a mountain pass, twelve hypocrites tried to assassinate the Prophet and the only ones with him at that time were `Ammar ﷺ, who was holding the reins of his she-camel, and Hudhaifah bin Al-Yaman ﷺ, who was driving it. The remaining people at that time had already gone down to the bottom of the valley.

The hypocrites seized on that opportunity to assassinate the Prophet ﷺ. As Allâh's Messenger and his two Companions were moving along, they heard thrusts of people coming towards them from behind with their faces covered. Hudhaifah ﷺ, was sent by the Prophet to see what was going on; he saw them and stroked the faces of their mounts with a crook in his hand, and Allâh cast fear into their hearts. They fled away and caught up with their people.

However, Allâh's Messenger ﷺ informed him of their names and intentions. So that was why Hudhaifah ﷺ was called the ``confidant"

of Allâh's Messenger ﷺ. About this event Allâh the Exalted says:

﴿وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟﴾

``And they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out." [9:74]

When Madinah began to appear in the horizon, the Prophet said: ``This is a cheerful sight. This is Uhud, which is a mountain, we love it and it loves us." When the people of Madinah learnt of their arrival, they set out to meet the army. Women, youth, and small children came out of the town to celebrate their return wholeheartedly, singing:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لله دَاعِ

``O the white moon rose over us, through the valley of al-Wada'.
And we owe all our gratefulness, when the call is to Allâh."

The march of Allâh's Messenger ﷺ to Tabuk occurred in Rajab and his return occurred in Ramadan. So we see that this expedition took fifty days, twenty days of which were spent in Tabuk and the others journeying to and from it. The Tabuk Invasion was the last one in which the Prophet ﷺ personally attended.

The People Who Lagged Behind

Due to its particular circumstances, this invasion was a severe trial sent by Allâh to test the faith of the believers and to separate them from the hypocrites. This is Allâh's permanent Will in such circumstances. In this respect He says:

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

``Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good." [3:179]

Lagging or remaining behind from full participation in that invasion amounted to hypocrisy. Whenever Allâh's Messenger was informed of a man lingering behind he would say:

``Leave him alone! If Allâh knows him to be good He will enable him



to follow you; but if he is not so, then Allâh will relieve us of him."

No one remained behind from the expedition except those who were either hindered by a serious excuse or the hypocrites who used lies against Allâh and His Messenger ﷺ.

Some of those hypocrites lingered behind due to false excuses while others remained behind without any permission. However, three believers unjustifiably also lingered behind. Their faith was tried by Allâh, and He later turned to them in mercy and accepted their repentance.

As soon as Allâh's Messenger ﷺ entered Madinah, he prayed two *Rak'ah* (units) in the *Masjid* and then sat and began to receive his people. The hypocrites, who comprised of more than eighty men[1], came and offered various excuses and started swearing. The Prophet acknowledged their excuses and invoked Allâh's forgiveness for them, entrusting their inner intentions and faith to Allâh.

As for the three faithful believers - Ka`b bin Malik, Murarah bin Ar-Rabi', and Hilal bin Umaiyah - who favored speaking the truth, Allâh's Messenger directed his Companions to verbally boycott them [until Allah judged in their affair].

Consequently, they were boycotted and excluded from the life of the community. Having everyone turn their backs to them, they felt as if the entire earth had become constrained for them in spite of its vastness, and they felt awkward and uneasy on it. These hard times lasted for over forty days and were made even more severe when they were order to them to stay away from their wives. After being boycotted for fifty days, Allâh forgave them through the Revelation:

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

``And (He did forgive also) the three (whom the Prophet) left (i.e., he did not give his judgment in their case, and their case was suspended for Allâh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful." [9:118]

1 Fathul-Bari 8/119.

Allâh's forgiving of them was a great joy moment for both the Muslims and the three concerned; however, the joy of those who had remained behind and eventually boycotted was immense. It was the happiest day in their lives. The good tiding encouraged them and filled their hearts with delight. As for those who lingered due to a disability or sickness, or any other serious excuse, concerning them Allâh, the Exalted, says,

﴿ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ
لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ﴾

``There is no blame on those who are weak or ill or who find no resources to spend [in holy warfare (Jihad)], if they are sincere (in duty) to Allâh and His Messenger." [9:91]

When he approached Madinah, Allâh's Messenger said:

«إِنَّ بِالْمَدِينَةِ رِجَالاً مَا سِرْتُمْ مَسِيرًا، وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوا مَعَكُمْ، حَبَسَهُمُ الْعُذْرُ»، قَالُوا: يَا رَسُولَ اللهِ! وَهُمْ بِالْمَدِينَةِ؟ قَالَ: وَهُمْ بِالْمَدِينَةِ.»

``Inside Madinah, there are certain men, though they were kept back due to serious excuses, have been with you continuously. Though they remained behind, they have been with you when you were passed through a valley or walked on the road." They asked, ``Do you mean that they have done all that while remaining in Madinah?" The Prophet said, ``Yes, though they were in Madinah."

The Invasion of Tabuk and its Far-Reaching Consequences

The effect of this invasion was great in regards to extending and confirming the influence and domination of the Muslims on the Arabian Peninsula. It was quite obvious to all that no power other than Islam would live long among the Arabs.

The ignorant Arabs and the hypocrites, who steadily conspired against the Muslims and continuously relied on the power of Byzantine for support and help, had lost their expectations and desires of ever reclaiming their influence.

Realizing that there was no way out and that they would eventually



have to submit to the fact, they gave up their attempts.

From that time onwards, the hypocrites were no longer treated leniently by the Muslims. Allâh not only ordered the Muslims to treat them severely but also forbade the Muslims from taking their charity, performing the funeral prayer on their dead, asking Allâh's forgiveness for them, or even visiting their graves. Allâh also ordered the Muslims to demolish the mosque that they had erected and used as a place to practice their plots, conspiracy and deceit. Some Qur'ânic Verses were sent down disclosing them publicly so that all in Madinah would come to know of their reality. The great impact that this invasion produced could also be seen in the great number of delegations that came successively to meet Allâh's Messenger ﷺ. Naturally, delegations would come and meet the Prophet at the end of an invasion, particularly after the conquest of Makkah[1], but they were neither as many as those after Tabuk, nor were they as frequent. It was certainly the greatest.

The Qur'ânic Verses About the Invasion

Many verses of Chapter *Bara'ah* (*Taubah*) , concerning the events of Tabuk, were revealed. Some Verses were revealed before the march of the army, while others were revealed when the army set out for Tabuk, i.e., in the context of the battle. Other verses were revealed to the Prophet after his return to Madinah. All these Verses covered the themes: the circumstances of the battle, exposure of the hypocrites, the privileges and special rank earmarked for the strivers in the cause of Allâh, acceptance of the repentance of the truthful believers who slackened and those who remained behind, and other themes

Some Important Events of That Year

During this year many significant events took place. They were:

1. After the Messenger's return from Tabuk, the sworn allegation of infidelity[2] between `Uwaimir al-'Ajlani and his wife took place.

2. Pelting with stones the Ghamidiyah woman who confessed to

1 Ibn Hisham 2/515-537; Zadul-Ma`ad 3/2-13; Sahih Al-Bukhari 2/633, 635-637, 1/252, 414; Fathul-Bari 8/110-126; Mukhtasar Seeratur-Rasul pp. 391-407.

2 In cases of an infidelity accusation that lacks evidence, both husband and wife swear by Allâh that they are innocent and did not commit infidelity .The husband invokes Allâh's curses on himself if he is lying and the woman invokes Allâh's wrath on her if she is lying.

committing adultery. She was pelted with stones only after weaning her child off her breast milk.

3. Negus Ashamah, the king of Abyssinia (Ethiopia), died; the Prophet performed the funeral prayer in absentia for him.

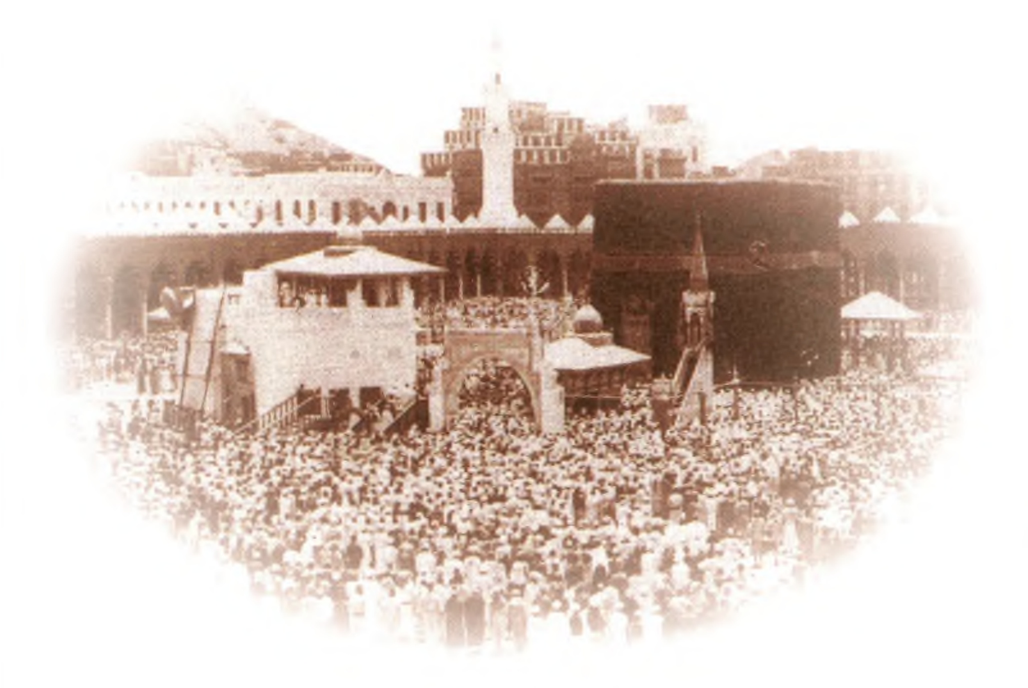
4. The death of the daughter of the Prophet ﷺ, Umm Kulthum ﷺ. The Prophet felt extremely sad at her death. He said to her husband Uthman ﷺ, ``If I had a third daughter, I would marry her to him."

5. The death of `Abdullah bin Ubai Ibn Salul, the head of hypocrites, after the Prophet's return from Tabuk. Allâh's Messenger asked Allâh's forgiveness for him.

He prayed for him in spite of the disapproval of `Umar ﷺ and his attempt to prevent him from doing so. Later, a Qur'ânic Verse was revealed attesting to the opinion of `Umar ﷺ.







Abu Bakr Performs the **Pilgrimage**



In the month Dhul-Qa`dah or in Dhul-Hijjah, 9th A.H., Allâh's Messenger ﷺ sent Abu Bakr ؓ, as the deputy for *Hajj*, to lead the Muslims in the pilgrimage rituals.

Soon after the departure of the Muslims, Revelation came from Allâh which comprised of the opening passages of *Surat Taubah* (*Bara'ah*) in which `freedom from obligation' is proclaimed from Allâh concerning those idolatrous tribes who had shown no respect for the treaty which they had entered into with the Prophet ﷺ. Communication of this news went in line with the Arabian traditions of making public any change relating to declining conventions of blood and fortunes.

'Ali bin Abi Talib ﷺ was sent to make this declaration. He caught up with Abu Bakr ﷺ at Al-'Arj or Dajnan, and Abu Bakr ﷺ inquired whether the Prophet ﷺ had put him in command or he had just been sent to make the announcement. ``I have been sent to make the proclamation only," replied `Ali ﷺ. The two Companions then proceeded with the pilgrimage. Towards the close of the rituals, on the day of the ritual sacrifice, `Ali stood at al-Jamrah (a spot at which stones are pelted) and read aloud to the people that gathered around him and declared the cancellation of the treaties with the idolaters, and give them four months to reconsider their position. As for the other idolaters with whom the believers had a treaty, and they had negated nothing of the rights of the Muslim or supported anyone against them, then the terms of their treaty would remain valid until its expiration, and no new treaty would then be signed.

Abu Bakr ﷺ then sent some Muslims to declare publicly that after this year no disbeliever would perform the pilgrimage, nor would anyone be allowed to make *Tawaf* (going round) of the Sacred House unclothed.

That proclamation in fact prohibited all aspects of paganism that resided in Arabia and stated quite clearly that those pre-Islamic practices would no longer be permitted.[1]



1 Sahih Al-Bukhari 1/220, 415, 2/626, 671; Zadul-Ma`ad 3/25, 26; Ibn Hisham 2/543-546.





A Look at the
Battles



Studying the battles, missions, and battalions that the Prophet formed and dispatched, will certainly offer us and everyone a true and clear impression that the Prophet was the greatest military leader in the entire world, as well as the most righteous, the most insightful, and the most alert. He was not only a man of superior genius for this concern but he was also the master and the greatest of all the Messengers as far as Prophethood and Heavenly Message are concerned. Besides, all the battles that he fought were standard in their application to the requirements of strictness, bravery, and good arrangements that fit the terms and conditions of war.

None of the battles he fought were lost due to a shortage of wisdom, or to any technical error in army mobilization or a location in a wrong strategic position. The loss of any of his battles was not due to misjudgment about occupying the best and the most appropriate sites of battles, nor was it due to a wrong choice in leader, for he had proved himself to be a peculiar sort of leader that differed from other leaders that our world has known and experienced. Regarding the events of Uhud and Hunain, there were consequences of weakness in some military elements in Hunain, and as for Uhud, then there was disobedience to orders of the Prophet. His genius was clearly shown in these two battles when the Muslims were defeated; he stood fast facing the enemy and managed, by his super wisdom, to spoil the enemy's plan as was the case in Uhud. Similarly he managed to change the Muslims' defeat in Hunain into victory. In fact, such grave changes in military scenes usually leave the worst impression on the military leaders and persuade them to flee for their lives.

Through these invasions he was also able to impose security, institute peace, diffuse conflicts, and destroy the military might of the enemies through a continuous struggle between Islam and paganism.

The Prophet also had deep insight and could differentiate the faithful from the hypocrites and plotters. Great was the group of military leaders trained by him through practical examples, who fought after his death and excelled over the Persians and the Byzantines in the battlefields of Ash-Sham and Iraq with respect to war strategy and leadership. They managed to drive off the enemies of Islam, from their lands and countries, their gardens and springs, and their farms. They drove them off their honorable residence and from the grace and provisions they owned and enjoyed.

Thanks to these battles, Allâh's Messenger managed to secure accommodations, and lands, and provided chances of work for all Muslims. He solved the refugee problems of those who had no houses or money. He equipped the army with weapons, horses and expenditures. He realized all that without exercising a particle's weight of injustice. The Prophet altered the standards and aims of pre-Islamic wars. Their reason behind wars was no longer robbing, killing,



plundering, tyranny and aggression, but was victory for the oppressed weak people, whose residences were demolished. For the disbelievers, war was a means to rape or unveil women, practice cruelty against the weak, the old, the children, and the infants, to destroy farmland and animals, and to spread corruption on the earth. Islamic wars are different from pre-Islamic wars. War in Islam is jihad, meaning, a noble and sacred fight in the cause of Allâh for the confirmation of a Muslim society that sought to free people from cruelty, oppression and aggression. It is a society that everyone everywhere and at all times should be proud of. Pre-Islamic thoughts and traditions of the *Jahiliyah* period had been turned upside down by Islam; traditions that were so hard on the weak people that they had to invoke Allâh to aid them in escaping from that pre-Islamic environment by saying:

«رَبَّنَا أَخْرِجْنَا مِنْ هذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا»

``Our Lord, rescue us from this town whose people are oppressors, and raise for us from You one who will protect, and raise for us from You one who will help."

In Islam, a person of power is a weak person until the right of the poor is taken from him. War in Islam is a *Jihad* for the purification of the land of Allâh from deception, treachery, sinful deeds and aggression. It is a sacred war that aims at spreading security, safety, mercy and compassion, as well as observation of rights and fairness. Allâh's Messenger issued honorable and strict rules about war and ordered his soldiers and leaders to obey them. They were forbidden from breaking those rules under any circumstances. In reference to Sulaiman bin Buraidah's version, who said that his father had told him that whenever Allâh's Messenger ﷺ appointed a leader for an army or a battalion, he would recommend him to fear Allâh, the Great and Almighty, and to be good toward the Muslims who were with him. Then the Prophet would say to him:

«اغْزُوا بِاسْمِ اللهِ، فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اُغْزُوا، فَلاَ تَغُلُّوا وَلاَ تَغْدِرُوا، وَلاَ تُمَثِّلُوا، وَلاَ تَقْتُلُوا وَلِيدًا..»

``Let your invasion be in the Name of Allâh and for His sake. Fight those who disbelieve in Allâh. Invade but do not plunder nor conceal the booty. Never deform the corpse of a dead person or kill an infant child."

Allâh's Messenger ﷺ would ask people to make things easy, and would forbid them to bear down hard on others or constrain them. ``Pacify," he said, ``and do not punish."[1] When it happened that he arrived at the battlefield by night, he would never invade the enemy until the morning. He would utterly forbid burning (i.e., torturing people) with fire, killing women and children, or even beating them. He also forbade theft and robbery and proceeded so far as to say that gains acquired through plundering are as forbidden as the flesh of a corpse. Destruction of farmland, killing of animals, and cutting down trees were all forbidden unless they were badly needed and there was no other substitute. He said:

«لاَ تُجْهِزُنَّ عَلَى جَرِيحٍ، وَلاَ تَتَّبِعُنَّ مُدْبِرًا، وَلاَ تَقْتُلُنَّ أَسِيرًا»

``Neither kill a wounded person nor run after a fleeing one, and do not kill a captive."

He decreed that envoys cannot be killed. He also strictly prohibited the killing of those who made covenants. He even said:

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا..»

``Whoever kills a person who is under a covenant, shall not smell Paradise, though its smell can be experienced at a forty-year distance from it."

There were other noble rules that purified wars from their *Jahiliyah* (pre-Islamic) filthiness and turned them into sacred wars.[2]



1 Sahih Muslim 2/82, 83.
2 Zadul-Ma`ad 2/64-68 and At-Tabarani in Al-Kabir 1/123, 187.



Multitudes Embrace the **Religion of Allâh**



The invasion and the conquest of Makkah was, as we have already stated, a decisive battle that utterly destroyed paganism. The Arabs as a result of that battle were able to differentiate truth from falsehood. Delusions no longer existed in their life, so they raced to embrace Islam.

'Amr bin Salamah ﷺ said: ``We were at a water (spring) near a passage used by people. Whenever a camel rider would pass by us, we would ask them: `What is the matter with people? What is this man (i.e., the Prophet) like?' They would say: `He claims that Allâh has revealed such and such.' I would memorize those words as if they had been recited within my chest. The Arabs had left their Islam up to the conquest. They would say: `Leave him alone to face his people. If he is a truthful Prophet, then he will overcome them.' So when the conquest took place, peoples hastened to declare their Islam. My father was the quickest of all my people to embrace Islam. Arriving at his people he said: `By Allâh, I have just been to the Prophet ﷺ and he said: Perform so-and-so prayer at such a time and so-and-so prayer at such and such time. When the prayer time is due let one of you call for the prayer

and appoint the most learned of the Qur'ân among you to be an Imam (leader) of yours.'"[1]

This Prophetic tradition manifests the great effect of the conquest of Makkah on the phase of events. It shows the influence that the conquest of Makkah had upon strengthening Islam as well as its affect on the standing of the Arabs and their acceptance of Islam. That influence was absolutely confirmed and deeply rooted after the invasion of Tabuk.

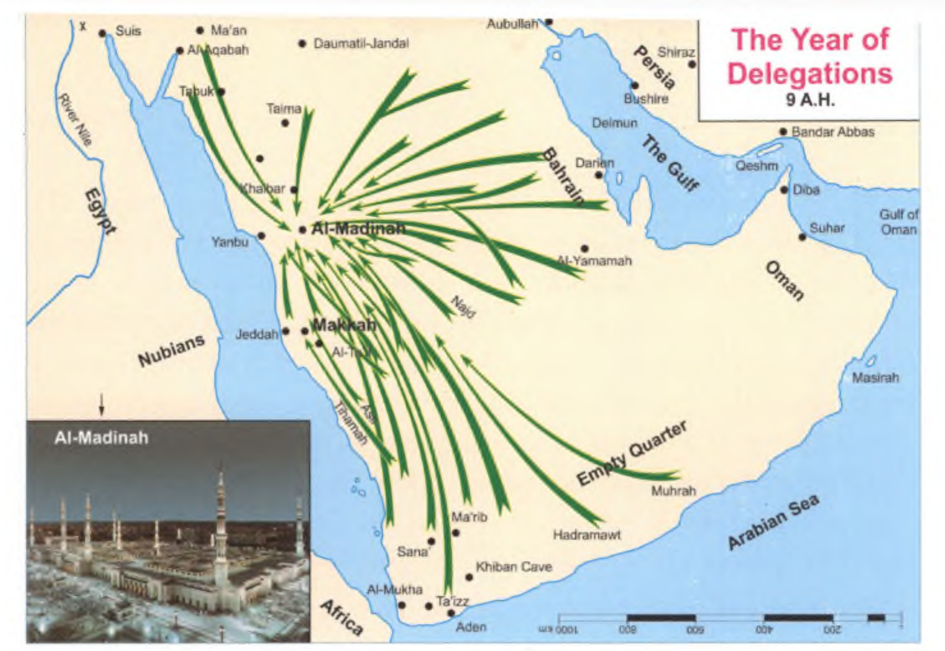
A clear and obvious evidence of that influence could be deduced from the great number of delegations that began to arrive in Madinah successively in the ninth and tenth years of Al-Hijra.

The immense crowds of people who raced to embrace the religion of Allâh and the great army which included ten thousand fighters in the invasion of the conquest of Makkah had grown to thirty thousand fighters at the time of the invasion of Tabuk.

It was only in less than a year after the conquest of Makkah that this growth in the Islamic army had taken place. A hundred thousand or a hundred and forty-four thousand Muslim pilgrims shared in the *Hajjatul-Wada'* (i.e., Farewell Pilgrimage); it was such an enormous number of Muslims surging, as an ocean of men, around Allâh's Messenger that the horizon echoed their voices and the land shook while they uttered *Labbaik* (i.e., Lord, here we are worshipping), glorifying and magnifying Allâh, and thanking Him.



1 Sahih Al-Bukhari 2/615, 616.





The Delegations



The number of delegations listed by the compilers of the Prophet's battles exceeded seventy. Detailed description of such a large number here is not possible; besides stating them in detail is not of a great benefit. Therefore, I am going to mention and elaborate upon what is of historical significance or interest. The reader should always keep in mind that while the majority of the tribes arrived in Madinah after the Conquest, there were also pre-conquest delegations.

1. The Delegation of `Abdul-Qais: This tribe came twice. The first time was in or before 5 A.H. Munqidh bin Hibban, a member of that tribe, used to trade in Madinah. As soon as he heard of Islam while he came to Madinah for trading, which was after the migration, he embraced Islam and carried a pledge from the Prophet to his people who eventually became Muslims also. Thirteen or fourteen of them came to the Prophet in one of the Sacred Months. It was then that they asked the Prophet's advice about the faith and drinks. Their chief was Al-Ashaj Al-`Asari, to whom Allâh's Messenger said: ``You have two qualities that Allâh likes: farsightedness and tolerance."

Their second visit occurred in the Year of Delegations and they comprised of forty men. Al-Jarud bin Al-'Ala' Al-'Abdi, who was Christian but turned to be a good Muslim, was a member of that group.[1]

2. The Delegation of Daws: The arrival of this tribe occurred in early 7 A.H. when Allâh's Messenger was in Khaibar. At-Tufail bin `Amr Ad-Dawsi ﷺ had become a Muslim when Allâh's Messenger was in Makkah. He went back home to his people where he continued calling them to Islam, but continued to refuse until he became despaired and returned to Allâh's Messenger and asked him to invoke Allâh against Daws, but Allâh's Messenger invoked Allâh to guide Daws. Later on, Daws embraced Islam. So At-Tufail arrived in Madinah accompanied by seventy or eighty families from his people in early A.H., at the time that Allâh's Messenger was at Khaibar, so he caught up to him there.

3. The Delegation of Farwah Bani `Amr Al-Judhami: Farwah was an Arab leader in the Byzantine army. He was a Byzantine agent ruler by proxy over the Arabs allied to the Byzantines. His center was at Ma'an and his rulership extended to the surrounding areas in the lands of Ash-Sham. Seeing the stamina and courage of the Muslims, he became a Muslim. The battle of Mu'tah, which took place in the eighth year of Al-Hijra, compelled his admiration. He sent a white mule as a gift with a messenger of his to Allâh's Messenger to inform him of his conversion into Islam. When the Byzantines learned that he embraced Islam, they sent him to prison. At first they gave him an opportunity to

1 Explanation of Sahih Muslim by An-Nawawi, 1/33; Fathul-Bari 8/85, 86.



choose one of the two: ``either he turns back from Islam or death shall be his punishment." After his refusal they crucified him and beheaded him at a spring called `Afra' in Palestine.[1]

4. The Delegation of Suda': The arrival of this delegation was after the departure of Allâh's Messenger from Al-Ji'ranah in 8 A.H. It was because Allâh's Messenger had already dispatched a mission of four hundred Muslims and asked them to go to Suda', which was a spring in Yemen. While the mission was camping there at the starting point of a canal, Ziyad bin Al-Harith As-Suda'i learned of their stay, so he came to Allâh's Messenger and said: ``I have come to you as a deputy of my people, so tell your army to go back and I will give a guarantee on the behalf of my people." The army was sent away from the canal. In his turn As-Suda'i went back, encouraged and urged his people to come and meet Allâh's Messenger ﷺ. Eventually fifteen of them came and pledged allegiance to him as true Muslims. Returning home, they in their turn urged the rest to become Muslim. Thus Islam spread among them. Later on, a hundred men joined Allâh's Messenger in *Hajjatul-Wada'* (Farewell Pilgrimage).

5. The Arrival of Ka`b bin Zuhair bin Abi Sulma: Ka`b was from a family of poets, and was considered one of the best poets among the Arabs. He would satirize the Prophet when he was not a Muslim. In 8 A.H. when Allâh's Messenger had returned from the invasion of Ta'if, Bujair bin Zuhair wrote a letter to his brother Ka`b warning and advising him: ``Allâh's Messenger killed some men in Makkah who used to satirize and harm him, and the poets who survived fled in all directions for their lives. So, if you want to save your skin, hasten to Allâh's Messenger ﷺ. He never kills those who come to him repenting. If you refuse to do as I say, it is up to you to try to save your skin by any means." The two brothers corresponded with one another for a long time until Ka`b felt awkward as if the earth had restricted around him. Arriving in Madinah, he stayed at a man's house from Juhainah as a guest. They performed the Morning prayer together; when he was about to leave, the man suggested that he go to Allâh's Messenger ﷺ. He went there, sat by him, and placed his hand in his. Allâh's Messenger who had never seen Ka`b before, did not

1 Zadul-Ma`ad 3/45.

recognize him. Ka`b then said: ``O Messenger of Allâh! Ka`b bin Zuhair has come to you as a repentant Muslim; will he be secure and forgiven if I fetch him?" Allâh's Messenger said, ``Yes." ``I am Ka`b bin Zuhair," he said. Upon hearing that, one of the Helpers rose to his feet and asked the Messenger to let him cut his throat. ``Leave him alone!" said the Prophet ﷺ, ``he has become a repentant Muslim after his disposal of the past." Ka`b then recited his well-known poem "Su'ad ..." in which he praised the Prophet ﷺ, thanked him and apologized for the wrongs he had done. He acknowledged Muhammad's mission. Both Emigrants and Helpers were spoken of in this poem but differently. He praised the Emigrants but criticized the Helpers, for one of them demanded the Prophet's permission to kill him. Later on Ka`b tried to compensate for that by praising the Helpers in another poem.

6. The `Udhrah Delegation: This delegation consisted of twelve men and arrived in Madinah in Safar, 9 A.H. One of them was Hamzah bin An-Nu'man ﷺ. When they were asked who they were, they said: ``We are Bani `Udhrah, the maternal foster brothers of Qusai. We are the ones who supported Qusai, and removed Khuza`ah and Bani Bakr from the bosom of Makkah. We are a people of relatives and kin." So Allâh's Messenger welcomed them and gave good tidings to them of the conquest of Ash-Sham; on the other hand, forbade them from consulting a soothsayer and from eating the slain animals they slaughtered. Eventually they became Muslims, stayed there for several days and then left.

7. The Bali Delegation: Their arrival was in Rabi`ul-Awwal, 9 A.H. They embraced Islam and stayed in Madinah for three days. Their chief Abu Ad-Dubaib wondered whether hospitality was rewarded by Allâh. Allâh's Messenger ﷺ said:

«نَعَمْ، وَكُلُّ مَعْرُوفٍ صَنَعْتَهُ إِلَى غَنِيٍّ أَوْ فَقِيرٍ فَهُوَ صَدَقَةٌ»

``Yes, and so is any charity you offer to poor or rich people as Sadaqah."

He also inquired about the time allotted for hospitality, to which the Prophet responded, ``Three days." He asked, ``What about the stray ewe?" The Prophet said: ``It is either yours or your brother's; otherwise it goes to the wolf." He inquired about the stray camel. ``It is none of



your business. Leave it alone until its owner finds it."

8. The Thaqif Delegation: Their arrival was in Ramadan, 9 A.H., after the return of Allâh's Messenger from Tabuk. As to how they became Muslims, this could be deduced from the following:

Their chief `Urwah bin Mas'ud Ath-Thaqafi came to see Allâh's Messenger ﷺ after the latter's return from At-Ta'if in Dhul-Qa`dah, 8 A.H. `Urwah became a Muslim. He thought that if he tells his people about Islam and call them to embrace it, they would do so, because he had always been an obeyed leader. He was even more beloved to them than their own firstborn. But contrary to that, when he called them to Islam they shot arrows at him from every direction and killed him. They remained as they were for months before they started discussing the situation again among themselves. Upon realizing that they were incapable of fighting the neighboring Arabs who had paid allegiance to the Prophet and converted to Islam, they made up their mind to dispatch a man to Allâh's Messenger ﷺ. They concluded that `Abd Yalil bin `Amr would be the right messenger.

'Abd refused to do such a thing lest they should kill him as they had killed `Urwah ؓ. ``I will not do such a thing unless you send some other men with me," said `Abd. So, they sent two men of their allies and three others from Bani Malik. The six of them included `Uthman bin Abul-'As Ath-Thaqafi who was the youngest.

When they entered into the Prophet's audience, a tent was erected in a corner of the *Masjid* so that they might listen to the Qur'ân and see the people in prayer. During their stay, they came again and again to the Prophet who kept on calling them to embrace Islam, until their chief asked Allâh's Messenger to enter into a peace treaty between him and Thaqif by means of which he would allow them to commit fornication, drink wine and deal with usury. They also asked him not to injure their idol Al-Lat or to oblige them to perform the prayer. Finally they insisted that they would not knock down the idols themselves. But Allâh's Messenger turned down all their requests. They went aside to council. Realizing that there were no other alternatives, they submitted and professed Islam. The only condition that they insisted on was that the demolition of Al-Lat should be dealt with and handled by Allâh's

Messenger whereas Thaqif should in no way knock it down themselves. Allâh's Messenger agreed and took a pledge from them.

Being the most attentive and the keenest to understand Islam and learn the Qur'ân, `Uthman bin Abul-'As was appointed by Allâh's Messenger as the chief of his people. His keenness to learn the Qur'ân and understand Islam was clearly apparent through his behavior during their stay.

Every morning, the group of delegates would go to see Allâh's Messenger ﷺ. Being the youngest one, `Uthman bin Abul-'As ؓ was left behind to watch their camels and belongings. At noon when they would come back and sleep, `Uthman ؓ used to go to Allâh's Messenger in order to learn the Qur'ân and inquire about religious matters. If it happened that Allâh's Messenger ﷺ was asleep, he would then go to Abu Bakr ؓ for the same purpose. With the passage of time, he turned out to be a source of blessing to his people. Later, during the Apostasy Wars (*Ar-Riddah*) when Thaqif were determined to apostatize, he addressed them saying: ``O people of Thaqif! You have been the last at embracing Islam, so do not be the first to apostatize." Consequently they gave up apostasy and remained adhered to Islam.

The group of delegates returned home and decided to conceal the truth for the time. They told their people that they should expect a fight at any moment, pretending to be grieved and depressed. They claimed that Allâh's Messenger demanded that they should embrace Islam and abandon adultery, drinking wine, dealing with usury, and some other things, or else he would fight them. Seized by the arrogance and the zeal of *Al-Jahiliyah* (pre-Islamic traditions), Thaqif remained for days intent on fighting. Then Allâh cast terror and depression in their hearts in such a way that they gave up the idea of fighting and thought that the delegation should go back to the Prophet and announce their acceptance of the conditions. It was then that the group of delegates told them the truth and revealed the terms of their peace-talk with the Prophet ﷺ, consequently the people of Thaqif embraced Islam.

Allâh's Messenger ﷺ sent some people to destroy the idol Al-Lat under the command of Khalid bin Al-Walid ؓ. Al-Mughirah bin Shu'bah ؓ, stood to his feet, held the hoe and the ax and said to his



companions: ``By Allâh, I will make you laugh at Thaqif.'' He struck Al-Lat with them, and pretended to fall down while doing so. The people of Thaqif were frightened at that sight and said: ``May Allâh dismay Al-Mughirah. The goddess has killed him.'' Hearing that Al-Mughirah jumped up to his feet and said: ``May Allâh bring shame on you. Al-Lat is nothing but a mass of dirt and stones.'' Then he struck the door and broke it. He mounted its highest wall, and so did the other men. They knocked Al-Lat down until they leveled it to the ground. Then they dug up its foundation and brought out its jewels and garments, to the great astonishment of Thaqif. Khalid bin Al-Walid ﷺ and his group came back to Allâh's Messenger carrying Al-Lat's jewels and garments. Allâh's Messenger distributed them and thanked Allâh for helping his Prophet and solidifying his religion.[1]

9. The Message of the Yemeni Kings: After the return of Allâh's Messenger from Tabuk, a message came to him from the kings of Himyar, Al-Harith bin `Abd Kilal, Nu'aim bin `Abd Kilal and An-Nu'man bin Qeel who were the rulers of Dhi Ra'in, Hamdan and Mu'afir. Their messenger was Malik bin Murrah Ar-Rahawi. They sent him in order to inform the Prophet that they had embraced Islam and parted with polytheism. In reply to their message, Allâh's Messenger stated the rights and responsibilities of the believers, gave them the promise of Allâh and the promise of His Messenger for those entering covenants provided they paid the tribute. He sent to them some of his Companions under the command of Mu`adh bin Jabal ﷺ.

10. The Hamdan Delegation: The arrival of this delegation was in the 9th A.H. after the Messenger's return from Tabuk. Allâh's Messenger gave them a pledge to guarantee the fulfillment of their demands. He appointed Malik bin An-Namt as chief over those of his people who embraced Islam. Khalid bin Al-Walid ﷺ was sent with the purpose of calling the rest of them to Islam. He stayed with them for six months calling them to Islam but no one responded to his call. Later, `Ali bin Abi Talib ﷺ was dispatched and Khalid ﷺ was ordered to return. Upon arriving at Hamdan, `Ali ﷺ communicated to them a message from Allâh's Messenger ﷺ and called them to Islam. They responded to the call and became Muslims. `Ali ﷺ wrote to Allâh's

1 Zadul-Ma`ad 3/26-28, Ibn Hisham 3/537-542.

Messenger ﷺ informing him of the good news. Allâh's Messenger was briefed on the content of that letter, so he prostrated, then raised his head up and said: ``Peace be upon Hamdan. Peace be upon Hamdan."

11. The Delegation of Bani Fazarah: Upon the Messenger's return from Tabuk, the delegation of Bani Fazarah came to see him. That was in the 9th A.H. The group of delegates consisted of more than ten men. They came in order to profess Islam and complain about the drought in their region. Allâh's Messenger ascended the pulpit, lifted his hands up and implored Allâh to send rain to them and said:

«اللَّهُمَّ اسْقِ بِلاَدَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ، اللَّهُمَّ اسْقِنَا غَيْثًا، مُغِيثًا، مَرِيئًا مَرِيعًا، طَبَقًا، وَاسِعًا، عَاجِلاً، غَيْرَ آجِلٍ، نَافِعًا غَيْرَ ضَارٍّ، اللَّهُمَّ سُقْيَا رَحْمَةٍ، لاَ سُقْيَا عَذَابٍ، وَلاَ هَدْمٍ، وَلاَ غَرَقٍ، وَلاَ مَحْقٍ، اللَّهُمَّ اسْقِنَا الْغَيْثَ، وَانْصُرْنَا عَلَى الأَعْدَاءِ»

``O Allâh, let rain fall down and water Your country and animals, and spread Your mercy and bring to life the dead lands. O Allâh, send rain that would be saving, comforting, and sprouting grass, and overwhelming vast areas sooner and not later. Let it be useful rain and not harmful. O Allâh, let it be rain of mercy and not rain of torture and chastisement. Let that rain not be destructive nor cause floods. O Allâh, send us down water and help to fight the enemies."[1]

12. The Najran Delegation: Najran is a large area of land located at a considerable distance south of Makkah towards Yemen. It included seventy three villages. It took a fast-rider one day ride to cover the area.[2] Its military forces consisted of a hundred thousand fighters.

Their arrival was in the 9th year of A.H. The delegation comprised of sixty men. Twenty-four of them were of noble families. Three out of twenty-four were leaders of Najran. `Abdul-Maseeh was Al-'Aqib, i.e., who was in charge of administration and government affairs. The second was *As-Saiyid* (the Master) under whose supervision was the cultural and political affairs, his name was Al-Aiham or Shurahbil.

1 Zadul-Ma`ad 3/48.
2 Fathul-Bari 8/94.



Abu Harithah bin `Alqamah was the third. He was a bishop to whom all religious presidency and spiritual leadership belonged.

When that group of delegates arrived in Madinah, they met the

Prophet ﷺ, and exchanged inquiries with him; but when he called them to Islam and recited the Qur'ân to them, they refused. They asked him what he thought about `Isa (i.e., Jesus), he delayed his reply for an entire day until the following Qur'ânic reply was revealed to him:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴾

``Verily, the likeness of Jesus before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: `Be!' -- and he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, (i.e., Jesus being a slave of Allâh, and having no share in Divinity) say (O Muhammad ): `Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke (sincerely) the curse of Allâh upon those who lie." [3:59-61]

When it was morning, Allâh's Messenger ﷺ told them about `Isa (Jesus) in the light of the recently revealed Verses. He left them for a whole day to consult and think it over. The next day, they still showed disapproval to accepting Allâh's Words about `Isa or to embrace Islam, the Prophet suggested Al-Mubahalah, which is for each party to supplicate and beg Allâh to send His curse upon those who were telling lies. After that suggestion of his, the Prophet ﷺ came forward wrapping Al-Hasan and Al-Husain ؓ under his garment, while Fatimah ؓ was walking behind him. Seeing that the Prophet was serious and prepared to face them firmly, they went aside and started to consult one another. Al-'Aqib and As-Saiyid said to each other: ``We shall not supplicate. For, I swear by Allâh, if he is really a Prophet and exchanges curses with us, we will never prosper nor will our descendants, and neither us nor our animals will survive it." Finally, they decided to leave the matter to the decision of Allâh's Messenger ﷺ about their cause. They came to him and said: ``We agree to what you demand from us." Allâh's Messenger then ordered them to pay the *Jizyah* (i.e., head tax) and made agreement with them for the provision of two thousand garments, one thousand of them to be delivered in Rajab, the other



thousand in Safar. With every garment they had to pay an ounce (of gold). In return they had the covenant of Allâh and His Messenger ﷺ. He gave them permission to practice their religious affairs freely. They asked the Prophet to appoint a trustworthy man to receive the money, so he sent to them the trustworthy man of this nation, Abu `Ubaidah bin Al-Jarrah ؓ, to receive their wealth.

After that Islam began to spread in Najran naturally and they did not have to pay the *Jizyah* that the non-Muslims usually paid. It was said that Al-Aqib and As-Saiyid embraced Islam soon after they reached Najran on their journey back home. It is also said that the Prophet ﷺ sent `Ali ؓ to them for the collection of charities and tribute.[1]

13. The Bani Hanifah Delegation: They arrived in Madinah in the 9th year of A.H. They comprised of seventeen people and included the Master of Liars, Musailimah bin Thumamah bin Kabeer bin Habib bin Al-Harith of Bani Hanifah.[2] The group of delegates was housed in a Helper's home. They came to the Prophet and declared their acceptance of Islam. As for Musailimah the Liar, versions vary concerning his embracing Islam. Observation of all the versions shows clearly that Musailimah expressed disapproval and revealed arrogance, boastful spirit and expectations to be a prince.

At first the Prophet tried to deal well with him charitably, but that did not work. Allâh's Messenger perceived evil in his soul and recognized that he was one of those two evils he dreamt of while sleeping.

The Prophet had a dream that he had been granted the treasures of earth. Two golden bracelets fell upon his hand, which distressed and worried him a lot. He was taught by inspiration to blow them off, so he did that and they were gone. They were interpreted to be two liars who would come after him. So, when Musailimah acted that way and showed disapproval, he realized that he would be one of the two liars. However, Musailimah used to say: ``If Muhammad appointed me a successor of his, I would be a Muslim." Later on Allâh's Messenger came to him, with a piece of palm leaf in his hand, and in the company of his orator, Thabit bin Qais bin Shammas ؓ, while he was among some of his friends. The Prophet spoke to him, but Musailimah addressed him saying: ``If you agree to transfer the whole thing to me after your

1 Fathul-Bari 8/94, 95; Zadul-Ma`ad 3/38-40.
2 Fathul-Bari 8/87.

death, I will not stand in your way." Allâh's Messenger replied: ``If you asked me to give you this (i.e., a piece of a palm leaf), I would not grant it to you. Your fate has been written down. Even if you repented and stopped what you are doing, Allâh appointed that you would be slain. By Allâh, I swear, that I see you now in the very state that has been revealed to me. You will hear my answer from him Thabit." Then he went away.[1]

The Prophet's predictions of Musailimah would come true. When Musailimah returned to Yamamah, he kept thinking about the Prophet and how he can become his partner. His dreams and thoughts went so far as to claim that he himself was a prophet. To confirm his prophecy, he started uttering rhymed statements. He said that it was lawful to drink wine and commit adultery. He, however, bore witness that Allâh's Messenger was a real Prophet. His people, who were fascinated by what he allowed them to do, followed him and made bargains with him. He grew so prominent among them that they called him the beneficent of Al-Yamamah. He wrote to Allâh's Messenger saying: ``I have been appointed an associate with you, so I will have half and Quraish will have the other half of the people's affairs." The reply of Allâh's Messenger was a letter saying:

﴿إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾

``Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His servants, and the (blessed) end is for the *Muttaqun* (pious)." [7:128][2]

Ibn Mas'ud ﷺ said: When the two messengers of Musailimah, Ibn An-Nawwahah and Ibn Uthal, came to Allâh's Messenger ﷺ, he asked them: ``Do you bear witness that I am the Messenger of Allâh?" Their reply was: ``We testify that Musailimah is the messenger of Allâh." The Prophet ﷺ said, ``I believe in Allâh and in His Messenger. If I had ever thought of killing a messenger I would have killed you both."[3]

Musailimah's claim to prophethood was in 10 A.H. But he was killed in the battle of Yamamah during the leadership of Abu Bakr As-Siddiq ﷺ, in Rabi`ul-Awwal, in 12 A.H. He was killed by Wahshi ﷺ, the

1 Sahih Al-Bukhari 2/627, 628; Fathul-Bari 8/87-93.
2 Zadul-Ma`ad 3/31, 32.
3 Mishkatul-Masabih 2/347.



one who had killed Hamzah ﷺ. The second person who claimed to be a prophet was Al-Aswad Al-'Ansi who was in Yemen. He was killed by Fairuz. His head was cut off a day and a night before the Prophet's death. So when the Revelation came, he informed the Companions of the news. Later the news from Yemen reached Abu Bakr ﷺ about his death.[1]

14. The Delegation of Bani `Amir bin Sa'sa'ah: Among the group of delegates were `Amir bin At-Tufail, the enemy of Allâh, Arbad bin Qais, Labid's maternal brother, Khalid bin Ja`far and Jabbar bin Sulma. All of them were the leaders and devils of their people. `Amir was the one who double-crossed the group at the Well of Ma`unah. When this delegation made their mind to come to Madinah, `Amir and Arbid conspired to kill the Prophet ﷺ. So when the group of delegates arrived, `Amir kept on talking to the Prophet whereas Arbid turned aside trying to draw his sword. He managed to draw his sword slightly when Allâh froze his hand so that he was unable to withdraw it. Allâh protected the Prophet ﷺ. The Prophet invoked Allâh against them. When they returned, Allâh sent down a thunderbolt on Arbid and his camel, and he was electrocuted. As for `Amir he went to the home of a woman from Bani Salul with a sore gland. He eventually died while he was saying: ``What am I like? I have a gland similar to a camel. And here I am dying in the house of the woman from Bani Salul."

It is narrated in *Sahih Al-Bukhari* that `Amir came to the Prophet and said: ``I grant you an opportunity to choose one of the three: you will have the flat land people and I will have townspeople, or I will succeed you; otherwise, I will invade you with Ghatfan people and two thousand horses." But, later he got the plague in a woman's house. So he said: ``What! I have a gland similar to a camel's, and here I am in a woman's house of so-and-so people. Fetch me my mare!" He mounted it but died on its back.

15. The Tujeeb Delegation: They came to Madinah carrying the surplus charity (*Sadaqat*) of their people, meaning the extra charity that remained after they had distributed the poor-due. They comprised of thirteen men. They asked about the Qur'ân and *Sunnah*

1 Fathul-Bari 8/93.

(the Prophet's saying, deeds and sanctions) so that they might learn them. They demanded things from Allâh's Messenger to which he gave them pledges. They did not stay long. When Allâh's Messenger acknowledged their demands and allowed them to depart, they sent him a boy whom they had left with their property. The young man said to the Prophet ﷺ: ``By Allâh, I swear, I have left my home (for Madinah) with no purpose than that you invoke Allâh, the Great and Almighty, for me to forgive me and have mercy on me and to make my heart a source of content and sufficiency." Allâh's Messenger supplicated Allâh to grant him what he demanded.

From that time on, he was the most content person. During the Apostasy Wars, he stood fast as a Muslim and warned his people and reminded them of Allâh and went on preaching until they stood fast and did not apostatize. The group of delegates met the Prophet again in the Farewell Pilgrimage in 10 A.H.

16. The Tai' Delegation: Among this group of delegates was Zaid Al-Khail. They spoke to the Prophet, who urged them to embrace Islam. They agreed and became good Muslims. Concerning Zaid, Allâh's Messenger said: ``The Arabs are never exact at estimating people. They have never told me about the virtues of a man correctly; whenever I see the man they speak of, I realize that they have overestimated him, except for Zaid Al-Khail ﷺ. When I met him I knew that they had underestimated him." Then he named him `Zaid Al-Khair' (i.e., Zaid, the bounteous).

The delegations arrived successively in Madinah during the 9th and 10th years of A.H. Some of the delegations were Yemeni, Al-Azd; Bani Sa`d Hudhaim from Quda'ah, Bani `Amir bin Qais; Bani Asad, Bahra', Khaulan, Muharib, Bani Al-Harith bin Ka`b, Ghamid, Bani Al-Muntafiq, Salaman, Bani `Abs, Muzainah, Murad, Zubaid, Kindah, Dhi Murrah, Ghassan, Bani `Eesh, and Nakh' which were the last group of delegates. The Nakh' Delegation comprised of two hundred men and they arrived in the middle of Muharram in the 11th year of A.H.

The succession of these delegations indicated the great degree of acceptance of the Islamic call. It manifested its influence and domination on vast areas of Arabia. The Arabs observed Madinah with such great



respect and estimation that they could do nothing but surrender and submit to it. Madinah had become the headquarters of all Arabia, so it was impossible to avoid it. We dare not say that all the Arabs were possessed by this religion, as there still existed some hard-hearted Bedouins who became Muslim only because their masters did so. Their souls were not purified yet. Their tendency to raids had been deeply rooted in their souls. The teachings of Islam had not crystallized in their souls as of yet. About some of them the Qur'ân says:

﴿ ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾
وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴾

"The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His legal laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. And of the bedouins there are some who look upon what they spend (in Allâh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower." [9:97, 98]

Allâh praised others by saying:

﴿ وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ
وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴾

``And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's cause as approaches to Allâh, and a cause of receiving the Messenger's invocations. Indeed these are an approach for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful." [9:99]

Those of them who were present in Makkah, Madinah, Thaqif, as well as in many areas of Yemen and Bahrain were different because Islam had become firmly established in their souls. Some of them were great Companions and leaders of the Muslims.[1]



1 Muhadarat Tarikh Al-Umam Al-Islamiyah 1/144; Sahih Al-Bukhari 1/13, 2/626-630; Ibn Hisham 2/501-503, 510-514, 537-542, 560-601; Zadul-Ma`ad 3/26-60; Fathul-Bari 8/83-103.

The Success
and Impact of the Call



Before we proceed and discuss the last days of the life of Allâh's Messenger ﷺ, we ought to cast a quick glance at the great works that were unique to him. Such unique achievements made him excel all the other Prophets and Messengers, and Allâh made him superior to them all. It was about this Allâh said:

﴿يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ۝١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا﴾

``O you wrapped in garments (i.e., Prophet Muhammad)! Stand (to pray) all night, except a little." [73:1, 2]

And said:



﴿ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ① قُمْ فَأَنذِرْ ﴾

"O you (Muhammad) enveloped (in garments). Arise and warn!" [74:1, 2]

So, he arose and continued in that call for over twenty years. During the course of years he undertook great burdens for the sake of all humanity, the burden of expanding the faith, the burden of performing *Jihad* in various fields, and the burden of struggles to remove oppression and injustice.

Allâh's Messenger ﷺ undertook the burden of struggle and *Jihad* in the conscience of mankind which was then drowning deep in the illusions of *jahiliyah*. He took up the burden of freeing peoples' conscience from the desires and lusts that chained it. As soon as he had freed the conscience of his Companions from the burdens and heaps of *Jahiliyah* and the earthly life, he started another battle in another field or rather successive battles against the enemies of Allâh's call. It was a battle against those who conspired against the believers, and against those who wanted to do away with the religion before it took the form of a growing pure plant that stretched its roots in the soil and extending its branches up into the air, and thus dawning upon other areas. No sooner than he had finished the battles in the Arabian Peninsula, the Byzantines, on the northern borders, began preparations to destroy this new nation.

The first battle, the battle for the conscience, was not over concluded. It was in fact a continuous one. Satan, who was the foe, did not spare a moment without exercising his activity in the depth of human conscience. Muhammad ﷺ, on the other hand was calling to Allâh's religion, and he was keen



on fighting that continuous battle in all fields, in spite of the difficult circumstances and the world's conspiracy against him. He went on calling effectively and actively, surrounded by believers who were seeking security through ceaseless toil and great patience. The Prophet acted constantly and patiently by day and spent the night worshipping his Lord, reciting the Qur'ân glorifying and magnifying Allâh and begging Him; all that by the Will of his Lord, the All-Mighty.[1]

For over twenty years, Allâh's Messenger ﷺ led that progressive steady battle, in all its fields. He continued in that way until the Islamic call proved to be successful on a large scale, which amazed all men possessed of good reason.

The Islamic call eventually prevailed over all of Arabia. It removed all traces of *jahiliyah* from the horizon of the peninsula. The sick minds of *jahiliyah* grew healthy in Islam. Not only did they stop the worship of idols, but they destroyed them with their own hands. The general atmosphere began to echo ``There is no God but Allâh." The calls to prayer were heard five times a day penetrating space and breaking the silence of the dead desert and bringing back life through the new belief. Reciters and memorizers of the Qur'ân set out northwards and southwards reciting verses of the Qur'ân, and carrying out Allâh's injunctions.

Scattered people and tribes were united and people moved from the worship of creation to the worship of Allâh. There no longer were any oppressors or oppressed, no masters or slaves, or people bound to other people, or aggressors that would practice aggression. All were slaves of Allâh. They were beloved brothers obeying Allâh's rules. Due to Allâh they disposed of arrogance and the boastful spirit:

«وَلَمْ يَبْقَ هُنَاكَ فَضْلٌ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلاَ لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلاَ لأَحْمَرَ عَلَى أَسْوَدَ إِلاَّ بِالتَّقْوَى، النَّاسُ كُلُّهُمْ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ»

``An Arab is no better than a non-Arab. In return a non-Arab is no better than an Arab. A red man was not better than a black one except in piety. Humanity is all of Adam's children and Adam was created from dust."

It was all thanks to the Islamic call that Arab unity became a reality.

1 Fi Zilalil-Qur'ân 29/168, 169.



This was also the case concerning unity of the people and social justice as far as their earthly and heavenly affairs were concerned. The course of events had changed, the demography of the land had changed and the crooked lines of history had finally become straight along with the mentality of the people.

The spirit and corrupted conscience of people, the distorted values and measures of the days of ignorance had overwhelmed the entire world during the period of *Jahiliyah*. The prevalence of slavery, injustice, extravagant luxury, adultery, depression, depravity, disbelief, straying from the straight path to darkness; all of those were realities in spite of the existence of the heavenly religions. The teachings of those religions had grown weak and lost influence on the people's souls and spirits, becoming a mere lifeless ritual tradition.

When this call accomplished its role in human life, it freed the spirit from superstitions, illusions, slavery, corruption and the worship of the creation. Islam had freed the humanity from filth, injustice, and oppression. There were no more social distinctions, nor clergymen's or governors' dictatorship. Islam had set up a world built on solid virtuous and clean foundations which were based on positivity, righteous construction, freedom, and revitalization. Truth, faith, righteous deeds, the development and improvement of the means of living and fulfillment of the rights were all bases upon which the Islamic State was built.[1]

Thanks to these evolutions, Arabia witnessed an unprecedented and blessed resurrection, since production and establishment found its way to it. Never had the history of Arabia been so religious, pious, and brilliant as it was during those days of its life.



1 Madha Khasiral-'Alam bi-Inhitatil-Muslimin p. 14.

The Farewell Pilgrimage

After the accomplishment of the call, the proclamation of the Message, and the establishment of a new society on the basis of `There is no God but Allâh,' and on Muhammad's mission, a secret call rose in the heart of Allâh's Messenger telling him that his stay in the world was about to end. That was clear in his conversation to Mu`adh ﷺ whom he dispatched to Yemen in the 10th year of A.H: ``O Mu`adh! You may not see me after this year. You may even pass by this very *Masjid* of mine and my grave." Upon hearing that, Mu`adh ﷺ cried for fear that he would part with Allâh's Messenger ﷺ.

Allâh's care was so bounteous as to let the Prophet ﷺ see the fruits of his call for which he suffered numerous difficulties over twenty years.





Such as during the time of *Hajj*, the people and representatives of the Arab tribes from the outskirts of Makkah gathered around him so that they may consult him and learn the laws and legislation of Islam from him. In return he would take their testimony that he had delivered the trust, communicated the Message, and counseled the people. So, that year, according to the wish of the Lord, Allâh's Messenger ﷺ announced his intention for the *Hajj*.

Enormous crowds of people came to Madinah, all of whom sought guidance and leadership of Allâh's Messenger ﷺ in the pilgrimage (*Al-Hajj*).[1] On a Saturday in the last four days of Dhul-Qa`dah, the Prophet began preparations for his departure.[2] He combed his hair, applied perfume, put on his garments, saddled his camel, and set off in the afternoon. He arrived at Dhul-Hulaifah before the *Asr* prayer. He performed two units and spent the night there. When it was morning he said to his Companions:

«أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ»

``Someone, sent by my Lord, has called on me tonight and said: `Pray in this blessed valley and say: I intend `Umrah combined with Hajj.''[3]

Before performing the *Dhuhr* prayer, he bathed for *ihram* (sacred state of pilgrimage), and `Aishah applied perfume on his body and

1 Sahih Muslim 1/394.
2 Fathul-Bari 8/104.
3 Sahih Al-Bukhari 1/207.

head with *Dharirah* (a plant) and with a perfume containing musk with her own hands. The thick sticky layer of perfume could be seen among his hair and beard. He left it unwashed, and put on his clothing for *Ihram*. He shortened the *Dhuhr* prayer and prayed it as two units. Still at his prayer-place, he proclaimed that he was about to perform *Hajj* associated with *`Umrah,* and then said: "*Labbaik, Allâhumma Labbaik* (I am at Your service, O Allâh, I am at Your service)." He then came out and mounted his she-camel al-Qaswa', and uttered the *Labbaik*. When he moved into the open field, he again said *Labbaik*.

He proceeded with his journey until he came close to Makkah and spent the night at Dhi Tuwa. After performing the *Fajr* prayer he took a bath, and entered Makkah on a Sunday morning, the 4th of Dhul-Hijjah, 10 A.H. He spent eight days on the way, which was an average period. As soon as he entered *Al-Masjid Al-Haram*, he circumambulated the Ka`bah and walked to and fro (*Sa'i* ) between Safa and Marwah. He did not exit from the *Ihram* (sacred state of pilgrimage) after it because he was performing *Qarin* (i.e., intending *`Umrah* and *Al-Hajj* associated) and had with him his sacrificial animals. After completing the *Sa'i,* he camped at al-Hajun, which was situtated on a high place in Makkah.

"Then when you leave 'Ara remember Allâh (by glorifying Praises, i.e. Prayers and invocatio at the *Mash'aril-Harâm*."

(Qur'ân 2:1

Arafat lies 22 km East of Makkal

He did not perform any circumambulation after that except the





(Dhul-Hijjah 9 A.H.)

"And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah-12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* (see V.2:105) and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you." (Qur'ân 9:3)

Al-Mu'iseer
Jabal Ahdab
Jabal Siteer
Jabal Khushrum
Jabal Sattar
The Standing Muzdalifah Mosque
Wadi Arafa
zdalifah
Jabal Sa'd
Dhabb Way
Arafat Marks
Arafat
Jabal Al-Qassar
Jabal Ar-Rahmah
Ababdiyah
Jabal Namirah
Masjid Namirah
Wadi 'Aranah
To At-Taif
Ain Zubaidah
Wadi An-Numan

circumambulation of the *Hajj* (pilgrimage).

Those of his Companions who had no sacrificial animals with them to sacrifice, were ordered to change their *ihram* (the sacred state of pilgrimage) for *`Umrah*, and circumambulate the Ka`bah and walk ritually to and fro between Safa and Marwah. After that they could exit from the

Ihram. They, however, showed reluctance to do what they had been told. Thereupon, Allâh's Messenger said: ``Had I known beforehand what I came to know later, I would not have brought the sacrificial animals with me, and if I did not have them, I would have exited from it.'' On hearing these words, his Companions obeyed his orders.

On the 8th of Dhul-Hijjah, the Day of Tarwiyah, he left for Mina and stayed there until the morning of 9th of Dhul-Hijjah. He performed the *Dhuhr*, the *Asr*, the *Maghrib*, the *Isha*, and the *Fajr* prayers, meaning, all five prayers in Mina. Then he remained there for a while until the sun rose and moved out until he reached `Arafat, where a tent was pitched for him at Namirah. He sat inside until the sun declined from its zenith at which point He ordered that Al-Qaswa', his she-camel, be prepared for him. The saddle was placed on it and it was readied for him. He went down the valley where a hundred and twenty-four or forty-four thousand people were gathering around him. He stood and delivered the following speech:

«أَيُّهَا النَّاسُ! اسْمَعُوا قَوْلِي، فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَلْقَاكُمْ بَعْدَ عَامِي هذَا بِهذَا الْمَوْقِفِ أَبَدًا، إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي شَهْرِكُمْ هذَا، فِي بَلَدِكُمْ هذَا»

"O people! Listen to what I have to say, for I do not know whether I will ever meet you at this place after this year.[1] Your blood, property, and honor are as sacred as this day, this month, and this city (i.e., Makkah and the surrounding areas)."

«أَلاَ كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ - وَكَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ - وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَأَوَّلُ رِبًا أَضَعُ مِنْ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ»

``Behold! All practices of paganism and ignorance are now under my feet. The blood revenge of the Days of Ignorance (pre-Islamic time) are remitted. The first claim of blood that I abolish is that of Ibn Rabi'ah bin Harith who was being nursed in the tribe of Sa`d and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which `Abbas bin `Abdul-Muttalib has to receive. Verily, it is remitted entirely.

1 Ibn Hisham 2/603.



«فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِمْ أَنْ لاَ يُوَطِّئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

``People, fear Allâh concerning your women. Verily you have taken them on the security of Allâh and have made their lawful for you by the words of Allâh! It is incumbent upon them to honor their conjugal rights and, not to commit any acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably.

«وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابَ اللهِ»

``Verily, I have left among you the Book of Allâh, if you hold fast to it, you shall never go astray.[1]

«أَيُّهَا النَّاسُ! إِنَّهُ لاَ نَبِيَّ بَعْدِي وَلاَ أُمَّةَ بَعْدَكُمْ، أَلاَ فَاعْبُدُوا رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، طَيِّبَةً بِهَا أَنْفُسُكُمْ، وَتَحُجُّونَ بَيْتَ رَبِّكُمْ، وَأَطِيعُوا وُلاَةَ أَمْرِكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

``O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So, I recommend you to worship your Lord, to pray the five prayers, to fast during Ramadan, and to offer the Zakat (poor-due) of your provision willingly. I recommend you to perform the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you, then you will be awarded with the entrance of Paradise by your Lord.

«وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ»؟

``And when you are asked about me, what are you say?"

They replied:

«نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ»

``We bear witness that you have conveyed the Message and fulfilled your mission."

He then raised his forefinger skywards and then moved it down

1 Sahih Muslim 1/397.

towards people while saying:

«اللَّهُمَّ اشْهَدْ»

``O Allâh, bear witness."

He said that three times.[1]

The one who repeated the Prophet's statements loudly at `Arafat was Rabi'ah bin Umaiyah bin Khalaf.[2]

As soon as the Prophet finished delivering the speech, the following Qur'ânic Verse was revealed to him:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." [5:3]

Upon hearing this Verse, `Umar began to cry. He was asked, ``What makes you cry?" He replied, ``Nothing succeeds perfection but imperfection."[3]

Bilal, after the conclusion of the sermon, made the announcement for the prayer, and then he made the second announcement for it. The Prophet performed the *Dhuhr* prayer. Immediately afterwards, Bilal proclaimed another *Iqamah* (the second pronouncement for the commencement of the prayer) and the Prophet performed the *Asr* prayer. No prayer was performed between the two. He then mounted his she-camel, al-Qaswa', and approached the location for his stay, directed his face towards the *Qiblah*, and remained in that position until sunset, when the yellow color of the sky vanished a bit and the disc of the sun disappeared. Then he took Usamah and placed him behind him and moved towards Muzdalifah, where he observed the *Maghrib* and *Isha* prayers with one *Adhan* and two *Iqamahs*. He did not offer any prayer in between the two prayers. Then he laid down until the time of the *Fajr* prayer. He performed it with one *Adhan* and one *Iqamah* close to daybreak. Mounting on Al-Qaswa', he moved towards Al-Mash'ar Al-Haram. He faced the *Qiblah* and began supplicating: ``Allâh is the Most

1 Sahih Muslim 1/397.
2 Ibn Hisham 2/605.
3 Rahmatul-lil-`Alamin 1/265.



Great. There is no God but Allâh." He remained there until it was clear morning and then made his way to Mina before the sun rose high. This time he placed Fazal bin `Abbas behind him on his mount. He moved a little faster while in bottom of the Muhassir Valley, and then adopted the middle road leading to the Big Jamrah (Jamrah Kubra is also called Jamrah `Aqabah and Jamrah Ula) where he stopped and pelted seven pebbles at it saying: ``Allâh is the Most Great," each time. These were small pebbles that he hurled them from the bottom of the valley. Then he set off to the sacrificial place, where he sacrificed sixty-three camels with his hands, and asked `Ali to slaughter the other thirty-seven, bring the total to one hundred camels. He made `Ali share with him in Hady. A piece of meat from each slaughtered animal was ordered to be cooked in a pot and from which both men ate, and drank the broth.

Allâh's Messenger ﷺ then mounted his she-camel and returned to the House, circumambulated it for the performance of the *Tawaf Ifadah*. He offered the *Dhuhr* prayer in Makkah. He then went towards Banu `Abdul-Muttalib, who were supplying drinking water to people at the well of Zamzam and said to them, ``Draw water, O Banu `Abdul-Muttalib. I would have drawn it with you if I was not afraid that after me people would rush to take this honor from you." They handed him a container of water and he drank to his fill from it.[1]

During the daytime of the 10th of Dhul-Hijjah, on the Day of Slaught (*Yaumun-Nahr*), the Prophet delivered another sermon. That was late in the morning, while he was mounting a grey mule. `Ali conveyed his statements to the people, some of them were standing and some sitting.[2] He repeated some of the statements that he had previously said the day before. The two *Sheikhs* (Bukhari and Muslim) reported a version narrated by Abi Bakrah who related that the Prophet made a speech on *Yaumun-Nahr* (the Day of Slaughtering) and said:

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مُتَوَالِيَاتٌ، ذُو الْقَعْدَةِ وَذُوا الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادى وَشَعْبَانَ»

1 Sahih Muslim 1/397-400.
2 Abu Dawud 1/270.

``Time has grown the same as it was when Allâh created the heavens and the earth. A year is of twelve months. Four of which are the Sacred Months. Three of the four months are successive, they are Dhul-Qa`dah, Dhul-Hijjah, and Al-Muharram. The fourth month is Rajab Mudar, which comes between Jumada and Sha'ban."

``What month is this month?" He asked. We said, ``Allâh and His Messenger know best." He remained silent for a while until we thought that he would attach to it a different appellation. He said, ``Is it not Dhul-Hijjah?" We said, ``Yes, it is." Then he asked, ``What is this town called?" We said, ``Allâh and His Messenger know best."

He remained silent for a while until we thought that he would give it a different name. He asked, ``Is it not al-Baldah (i.e., Makkah)?" We said, ``Yes, it is." Then he asked again, ``What day is it today?" We replied, ``Allâh and His Messenger know best." Then he kept silent for a while and said wondering, ``Is it not *An-Nahr* (slaughtering) Day?" We said, ``Yes, it is." Then he said:

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي بَلَدِكُمْ هذَا، فِي شَهْرِكُمْ هذَا»

"Your blood, property, and honor are as sacred as this day, this month, and this city (i.e., Makkah and the surrounding areas).

«وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

"You will go back (after death) to your Lord and be resurrected. There you will be held accountable for your deeds. So, do not turn into people who go astray and kill one another."

«أَلاَ هَلْ بَلَّغْتُ»؟ قَالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ. فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامع»

He said, "Have I not delivered the Message (of my Lord)?" They said, ``Yes, you have." He said, ``O Allâh, bear witness! Let him that is present convey it to him who is absent. For, to whom the Message is conveyed may be having more understanding of it than the audience."[1]

In another version it is related that the Prophet said in his sermon:

1 Sahih Al-Bukhari 1/234.



«أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ، أَلاَ لاَ يَجْنِي جَانٍ عَلَى وَلَدِهِ، وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ، أَلاَ إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هذَا أَبَدًا، وَلكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَسَيَرْضَى بِهِ»

``Any wrongdoer does not wrong another except himself. So, let no one of you be blamed for the acts of his father or his son. Verily, Satan has utterly been despaired of being worshipped in this city of yours; but he will be obeyed by you in things you will consider to be of no value. Satan will be content even by such things."[1]

Afterwards, Allâh's Messenger spent the Days of *Tashreeq* (11th, 12th and 13th of Dhul-Hijjah) in Mina, teaching the people about Islam, remembering Allâh (praying), following the ways of guidance of Ibrahim (Abraham), wiping out all traces and of polytheism. On one of the days of *Tashreeq*, he delivered a sermon. In a version reported by Abu Dawud, with a good chain of narration, Sarra', the daughter of Nabhan, said: ``The Messenger of Allâh delivered to us a speech on the Ru'us Day (12th of Dhul-Hijjah) in which he said: `Is it not this the middle day of the days of *Tashreeq* ?'[2] His speech that day was similar to that the one on the Day of *An-Nahr*. It was made after the revelation of *Surat An-Nasr*."

On the second day of *An-Nafr* (Departure), on the 13th of Dhul-Hijjah, the Prophet departed from Mina and stayed at an elevated place on a mountainside at Bani Kinanah from the valley of al-Abtah. He spent the rest of that day and night there, and he performed the *Dhuhr*, *Asr*, *Maghrib* and *Isha* prayers there.

Afterwards he slept for a short while and then mounted his camel and left for the Ka`bah. He performed the Farewell Circumambulation (*Tawaf al-Wada`*), after ordering his Companions to do the same.

Upon the completion of his religious rituals he headed to Madinah. He went there not to seek rest but to resume the strife and struggle in the way of Allâh.[3]

1 At-Tirmidhi 2/38, 135; Mishkatul-Masabih 1/234.
2 Abu Dawud 1/269.
3 Sahih Al-Bukhari 1/631, 2/631; Ibn Hisham 2/601-605; Zadul-Ma`ad 1/196, 218-220.

The Last Expedition

The pride of the Byzantine State caused it to deny the Muslims their right to live. The arrogance of the Byzantine even caused them to kill those agents of theirs who had embraced Islam. An evidence of this was the killing of Farwah bin `Amr Al-Judhami ﷺ, who was an agent of theirs at Ma`an.

Allâh's Messenger began to mobilize a great army in the month of Safar, 11 A.H., under the command of Usamah bin Zaid bin Harithah. He was given the orders to have the horses of the Muslims tread on the lands bordering al-Balqa' and ad-Darum of Palestine. His aim was to frighten the Byzantines and to implant confidence into the hearts of Arabs who were settled at the borders of the Byzantines. His other purpose was to deliver a message to everyone that the Church's brutality will not go unanswered.

The leadership of Usamah was a subject of criticism, due to his very young age, which caused the people to delay in joining this expedition. Allâh's Messenger addressed the people saying:

«إِنْ تَطْعَنُوا فِي إِمَارَتِهِ، فَقَدْ كُنْتُم تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ»

``It is no wonder that you now contest his leadership, for you had previously contested the leadership of his father. By Allâh, his father, who was one of the most beloved people to me, was quite efficient for leadership; and this son of his is one of the most beloved individuals to me after his father."[1]

The people began to be inclined towards Usamah and join his army. The number of volunteers in his army was enormous. The army departed from Madinah and stayed at a place called Jurf, which is three miles from Madinah. The anxiety-provoking news about the sickness

1 Sahih Al-Bukhari 2/612.



The Army of Usamah bin Zaid The Last Mission Sent by the Prophet (ﷺ)

of Allâh's Messenger ﷺ, however, delayed the expedition again in order to know what Allâh had willed as regards His Messenger ﷺ.

It was Allâh's Will that Usamah's expedition would be the first one dispatched during the caliphate of the virtuous Abu Bakr رضي الله عنه.[1]

1 Ibn Hisham 2/560 ,606; Sahih Al-Bukhari 2/612.



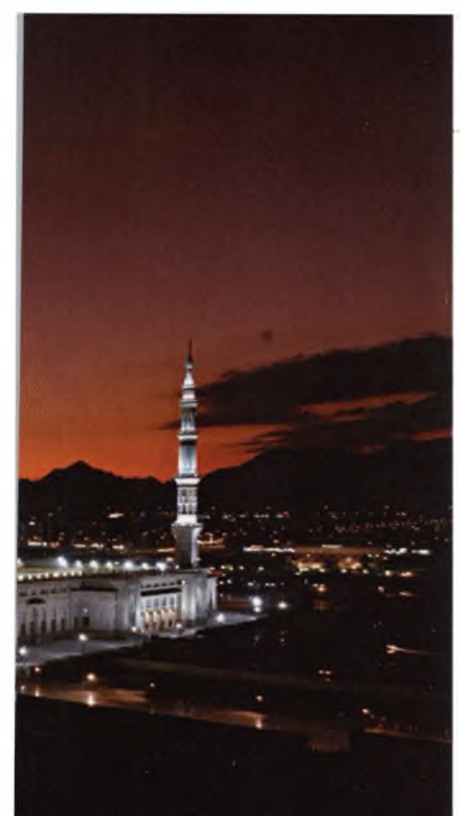
The Journey
to Allâh the Sublime

Symptoms of Farewell

When the call to Islam was completed and the new faith dominated. Allâh's Messenger began to develop certain grave symptoms. They could be perceived through his statements and deeds:

In the month of Ramadan, 10 A.H., he secluded himself for twenty days in contrast to ten, as was in the previous practice.

The angel Jibreel reviewed the Qur'ân twice with him and not once in that year.





His words in the Farewell Pilgrimage:

«إِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَلْقَاكُمْ بَعْدَ عَامِي هذَا بِهذَا الْمَوْقِفِ أَبَدًا»

``I do not know whether I will ever meet you at this place after this year."

The revelation of *Surat An-Nasr* during the Days of *Tashreeq*, which, when revealed to him, made him realize that it was the time for the departure and that the *Surah* was an announcement of his approaching death.

During the early days of the month of Safar, 11 A.H., the Prophet went to Uhud and observed a farewell prayer for the martyrs. It looked like he was saying good-bye to both the dead and the living. He then ascended the pulpit and addressed the people saying:

«إِنِّي فَرَطُكُمْ، وَإِنِّي شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللهِ لَأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ أَنْ تُشْرِكُوا بَعْدِي، وَلكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا»

``I am to precede you and I have been made witness upon you. By Allâh, you will meet me at the Hawd (Tank) very soon. I have been given the keys of the treasures of the earth or the keys of the earth. By Allâh, I do not fear for you a return to polytheism after me, but I do fear that you will compete with each other in acquiring worldly riches."[1]

One day, at midnight, he went to the cemetery of al-Baqi' and begged Allâh to forgive the Islamic martyrs. He said:

``Peace be upon you, inhabitants of the grave! The morning that dawn upon you is more relieving than that which dawns upon the living. Afflictions are approaching like cloudy lumps of a dark night,

1 Sahih Al-Bukhari 2/585.

the last of which follows the first. The last one is bearing more evil than the first."

He comforted them saying:

``We are also coming to you."

The Start of the Disease

On Monday, the 29th of Safar, 11 A.H., he participated in funeral rites in Al-Baqi'. On the way back he had a headache, and his temperature rose so high that the heat could be felt over his head covering.

He led the Muslims in prayer for eleven days although he was sick. The total number of days in which he was sick was either thirteen or fourteen.

The Last Week

As his sickness grew severe, he would ask his wives: ``Where shall I stay tomorrow? Where shall I stay?" They understood what he wanted, so they allowed him to stay wherever he wished. He moved to `Aishah's room while he was leaning on Al-Fadl bin Al-`Abbas and `Ali bin Abi Talib ﷺ. His head was banded and he was brought to her room while his feet dragged on the ground. It was there that he spent the last week of his life. During that period, `Aishah would recite *Al-Mu'awwidhat* (Chapters 113 and 114 of the Qur'ân) and other supplications that had been taught by him; after their recitation she would blow on her hands and then rub them on his body for blessings.

Five Days Before His Death

On Wednesday, five days prior to his death, the Prophet's temperature rose very high signaling the severity of his disease. He fainted and suffered from pain. ``Pour out on me seven *Qirab* (water skin pots) of water so that I may go out to meet and speak to the people," he said. So, they seated him in a container and poured water on him until he said: ``That is enough. That is enough." Then he began to feel well enough to enter the *Masjid*. He entered it with his head wrapped, sat on the pulpit and gave a speech to the people who were gathering around him. He said:



«لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

``The curse of Allâh falls upon the Jews and Christians as they made their Prophets' graves places of worship."[1]

Then he said:

«لاَ تَتَّخِذُوا قَبْرِي وَثَنًا يُعْبَدُ»

``Do not make my grave a worshipped idol."[2]

Then he offered himself and invited the people to repay any injuries he might have inflicted on them, saying:

«مَنْ كُنْتُ جَلَدْتُ لَهُ ظَهْرًا فهذَا ظَهْرِي فَلْيَسْتَقِدْ مِنْهُ،
مَنْ كُنْتُ شَتَمْتُ لَهُ عِرْضًا فهذَا عِرْضِي فَلْيَسْتَقِدْ مِنْهُ»

``He whose back I have ever lashed, I offer him my back so that he may avenge himself on me. He whose honor I have ever insulted, here I am offering my honor so that he may avenge himself."

Then he descended, and performed the *Dhuhr* prayer. Again he returned to the pulpit and sat and then resumed his first speech about enmity and some other things.

A man then said: ``You owe me three dirhams." The Prophet said: ``O Fadl, pay him the money." He went on saying:

«أُوصِيكُمْ بالأَنْصَارِ، فَإِنَّهُمْ كَرِشِي وَعَيْبَتِي، وَقَدْ قَضَوُا الَّذِي عَلَيهِمْ،
وَبَقِيَ الَّذِي لَهُمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ»

``I admonish you to be good to the *Ansar* (Helpers). They are my family and with them I found shelter. They have acquitted themselves credibly of the responsibility that fell upon them and now there remains what you have to do. You should fully acknowledge and appreciate the favor that they have shown, and should overlook their faults."

In another version:

«إِنَّ النَّاسَ يَكْثُرُونَ، وَتَقِلُّ الأَنْصَارُ، حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ

1 Sahih Al-Bukhari 1/62, Muatta' Imam Malik p. 360.
2 Muatta' Imam Malik p. 65.

أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ»

``The number of believers would increase, but the number of Helpers would decrease to the extent that they would be among men as salt in the food. So, he who among you occupies a position of responsibility and is powerful enough to do harm or good to the people, he should fully acknowledge and appreciate the favor that these benefactors have shown, and overlook their faults."[1]

And he said:

«إِنَّ عَبْدًا خَيَّرَهُ اللهُ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ»

``Allâh the Great has given a servant of His the opportunity to make a choice between whatever he desires from Allâh's provisions in this world, and what He keeps for him in the world, but he has opted for the latter."

Abu Sa'id Al-Khudri said: ``Upon hearing that, Abu Bakr began to cry and said: `May our fathers and mothers be ransomed for your sake.' We wondered why Abu Bakr said such a thing. People said: `Look at that old man! Allâh's Messenger talks about a servant of Allâh who was granted the right between the best fortunes of this world and the bounty of Allâh in the Hereafter, but he says: May our fathers and mothers be ransomed for your sake!' It was later on that we realized what he meant. Allâh's Messenger was the servant given the choice. We also acknowledged that Abu Bakr was the most learned among us."[2]

Then Allâh's Messenger ﷺ said:

«إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً غَيْرَ رَبِّي لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ بَابٌ إِلاَّ سُدَّ، إِلاَّ بَابُ أَبِي بَكْرٍ»

``I am most obliged to Abu Bakr for the favor of his company and property. If I were to take any other Khalil (friend) except Allâh, I would have chosen Abu Bakr as a friend of mine. But for him I feel affection and brotherhood of Islam. No gate shall be kept open in the Masjid except that of Abu Bakr's."[3]

Four Days Before His Death

1 Sahih Al-Bukhari 1/536.
2 Mishkatul-Masabih 2/546.
3 Sahih Al-Bukhari 1/22, 429, 449, 2/638; Mishkatul-Masabih 2/548.



On Thursday, four days before his death, Allâh's Messenger ﷺ said to the people, though he was suffering from severe pain: ``Come here. I will have you write something through which you will never fall into error.'' Upon this `Umar bin Al-Khattab  said: ``The Prophet of Allâh is suffering from acute pain and you have the Qur'ân with you; the Book of Allâh is sufficient for you.'' Others however wanted the writing to be made. When Muhammad heard them debating over it, he ordered them to go away and leave him alone.[1]

That day he recommended three things:

1. The expulsion of the Jews, Christians, and polytheists from Arabia.

2. Recommendation to honor and entertain delegates, in a way similar to their custom.

3. The third was forgotten by the narrator. It could have been adherence to the Book and the *Sunnah*. It was likely to be the accomplishment and the mobilization of Usamah's army, or it could have been performance of prayers and being attentive to slaves.

In spite of the strain of disease and suffering from pain, the Prophet led all the prayers until that Thursday, four days before his death. On that day he led the *Maghrib* prayer and recited:



``By the winds (or angels or the Messengers of Allâh) sent forth one after another.'' [77:1][2]

In the evening he grew so sick that he could not overcome the strains of the disease or go out to the *Masjid*. `Aishah related that the Prophet asked: ``Have the people performed the prayer?'' She replied: ``No. They haven't. They are waiting for you.'' He said: ``Put some water in the washing pot.'' We did what he ordered. He washed and wanted to stand up, but fainted. When he recovered, he again asked, ``Have the people prayed?'' Then the same sequence of events took place a second

1 Sahih Al-Bukhari 2/637.
2 Mishkatul-Masabih 1/102.

and third time. He washed and fainted after his attempts to stand up. Therefore he sent a message to Abu Bakr ﷺ to lead the prayer. Abu Bakr ﷺ then led the prayers during those days.[1] Abu Bakr led the people in seventeen prayers during in the life of the Prophet ﷺ.

Three or four times `Aishah asked the Prophet to excuse Abu Bakr from leading the prayer because of his gentleness, but he refused and said:

«إِنَّكُنَّ صَوَاحِبُ يُوسُفَ. مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»

``You (women) are like the women of Joseph (Yusuf). Convey my message to Abu Bakr to lead the prayer."

A Day or Two Prior to His Death

On Saturday or on Sunday, the Prophet felt that he was well enough to perform the prayer; so he went out leaning on two men in order to perform the *Dhuhr* prayer. Abu Bakr ﷺ, who was leading the people in the prayer withdrew when he saw him coming; but the Prophet made a gesture for him to stay where he was and said: ``Seat me next to him." They seated him on the left hand side of Abu Bakr ﷺ. The Prophet ﷺ then led the prayer, and Abu Bakr ﷺ followed him and raised his voice at every ` *Allâhu Akbar* ' (i.e., Allâh is the Greatest) the Prophet said, so that the people may hear clearly.[2]

A Day Before His Death

On Sunday, a day before his death, the Prophet freed his slaves, donated in charity the seven dinars, which he owned, and gifted his weapon to the Muslims. So, when night fell `Aishah had to borrow some oil from her neighbor to light her oil-lantern. Even his coat of armor was deposited as security to a Jew for thirty Sa' of barley.

The Last Day He was Alive

In a narration Anas bin Malik ﷺ relates: ``While the Muslims were performing the *Fajr* prayer on Monday, being led by Abu Bakr,

1 Sahih Al-Bukhari 1/99.
2 Sahih Al-Bukhari 1/98, 99.



they were surprised to see Allâh's Messenger raising the curtain of `Aishah's room. He looked at them while they were praying aligned properly, and smiled cheerfully. Seeing him, Abu Bakr withdrew to join the lines and give way to him to lead the prayer as he had thought that the Prophet wanted to come for the prayer." Anas ﷺ said: ``The Muslims, who were praying, were so delighted that they were almost taken away from their prayers. Allâh's Messenger gestured to continue their prayer, went into the room and drew down the curtain."[1]

Allâh's Messenger ﷺ was not alive for the next prayer.

During the daytime, the Prophet ﷺ called Fatimah ﷺ and related to her something in a low voice which made her cry. Then he whispered to her something else which made her laugh. `Aishah ﷺ enquired from her after the Prophet's death, as to this weeping and laughing, to which Fatimah ﷺ replied: ``The first time he disclosed to me that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him, so I laughed."[2]

He gave Fatimah ﷺ the glad tidings that she would be the lady in charge of all the women of the world.[3]

Fatimah ﷺ witnessed the great pain that afflicted her father. So she said: ``What great pain my father is in!" To these words, the Prophet remarked:

«لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ»

``He will not suffer any more when the day is over."[4]

He asked that Al-Hasan and Al-Husain be brought to him. He kissed them and recommended that they be looked after.

He asked to see his wives. They were brought to him. He preached to them and told them to remember Allâh.

The pain grew so severe that the trace of the poison which he had at Khaibar came to light. It was so sore that he said to `Aishah ﷺ: ``I still feel the painful effect of the food that I had tasted at Khaibar. I feel as

1 Sahih Al-Bukhari 2/640.
2 Sahih Al-Bukhari 2/638.
3 Rahmatul-lil-`Alamin 1/282.
4 Sahih Al-Bukhari 2/641.

if death is approaching."[1]

He ordered the people to perform their prayers and be attentive to their slaves, repeating it several times.[2]

The Prophet ﷺ Breathes His Last

When the pangs of death began, `Aishah ﵂ leaned him against herself. She used to say: One of Allâh's favors to me was that Allâh's Messenger died in my house, while I was still alive. He died between my chest and neck while he was leaning against me. Allâh has mixed his saliva with mine at his death. `Abdur-Rahman bin Abu Bakr ﵁ had come in with a *Siwak* in his hand, while I was leaning Allâh's Messenger against me. I noticed that he was looking at the *Siwak*, so I asked him, as I knew that he wanted it, ``Would you like me to take it for you?" He nodded in agreement. I took it and gave it to him. As it was too hard for him, I asked, ``Shall I soften it for you?" He nodded in agreement. So, I softened it with my saliva and he passed it (on his teeth).

In another version it is said: ``So he brushed his teeth as well as he could." There was a water pot available close to his hand with some water in it. He put his hand in it and wiped his face with it and said:

«لاَ إِلٰهَ إِلاَّ اللهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ»

``There is no God but Allâh. Death is full of agonies."[3]

As soon as he finished brushing his teeth, he raised his hand or his finger up, looked upwards to the ceiling and moved his lips. So, `Aishah ﵂ listened to him. She heard him say:

"With those on whom You have bestowed Your Grace, with the Prophets and the Truthful ones, the martyrs and the good doers. O Allâh, forgive me and have mercy upon me and join me to the most exalted Companionship on high."[4]

Then he repeated the last words three times:

``The most exalted Companionship on high."

1 Sahih Al-Bukhari 2/637.
2 Sahih Al-Bukhari 2/637.
3 Sahih Al-Bukhari 2/640.
4 Ibid .2/638-641.



And at the same time, his hand came down and he joined the most exalted Companionship on high.

"To Allâh we turn and it is to Him that we turn for help, and for the last abode."

This event took place late in the morning on Monday, the twelfth of Rabi`ul-Awwal, 11 A.H. At the time of his death, he was sixty-three years and four days old.

The Companions' Concern over the Prophet's Death

The great news was soon known by everyone in Madinah. Dark grief spread on all areas and horizons of Madinah. Anas ﷺ said: ``I have never witnessed a day better or brighter than that day in which Allâh's Messenger ﷺ came to us; and I have never witnessed a more awful or darker day than the one in which Allâh's Messenger ﷺ died."[1]

When he ﷺ died, Fatimah said: ``O father, who responded to the Call of his Lord! O father, whose abode is Paradise. O father, I announce your death to Jibreel."[2]

'Umar's Attitude

'Umar was so stunned that he almost lost consciousness; he stood before the people and said: ``Some of the hypocrites claim that Allâh's Messenger has died. Allâh's Messenger ﷺ has not died, but has gone to his Lord in the same way as Moses bin `Imran did. He stayed away for forty nights, but finally came back though they said he had been dead. By Allâh, Allâh's Messenger will come back and he will cut off the hands and legs of those who claim his death."[3]

Abu Bakr's Attitude

Abu Bakr left his house, which was situated in As-Sunh and came to the *Masjid* on horseback. At the *Masjid*, he dismounted and entered it. He spoke to no one, and instead went on until he entered `Aishah's room, and went directly to where Allâh's Messenger ﷺ was.

The Prophet ﷺ was covered with a Yemeni mantle. He uncovered

1 Mishkatul-Masabih 2/547.
2 Sahih Al-Bukhari 2/641.
3 Ibn Hisham 2/655.

his face, leaned over, kissed him, and cried.

Then he said: ``I sacrifice my father and mother for your sake. Verily, Allâh will not cause you to die twice. You have just experienced the death that Allâh has ordained."

Then he went out and found `Umar talking to people. He said: ``'Umar, be seated." `Umar refused to do so. The people left `Umar and came towards Abu Bakr ﷺ, who began to say:

«أَمَّا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا (ﷺ) فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللهَ فَإِنَّ اللهَ حَيٌّ لَا يَمُوتُ»

``He who worships Muhammad should know that Muhammad is dead. But he who worships Allâh, He is Ever Living and He never dies. Allâh says:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾ ﴾

`Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.'" [3:144]

Ibn `Abbas said: ``By Allâh, it was as if the people had never heard this Qur'ânic Verse until Abu Bakr recited it as a reminder. So, the people began reciting it until there was no person who did not recite it."

Ibn Al-Musaiyab relates that `Umar ﷺ said: ``By Allâh, as soon as I heard Abu Bakr ﷺ say it, I fell down to the ground. I felt as if my legs had been unable to carry me so that I collapsed when I heard him say it. Only then did I realize that Muhammad ﷺ had really died."[1]

The Burial and Farewell

Preparations to His Honorable Body

Dispute about, who would succeed him, broke out even before the body of Allâh's Messenger was prepared for burial. Lots of arguments, discussions, and dialogues took place between the Helpers

1 Sahih Al-Bukhari 2/640, 641.



and Emigrants in the roofed passage of Bani Sa'idah. Finally they acknowledged Abu Bakr ﷺ as the caliph. They had spent the entire day of Monday there, until it was night. The people were so busy with their arguments that it was late night, just before dawn on Tuesday, yet his blessed body was still lying on his bed covered with a garment. The room was locked from the outside.

His body was washed on Tuesday, with his clothes on, by Al-`Abbas, `Ali, Al-Fadl and Quthm, the two sons of Al-`Abbas, as well as Shuqran, the freed slave of Allah's Messenger, Usamah bin Zaid, and Aws bin Khaula ﷺ.

Al-`Abbas, Al-Fadl and Quthm ﷺ moved his body from side to side, while Usamah and Shuqran ﷺ poured water over him and `Ali ﷺ washed him, and Aws ﷺ leaned him against his chest.

The Prophet's body was washed three times with water and berry leaves. The water came from Ghars, Sa`d bin Khaithamah's well in Quba' which the Prophet used to drink from. They shrouded him in three white Yemeni cotton sheets with neither a turban[1] nor a shirt.

A slight disagreement arose concerning the burial place. Abu Bakr ﷺ said: ``I heard Allâh's Messenger say: 'A Prophet is buried where he dies.' So Abu Talhah lifted the bed on which he had died, dug underneath and cut the ground for the grave. It was a Lahd type of grave with a niche in the side.

People entered the room in groups of ten and prayed the funeral prayer individually, without an Imam to lead them. The first to pray over him were the people of his tribe, then the Emigrants, then the Helpers. Women prayed for him after the men. The young were the last to pray.

This process lasted all day Tuesday and most of Wednesday until nightfall. `Aishah ﷺ said: ``We did not know that the Prophet was being buried until we heard the sound of tools digging the ground at the depth of the night before Wednesday.''[2]

1 Sahih Al-Bukhari 1/169, Sahih Muslim 1/306.
2 Mukhtasar Seeratur-Rasul p. 471; Ibn Hisham 2/649-665; Talqih Fuhum Ahlil-Athar p. 38, 39; Rahmatul-lil-`Alamin 1/277-286.

The Prophetic **Household**

1. Khadijah bint Khuwailid ﷺ: The Prophet's household in Makkah prior to the Hijrah comprised of him and his wife Khadijah bint Khuwailid ﷺ. He was twenty-five years old and she was forty when they were married. She was the first woman he married. She was the only wife he had until she died. He had sons and daughters with her. None of their sons lived for long. Their daughters were Zainab, Ruqaiyah, Umm Kulthum and Fatimah ﷺ.

Zainab was married to her maternal cousin Abul-'As bin Ar-Rabi' prior to the Hijrah. Ruqaiyah and Umm Kulthum ﷺ were successively married to `Uthman bin `Affan after the death of one sister. Fatimah ﷺ was married to `Ali bin Abi Talib ﷺ during the period between the battles of Badr and Uhud. The sons and daughters that Fatimah and `Ali ﷺ had were Al-Hasan, Al-Husain, Zainab and Umm Kulthum ﷺ.

It is well-known that the Prophet was authorized to have more than four wives for various reasons. The total number of wives that he married were thirteen. Nine of them were alive when he passed away. Two died in his lifetime: Khadijah ﷺ and the Mother of the poor (*Ummul-Masakeen*), Zainab bint Khuzaimah ﷺ, besides two others with whom he did not consummate his marriage.

2. Sawdah bint Zam`ah ﷺ: He married her in Shawwal, in the tenth year of Prophethood, a few days after the death of Khadijah ﷺ. Prior to that, she was married to a paternal cousin of hers named As-Sakran bin `Amr.

3. `Aishah bint Abu Bakr ﷺ: He married her in the eleventh year of Prophethood, a year after his marriage to Sawdah, and two years and five months before Al-Hijrah (emigration). She was six



years old when he married her. However, he did not consummate the marriage with her until Shawwal, the seventh month after the Hijrah, in Madinah. She was nine years old at the time. She was the only virgin he married, and the most beloved person to him. As a woman she was the most learned in jurisprudence and the most knowledgeable.

4. Hafsah bint `Umar bin Al-Khattab ﵂: Her ex-husband was Khunais bin Hudhafah As-Sahmi who died in the period between the battles of Badr and Uhud. Allâh's Messenger married her in the third year of Hijra.

5. Zainab bint Khuzaimah ﵂: She was from the tribe of Hilal bin `Amir bin Sa`sa`ah, and was nicknamed Ummul-Masakeen, because of her kindness and care towards the poor. She was the wife of `Abdullah bin Jahsh ﵁, who was martyred at Uhud. She was married to the Prophet in the fourth year of Hijra, but she died two or three months, according to another version it is eight months, after her marriage to Allâh's Messenger ﷺ.

6. Umm Salamah Hind bint Abi Umaiyah ﵂: She used to be the wife of Abu Salamah ﵁, who died in the month of Jumada Al-Akhir, 4 A.H. Allâh's Messenger married her in month of Shawwal of the same year.

7. Zainab bint Jahsh bin Riyab ﵂: She was from the tribe of Asad bin Khuzaimah and was the Messenger's paternal cousin. She was married to Zaid bin Harithah ﵁, who at the time was considered as an adopted son of the Prophet ﷺ. However, Zaid ﵁ divorced her and Allâh sent down some Qur'ânic Verses concerning this:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا﴾

``So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage.'' [33:37]

About her, Allâh has sent down some Verses of *Surat Al-Ahzab* that discussed the adoption of children in detail. Allâh's Messenger married her in the month of Dhul-Qa`dah, 5 A.H.

8. Juwairiyah bint Al-Harith ﵂: Al-Harith was the leader of the tribe of Al-Mustaliq of Khuza`ah. Juwairiyah ﵂ was among

the booty that fell to the Muslims from Bani Al-Mustaliq. She was in the portion of Thabit bin Qais bin Shammas ﷺ. He wrote her an agreement conducive to her freedom. Allâh's Messenger fulfilled that agreement on her behalf and married her in Sha'ban in the sixth year of Hijra.

9. Umm Habibah Ramlah bint Abu Sufyan ﷺ: She was originally married to `Ubaidullah bin Jahsh. She migrated with him to Abyssinia (Ethiopia). When `Ubaidullah apostatized and became a Christian, she stood fast to her religion and refused to convert. `Ubaidullah later died there in Abyssinia (Ethiopia) so Allâh's Messenger dispatched `Amr bin Umaiyah Ad-Damri with a letter to the Negus, the king of Abyssinia, asking him for Umm Habibah's hand. This took place in Muharram, in the 7th year of A.H. The Negus agreed and sent her to the Prophet in the company of Shurahbil bin Hasanah.

10. Safiyah bint Huyai bin Akhtab ﷺ: She was from the Children of Israel, and among the booty taken at the battle Khaibar. Allâh's Messenger took her for himself. He set her free and married her after that conquest in the 7th year of A.H.

11. Maimunah bint Al-Harith ﷺ: She was the sister of Ummul-Fadl Lubabah bint Al-Harith ﷺ. The Prophet married her in the month of Dhul-Qa`dah, 7 A.H. after the Compensatory *`Umrah*, which occurred, according to an authentic narration after exiting from the sacred state.

Those were the eleven women that Allâh's Messenger ﷺ married and consummated his marriage with. Two of them: Khadijah and Zainab *Ummul-Masakeen* ﷺ died within his lifetime, while the other nine wives were alive at the time of the Prophet's ﷺ death.

The two wives with whom he did not consummate marriage with were: one was from Bani Kilab, and the other was from Kindah, and this was the one called Al-Jauniyah.

Besides these, he had two female slaves. The first was Mariyah the Coptic (an Egyptian Christian), a gift from Al-Muqawqis, the ruler of Egypt. She gave birth to his son Ibrahim, who died in Madinah while still an infant, on the 28th or 29th of Shawwal, 10 A.H., corresponding to the 27th of January, 632 C.E. The second one was Rehanah bint Zaid bin `Amr bin Khanafah bin Sham'un bin Zaid An-Nadriyah or Quraziyah, a captive from Bani Quraizah. Some people say that she was one of his



wives. However, Ibn Al-Qaiyim gives more weight to the opinion that she was his slave-girl. Abu `Ubaidah spoke of two more slave girls, Jamilah, a captive, and another one, a bondwoman granted to him by Zainab bint Jahsh ﷺ.[1]

Whosoever ponders over the life of Allâh's Messenger ﷺ, will realize that his marriage to this great number of women in the later part of his life, after he had almost spent almost thirty years of his best youthful days sufficing himself to one older wife, Khadijah ﷺ, and then later to Sawdah ﷺ, was in no way an overwhelming lustful desire to be satisfied through such a number of wives. These marriages were in fact motivated by aims and purposes much more glorious and greater than what normal marriages usually aim at.

It can clearly be seen that Allâh's Messenger ﷺ wanted to cement his relationship with both Abu Bakr and `Umar ﷺ and thus his reason for marrying `Aishah and Hafsah ﷺ. This is also why he married his daughter Fatimah ﷺ `Ali bin Abi Talib ﷺ, and his two daughters, Ruqaiyah and Umm Kulthum ﷺ to `Uthman ﷺ successively. All this clearly indicates that he aimed at confirming the relationship with the four men, whose sacrifices and great achievements in the cause of Islam are well-known.

Besides this, there are the traditions of the Arabs to honor the relationship of in-laws. For them a son or a daughter-in-law was a means by which they sought the consolidation of relationship and affection with various tribes. Hostility and fights against alliances and affinities would bring an unforgettable shame, disgrace and degradation to them.

By marrying the Mothers of Believers, the Prophet wanted to demolish or break down the Arab tribes' enmity toward Islam and extinguish their intense hatred or it. Umm Salamah ﷺ was from Bani Makhzum, the clan of Abu Jahl and Khalid bin Al-Walid. Her marriage to Allâh's Messenger ﷺ produced good results. Khalid's deliberately adopted indecisive attitude at Uhud, for instance, was due to the Messenger's marriage to Umm Salamah ﷺ. Khalid went even further than that, in a short time he willingly became a keen obedient

1 Zadul-Ma`ad 1/29.

Muslim.

After the marriage of Allâh's Messenger ﷺ to Umm Habibah, her father, Abu Sufyan, did not encounter him with any sort of hostility. Similarly his marriage to Juwairiyah and Safiyah made the two tribes stop all sorts of provocation, aggression or hostility against Islam. Better still, Juwairiyah herself was one of the greatest sources of blessing to her own people.

On the occasion of her marriage to the Prophet ﷺ, his Companions set a hundred of her people free. They said: ``It is for their affinity with Allâh's Messenger ﷺ." There is no need to say how much of a good impression this gratitude had made on everybody's soul.

One of the greatest motives was the responsibility that Allâh had bestowed upon his Prophet to educate and purify the souls of people who knew nothing whatsoever about courtesy, education and culture. He had to teach them to comply with the necessities of civilization and to contribute to the solidification and the establishment of a new Islamic society.

An essential fundamental rule of the Muslim society is to prohibit mixing of men and women. Providing direct education for women, though highly compelling, is impossible in the light of this Islamic norm. Therefore, the Prophet had to select some women of varying age and talent, and train them systematically in order to educate the female Bedouins and townswomen, old and young, and thus furnish them with the instruments of propagating the true faith. The Mothers of Believers (i.e., wives of the Prophet) were in such a convenient position that they could convey the state of the Prophet and his affairs to people (men and women). Being educated and taught the teachings and rules of Islam, his wives, especially those who lived for a long period after him, played an important role in conveying the Prophetic traditions or *ahadith* to the Muslims. `Aishah, for instance, related a large number of the Prophetic deeds and statements.

His marriage to his paternal cousin Zainab bint Jahsh was a peculiar case whose aim was to eradicate a deeply rooted pre-Islamic tradition: the adoption of children. In the *Jahiliyah* era, the Arabs would consider an adopted person to be exactly like a real son or daughter concerning



rights and sanctities. That *Jahiliyah* tradition had been so deeply rooted in their hearts that it was not easy to remove it. This tradition, in fact, was offensive to the basic principles of Islam; especially those concerned with marriage, divorce and inheritance and some other cases, and brought about lots of corruption and indecencies. Naturally Islam stands against such deeds, and attempts to remove them from the Islamic society.

For the eradication of this tradition, Allâh the Exalted ordered His Messenger to marry his cousin Zainab bint Jahsh ﷺ, who was recently divorced by Zaid ﷺ. She had differences with Zaid ﷺ to the such an extent that he intended to divorce her, and this was during the time when the Confederates (*Al-Ahzab*) were making an evil alliance against Allâh's Messenger and against the Muslims. Allâh's Messenger feared that the hypocrites, the idolaters, and the Jews would use this as propaganda and try to influence the hearts of some of the weaker Muslims. That was why he urged Zaid ﷺ not to divorce her, so as not to provoke such problems. Undoubtedly this hesitation and partiality were alien to the character of the Prophet ﷺ. They did not apply to the power of determination and will with which he had been sent. Allâh the Exalted blamed him for that by saying:

﴿ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ
وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ﴾

``And (remember) when you said to him (Zaid bin Harithah -the freed slave of the Prophet) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him), `Keep your wife to yourself, and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear him." [33:37]

Eventually Zaid ﷺ did divorce Zainab and Allâh's Messenger married her at the time he laid siege to Bani Quraizah.

That occurred after the completion of her *'Iddah* (i.e., period during which a widow or a divorcee may not remarry). Allâh, Himself, had

already ordained it, and so he had no other alternative. Allâh even initiated the marriage Himself by saying:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا﴾

``So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them)." [33:37]

All this was in order to break down the tradition of child adoption. For He said:

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

``Call them (adopted sons) by (the names of) their fathers, that is more just near Allâh." [33:5]

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾

``Muhammad is not the father of any man among you, but he is the Messenger of Allâh, and the last (end) of the Prophets." [33:40]

Lots of deeply rooted traditions cannot be uprooted or demolished or even adjusted by mere words. They must be matched and associated with the action of the advocate of the Message himself.

This could be perceived through the deeds practiced by the Muslims at the Hudaibiyah `*Umrah* during which `Urwah bin Mas'ud Ath-Thaqafi saw certain Muslims tend to pick up any expectoration that fell down from the Prophet ﷺ. He also saw them race for the water from his ablution and they almost quarreled for it. There were others who competed to pledge allegiance to death and some others pledged not to flee from (the battlefield). Among those people, were eminent Companions like `Umar and Abu Bakr ﷺ, who, although dedicated all their lives to the Prophet and to the cause of Islam, refused to carry out the Messenger's orders with respect to slaughtering sacrificial



animals after the agreement of the Hudaibiyah Peace Treaty, the thing that disturbed and caused the Prophet ﷺ to feel anxious. However, when Umm Salamah advised to take the initiative and sacrifice his animals, accordingly, his followers raced to follow his example; a clear evidence in support of the saying: `Actions speak louder than words, in the process of exterminating a deeply-established tradition.'

Hypocrites aroused a lot of suspicions and launched propaganda against that marriage. Their actions and speech about that marriage had ill-effects on those Muslims whose faith was still weak; particularly the idea that Zainab was the fifth wife, and the Noble Qur'ân had limited the number of wives to four simultaneously; Zaid was traditionally his son, and so a father marrying his son's divorcee was a heinous sin in the eyes of the Arabs.

Surat Al-Ahzab was revealed to shed full light on the two issues: Islam does not recognize adoption of children, and the Prophet was given more freedom (by Allah) over the number of wives he can have in comparison to other Muslims, as they were performed to achieve specific noble and honorable purposes.

However, treatment by Allâh's Messenger ﷺ toward his wives was of an honorable, noble, and superb nature. His wives were the best examples in respect of honor, satisfaction, patience, modesty, and wifely duty. Although the Messenger's home life was hard and unbearable, none of his wives complained. Anas said about the Prophet's life: ``According to my knowledge, Allâh's Messenger never tasted a thin flattened loaf in his entire life, nor has he ever seen roasted goat with his own eyes."[1]

`Aishah said: ``Two months -would pass by, during which we would have seen three crescents, and no fire would be kindled in the houses of Allâh's Messenger (i.e., they did not cook food)." Urwah asked, ``What did you eat to sustain yourselves?" She said: ``The two black things: dates and water."[2] We can find a lot of information concerning the difficult life of the Prophet ﷺ in the traditions.

In spite of these hardships, extremely limited sources and the adversity of life in the house of the Prophet ﷺ, none of his wives uttered

1 Sahih Al-Bukhari 2/956.
2 Ibid 2/956.

a word of complaint worthy of reproach except once. This exception was required by human instinctive inclinations. However, it was not so important and consequential that it did not require the decree of a legislative rule. Allâh gave them an opportunity to choose between two things, as clearly stated in the following Verses:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴾

``O Prophet (Muhammad)! Say to your wives: `If you desire the life of this world, and its glitter, -- then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinat* (good-doers) amongst you an enormous reward.''' [33:28,29]

They were so noble and honest that none of them preferred `the life of this world and its glitter' to the abode in the Hereafter.

Although they were many in number, nothing of the dispute that normally occur between co-wives took place in their houses. Very few cases can be observed, but they were quite normal. However, whenever Allâh expressed disapproval of that behavior, they would cease to perform such a thing. This incident is mentioned in *Surat At-Tahrim*:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ﴾

"O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you ..." [66:1-5]

Regarding polygamy, in my opinion, is not a necessity. A person who is familiar with the Europeans and their indecent practices, sufferings, wickedness, their sorrows and distresses, the horrible crimes they commit in this respect as well as the trials, the disasters that they are involved in, and which emanate directly from their disregard of the principle of polygamy form a good reason (to justify the soundness of polygamy). The distorted picture of life in Europe with the ill-practices featuring it, could truthfully justify the existence and practice of polygamy. In this, there are Divine signs for all people with reason.



The Prophet's
Character and Manners

The Prophet had both perfection of features and perfection of manners. The impression of them on people can be deduced by the bliss that overwhelmed their hearts and filled them with dignity.

People's respect, devotion, and esteem of Allâh's Messenger were unique and matchless. No other man in the entire world had been so honored and loved.

Those who knew him, were fascinated and enchanted by him. They were ready to sacrifice their lives for even his nail from being hurt or injured.

Being privileged and excelling in many areas that no one else had been endowed with, his Companions found that he was peerless and so they loved him.

Here we list a brief summary of some of the characteristics of his beauty and perfection. To encompass all is, admittedly, beyond our power.

His Physical Appearance

Describing Allâh's Messenger ﷺ, who passed by her tent on his journey of emigration, Umm Ma`bad Al-Khuza'iyah said to her husband: ``He was innocently bright and had a broad face. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair was glossy and black, inclined to curl, he wore it long. His voice was extremely commanding. His head was large, well formed and set on a slender neck. His expression was reflective and thoughtful, composed and inspiring.

A stranger would be fascinated from a distance, but the closer he was the more respect he observed. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a chain of beads. His stature was neither too tall nor too short to look odd. He was of meddle weight , singularly bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the listeners would listen to him with attention, and whenever he issued any command they competed with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."[1]

'Ali bin Abi Talib ﷺ described him: ``Allâh's Messenger ﷺ was neither excessively tall nor extremely short. He was of medium height among his friends. His hair was not too curly nor was it too straight. It was both curly and wavy combined. His cheeks were not fleshy, chin was not small, and forehead was not narrow. His face was fairly round. His mouth was white. He had black, large eyes, with long eyelashes. His limbs and shoulder joints were rather big. He had a fine line of little hair extending from his chest down to his navel, but the rest of his body was almost hairless. He had thick palms and thick fingers and toes.

While walking, he lifted his feet off the ground as if he had been walking on a slope. When he turned, he turned completely. The Seal of Prophethood was between his shoulders. He is the Last of the Prophets, the most generous and the bravest of all. His speech was the most reliable. He was the keenest and the most attentive to people's trust, and was very careful to pay people's due in full. The Prophet was the most gentle and the most polite companion, seeing him unexpectedly you would fear him and revere him. He who had acquaintance with him that would like him. He who describes him says: 'I have never seen such a person neither before nor after seeing him.'"[2]

Jabir bin Samurah ﷺ reported that Allâh's Messenger ﷺ had a broad face with reddish (wide) eyes and lean heels.[3]

1 Zadul-Ma`ad 2/45.
2 Ibn Hisham 1/401 ,Jami' At-Tirmidhi 4/303.
3 Sahih Al-Muslim 2/258.



Abu At-Tufail ﷺ said: ``He was white and good-looking. He was neither fat nor thin; neither tall nor short."

Anas bin Malik ﷺ said: ``He had broad palms and his color was bright. He was neither white nor brown, rather, he was whitish. At the time of his death, in both his head and beard there were as many as twenty grey hairs, besides some grey hair at his temples." In another version: ``and some scattered white hair on his head."[1]

Abu Juhaifah ﷺ said: ``I have seen some grey color under his lower lip."

Al-Bara' ﷺ said: ``He was of medium height, broad-shouldered; his hair went up to his earlobes. I saw him dressed in a red garment and I (assure you) I have never seen someone more handsome."

At first he used to let his hair loose so as to be in compliance with the People of the Book; later he would part it.[2]

Al-Bara' ﷺ also said: ``He had the most handsome face and the best character." When he was asked: ``Was the Messenger's face radiant like a sword?" He said, ``No, it was like the moon." In another version: he said, ``His face was round."

Ar-Rabi' bint Muawwidh ﷺ said: ``Had you seen him, you would have felt that the sun was shining."

Jabir bin Samurah ﷺ said: ``I saw him on a moonlit night. I looked at him. He was dressed in a red garment. I compared him with the moon and found that -- to me -- he was better than the moon."[3]

Abu Hurairah ﷺ said: ``I have never seen a thing nicer than Allâh's Messenger ﷺ. It seems as if the sunlight was moving with his face. I have never seen one who is faster in pace than Allâh's Messenger ﷺ. It seemed as if the earth had folded itself up to shorten the distance for him. We would be exhausted while he was at full ease."[4]

Ka`b bin Malik ﷺ said: ``When he was pleased, his face would shine with such a bright light that you would believe it was a piece of the moon."[5]

1 Sahih Al-Bukhari 1/502.
2 Ibid 1/503.
3 Mishkatul-Masabih 2/518.
4 Ibid 2/518.
5 Sahih Al-Bukhari 1/502.

Once he was with `Aishah ﵂, the features of his face twinkled while sweating; she recited a verse by Abu Kabir Al-Hudhali:

وَإِذَا نَظَرْتَ إِلَى أَسِرَّةِ وَجْهِهِ بَرَقَتْ كَبَرْقِ الْعَارِضِ الْمُتَهَلِّلِ

``If you watch his face, you will see it twinkling like the lightning of an approaching rain."[1]

Abu Bakr ﵁ would recite the following lines when seeing him:

أَمِينٌ مُصْطَفًى بِالْخَيْرِ يَدْعُو كَضَوْءِ الْبَدْرِ زَايَلَهُ الظَّلَامُ

``He is faithful, chosen (by Allâh), and calls for forgiveness. He shines like a moonlit night while it is far from dark."[2]

'Umar ﵁ used to recite the following line by Zuhair describing Haram bin Sinan:

لَوْ كُنْتَ مِنْ شَيْءٍ سِوَى الْبَشَرِ كُنْتَ الْمُضِيءَ لَيْلَةَ الْبَدْرِ

``Were you other than a human being, you would be a lit moon on a moonlit night."

Then he would add: ``Thus was Allâh's Messenger ﷺ."[3]

When he would get angry, his face would turn so red that you would think a pomegranate has been squeezed on both of his cheeks.[4]

Jabir bin Samurah ﵁ said: ``His legs were gentle, delicate and in conformity. His laughter was no more than a smile. Looking at him would make you say `He is black-eyed' though he is not so."[5]

Ibn Al-`Abbas ﵁ said: ``His two front teeth were separated so that whenever he spoke, it was as if light came through them."

His neck was as pure and silvery as a neck of a doll. His eyelashes were long and his beard was thick. His forehead was broad; separate eyebrows finely joined together. His nose was high-tipped. His cheeks were plain. He had a fine line of hair running down to his navel. He had hair neither on his abdomen nor on his chest except some on his arms and shoulders. His chest was broad and flatted. He had long forearms

1 Rahmatul-lil-`Alamin 2/72.
2 Khulasatus-Siyar p. 20.
3 Ibid.
4 Mishkatul-Masabih 1/22.
5 Jami' At-Tirmidhi 4/306.



with expansive palms. His legs were plain, straight, and stretched. His other limbs were also large. The two hollows of his soles hardly touch the ground. He used to walk with ease, slightly leaning forward.[1]

Anas ﷺ said: ``I have never touched silk or a silky garment softer than the palm of the Prophet ﷺ; I have never smelt a perfume or any scent nicer than his." In another version: ``I have never smelt ambergris, musk, or any other thing sweeter than the scent and the smell of Allâh's Messenger ﷺ."

Abu Juhaifah ﷺ said: ``I took his hand and put it on my face and I found that it was colder than ice and better scented than the perfume of musk."[2]

Jabir bin Samurah ﷺ, who was a little child at the time, said: ``When he wiped my cheek, I felt it was cold and scented as if it had been taken out of a shop of a perfume workshop."[3]

Anas ﷺ said: ``His sweat was pearl-like."

Umm Sulaim ﷺ said: ``His sweat smelt nicer than the nicest perfume."

Jabir ﷺ said: ``Whenever Allâh's Messenger passed by a road, and after whom another person would use the same road, he would quite easily find out by the smell of his scent that the Prophet has passed through this path."

The Seal of Prophethood, which was similar in size to a pigeon's egg, was between his shoulders on the left side having spots on it like moles.[4]

The Perfection of Soul and Nobility

The Prophet was noted for his superb eloquence and fluency in Arabic. He was remarkable in position and rank. He was an accurate, unpretending straightforward speaker. He was well-versed in Arabic and quite familiar with the dialects and accents of every tribe. He spoke with his guests using their own accents and dialects. He mastered and was quite eloquent at both Bedouin and urban speech. So, he had the

1 Khulasatus-Siyar p. 19, 20.
2 Sahih Al-Bukhari 1/503.
3 Sahih Muslim 2/256.
4 Ibid 2/259.

strength and eloquence of Bedouin language as well as the clarity and the decorated splendid speech of the town's people. Above all, there was the help of Allâh embodied in the revealed Verses of the Qur'ân.

His stamina, endurance and forgiveness, while he was in a commanding position, and his patience and firmness in unfavorable conditions, were all talents, attributes and qualities Allâh Himself had given him. Even wise men have their shortcomings, but Allâh's Messenger ﷺ, unlike others, the more he was hurt or injured, the more gentle and patient he became. The more rudeness and ignorance people exercised against him, the more enduring he became.

`Aishah ﷺ said:

«مَا خُيِّرَ رَسُولُ اللهِ (ﷺ) بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ عَنْهُ، وَمَا انْتَقَمَ لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمُ للهِ بِهَا، وَكَانَ أَبْعَدَ النَّاسِ غَضَبًا وَأَسْرَعَهُمْ رِضًا»

``Whenever Allâh's Messenger ﷺ was given the opportunity to choose between two affairs, he would always choose the easiest and the most convenient. But if it be sinful, he would be as far as he could from it. He never took revenge for himself; but when the sanctity of Allâh was violated, he would avenge it. That would be for Allâh's sake not his own."

He was the last one to become angry and the first to be satisfied. His hospitality and generosity were matchless. His gifts and endowments manifested within him a person who did not fear poverty."[1]

Ibn `Abbas ﷺ said: ``The Prophet was the most generous. His generosity would be at its extreme during Ramadan when the angel Jibreel used to come to see him. Jibreel used to visit him every night in Ramadan and review the Qur'ân with him. Verily, Allâh's Messenger was more generous at giving charity than the blowing wind."

Jabir ﷺ said: ``The Prophet would never deny anything he was asked for."[2]

His courage, his bravery and his might were distinct. He was the most courageous. He witnessed awkward and difficult times and

1 Sahih Al-Bukhari 1/503.
2 Sahih Al-Bukhari 1/503.



stood fast during them. More than once, brave and daring men fled, yet he stood with full composure facing the enemy without turning his back. All brave men must have experienced retreat once or have been driven off the battlefield at a time, except the Prophet ﷺ. `Ali said: ``Whenever the fight grew fierce and the eyes of the fighters went red, we used to resort to the Prophet for help. He was always the closest to the enemy."[1]

Anas said: ``One night the people of Madinah felt alarmed. People went out hurriedly towards the source of sound, but they found that the Prophet had already been there and was coming back. He was on a horse belonging to Abu Talhah which had no saddle over it, and a sword was hanging from his neck, and he said to them: `There is nothing to be afraid of.'"[2]

He was the most modest, and the first one to cast his eyes down. Abu Sa'id Al-Khudri said: ``He was shier than a virgin. When he disliked something, we could read it on his face.[3] He did not stare at anybody's face. He would always cast his eyes down. He would look at the ground more than the sky. The most he would look at someone was by glancing. He was willingly and modestly obeyed by everybody. He would never name a person whom he had heard ill-news concerning something he hated, instead he would say: `Why do certain people do such and such....'"

A verse of poetry by Al-Farazdaq fits him very well and is one of the best to be said of him:

يُغْضِي حَيَاءً وَيُغْضَى مِنْ مَهَابَتِهِ فَلاَ يُكَلَّمُ إِلاَّ حِينَ يَبْتَسِمُ

"He casts his eyes modestly, but the eyes of others are cast down due to his reverence, and words issue out of their mouths only while he is smiling."

The Prophet was the most just, the most decent, the most truthful at speech, and the most honest of all. Those who have exchanged words with him, even his enemies, acknowledge his noble qualities. Even before Prophethood he was nicknamed *al-Ameen* (i.e., the truthful, the trustworthy). Even then, in *Jahiliyah*, they would turn to him for

1 Ash-Shifa' 1/89.
2 Sahih Al-Bukhari 1/407, Sahih Muslim 2/252.
3 Sahih Al-Bukhari 1/504.

judgment and consultation. At-Tirmidhi reported `Ali ﷺ as saying that he had been told by Abu Jahl that he (Abu Jahl) said to Allâh's Messenger ﷺ: ``We do not call you a liar; but we do not have faith in what you have brought."[1] In His Book, Allâh the Exalted said about them:

﴿ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴾

``It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zalimun* (polytheists and wrongdoers) deny." [6:33]

Even when Heraclius asked Abu Sufyan: ``Have you ever accused him of lying before the ministry of Prophethood?" Abu Sufyan said: ``No."

He was the most modest person and far from being arrogant or proud. He forbade people to stand up for him as other people usually did for their kings. Visiting the poor, the needy and entertaining them were some of his habits. If a slave invited him, he would accept the invitation. He always sat among his friends as if he were an ordinary person among them. `Aishah ﷺ said that he himself used to repair his shoes, sew or mend his clothes, and perform what ordinary men did in their houses. After all, he was a human being like others. He used to check his own clothing. Milking the sheep and catering for himself were some of his normal jobs.[2]

The Prophet was the most truthful to his pledge, and it was one of his qualities to establish good and steady relationship with his relatives. He was the most merciful, gentle, and sociable of all the people. His way of living was the simplest one. Ill-manners and indecency were two qualities completely alien to him. He was decent, and did not call anybody names. He was not the sort of person who cursed or made noise in the streets.

He did not exchange offences with others. He pushed back an offence or an error by forgiveness and overlooking. He did not allow others to walk behind him. He did not feel himself superior to others, not even to his slaves as far as food or clothes were concerned. Whoever served

1 Mishkatul-Masabih 2/521.

2 Ibid 2/520.



him would be served by him too. `Ugh' - the sound of expressing disgust was never used by him towards any of his servant; nor did he ever blame his servant for something or leaving something undone. Loving the poor and the needy and entertaining them or participating in their funerals was the acts the Prophet always observed. He never showed disgrace to a poor man for his poverty.

Once he was traveling with his Companions and when it was time to have food prepared, he asked them to slaughter a sheep. A man said: ``I will slaughter it," another said: ``I will skin it out," a third one said: ``I will cook it." So, Allâh's Messenger said: ``I will collect the firewood." They said: ``No. We will do that work." The Prophet said, ``I know that you can do it for me, but I hate to be privileged. Allâh hates to see a servant of His privileged to others." So, he went and collected the firewood.[1]

Hind bin Abi Halah described him: ``Allâh's Messenger was always contemplative, thinking. He had no rest (i.e., for long). He only spoke when it was necessary. He would remain silent for a long time and whenever he spoke, he would talk speak his entire mouth and clear words, he never suppressed the words by speaking out of the corners of his mouth. His speech was comprehensive. He spoke inclusively and decisively. It was not excessive nor was it short of meaning. It was friendly. It was in no way dishonoring. He glorified the bounty of Allâh; even if it were little. If he had no liking for some food, he would neither praise nor criticize it.

He was always in full control of his temper and he never seemed angry unless it was necessary. He never got angry for himself nor did he avenge for himself. It was for Allâh's sanctity and religion that he would become angry.

Whenever he pointed at a thing, he would do so with his hand, and he would turn it round to show surprise. If he were angry he would turn both his body and face aside. When he was pleased, he cast his eyes down. His laughter was mostly a smile. It was then that his teeth were revealed like hailstones.

He never spoke unless it was something closely relevant to him.

1 Khulasatus-Siyar p. 22.

He confirmed the brotherhood relationship among his Companions; and thus he made them intimate and did not separate them or implant enmity among them. Those who were honorable with their people, were honored and respected by him and were assigned rulers over their own people. His cheerfulness was never withdrawn at anyone's face; even at those whom he warned his people from or those against who he himself was on alert. He visited friends and inquired about people's affairs. He confirmed what was right, and criticized the unpleasant, and tried to undermine it. He was moderate in all affairs. He was equal to others and was not privileged. He would never act carelessly, lest others should get neglectful. Each situation was dealt in with its proper due. Righteousness was his objective; he was never short of it or indifferent to it. People who sat next to him were the best of their people and the best of them were - for him - those who were most caring. For him, the greatest ones and the highest in rank were the best at providing comfort, cooperation and help.

The remembrance of Allâh was important to him and he did so whenever he sat down or stood up. No certain place was assigned for him to sit in. He would sit at the end of the group, next to the last person. He ordered people to do the same. He entertained his participants in social gatherings alike so that the one addressed would think that there was no one honored by the Prophet but himself. Whoever sat next to him or interrupted him in order to ask for his advice about an affair of his would be the first to start the speech and the one to end it. The Prophet would listen to him patiently until he ended his speech. He never denied a request to anyone, if unapproachable, then a few gratifying words would work instead.

His generosity of spirit, broad mindedness, and tolerance could embrace all people and entitled him to be regarded as a father to them all. In justice, all of them were almost equal. Nobody was better than another except on the basis of piety. A favored one, to him, was the one who feared Allâh most. His assembly was a meeting of kindness, modesty, patience and honesty, voices were not raised there nor were cries, inviolable things were never considered to be violable there. Fearing Allâh and worship were their means to sympathy and



compassion. They used to revere the old and have mercy on the young. They helped the needy and entertained strangers.

Allâh's Messenger ﷺ was always cheerful, easy, pleasant-tempered and merciful. He was never rude or rough or indecent. He would neither blame nor praise excessively. He overlooked what he did not desire, yet no one would despair of him. He kept himself away from three habits: hypocrisy, excessiveness, and what was none of his concern. People did not fear him in three areas: he neither degraded or blamed them, nor did he seek the defects or shortcomings of others. He only said things whose reward was Divinely desirable. When he spoke, his listeners would attentively listen, casting down their heads. They only spoke when he was silent. They did not have disputes or arguments about who was to speak. He who spoke in his presence would be listened to by everybody until he finished his speech. Their speech would be about the topic discussed or delivered by the first speaker. Allâh's Messenger used to laugh at what they laughed at and admired what they admired. He would always show patience with a stranger's harsh speech. He used to say:

«إِذَا رَأَيْتُمْ صَاحِبَ الْحَاجَةِ يَطْلُبُهَا فَأَرْفِدُوهُ، وَلاَ يُطْلَبُ الثَّنَاءُ إِلاَّ مِنْ مُكَافِئٍ»

``When you see a person seeking an object earnestly, assist him to get his need. And never ask for a reward except from the Giver of the rewards, i.e., Allâh."[1]

Kharijah bin Zaid said: ``The Prophet was the most honored among the people with whom he sat. His limbs could hardly be seen. He was often silent and rarely spoke when words were not a necessity. He turned away from those whose speech was rude or impolite. His laughter was no more than a smile. His speech, which was decisive, was neither excessive nor incomplete. Out of reverence and esteem and following the example of their Prophet ﷺ, the Companions' laughter in his presence would also be a smile as well."[2]

On the whole, the Prophet ﷺ was ornamented with peerless attributes of perfection. Indeed, he was brought up and educated and taught by Allâh. He was even praised by Allâh:

1 Ash-Shifa' 1/126.
2 Ash-Shifa' 1/107.

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

``And verily, you (O Muhammad) are on an exalted standard of character." [68:4]

Those were the attributes and qualities that the Prophet enjoyed which made the hearts and souls of the people come close to him, draw near to him and love him. Those traits made him so popular that the restraint and enmity of his people grew less and they started to embrace Islam in large crowds.

This description is in fact no more than a quick glance at Muhammad's perfection. No one can ever claim to be possessed of full knowledge or complete mastery of the great attributes of the greatest man in this universe. No one can ever give this man, the top of perfection and his due description. He was a man who always sought Allâh's light, and to such an extent that he was wholly imbued with the Qur'ânic approach.

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

``O Allâh! Send Your blessings (and the Magnificent Words of Yours) upon Muhammad and the family of Muhammad, as You have send blessings upon Ibrahim and the family of Ibrahim. You are Worthy of all praise, All-Glorious."

«اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

``O Allâh! Bless Muhammad and the family of Muhammad as You have already blessed Ibrahim and the family of Ibrahim. You are Worthy of all praise, All-Glorious."



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